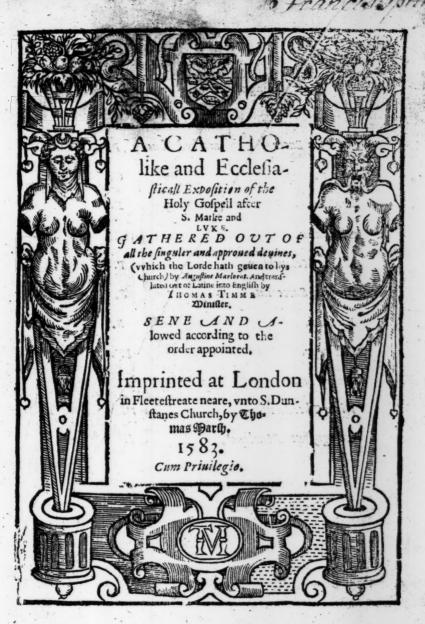


From an Original Engraving, Published under the Inspection of Bezal!



From an Original Engraving, Published under the Inspection of Bezal!



THE NAMES OF THE AVTHORS, OVT OF whose Bookes this Exposition is collected, and the Letters capitoll, whereby their Names are to be known in the reading of the same.

Martin Bucer	marked	thus	В.
Caluin.		77.	C.
Erasmus,		214	E
Musculus.			M
Philip Melanchton.			P.
Erasmus Sarcerius.			S.
Brentius.	P0.1	· a	R.
Bullinger.			BV.
Zuinglius			Z.
Vitus Theodorus			v.
Augustyne Marlorat		U	ſ.

56 ... 780

TO THE RIGHT HONO.

RABLE HIS VERY GOOD LORD

AND MAISTER, STR VVILLI-AM BROOKE KNIGHTE LORDE COBHAM, AND LORD VVARDEN

OF THE CINQUE PORTES, THOMAS
TIMME WISHETH INCREASE OF ALL
TRUEHAPPINES AND HO-

nor, veyth the contynual! Comforte of

the Spyrite of Confolation.



Haue heeretofore (Righte Honorable and my very good Lord) presented you with Marlorat his collection vpon the Euangelyste S. Mathewe, and I had longe ere this offered vnto you the same Authors collection vpon Marke and Luke, had the Printer

with as much spede passed the same through the prese, as I voyth dilligence translated it. But time baning at the last overcome all delayes, this Exposition poopn the Gospell of S. Marke and Luke. necessarily setteth it selfe between that of Mathew and John alredy prynted: whereby a pleasaunt harmony and perfect consents of the fower Enangelistes doth the better appeare. Howe necessarye and profitable this devine Exposition will be unto the (burch, the granity credit and Authoritie of those Godly Fathers , both old & new: out of whose workes and labors the same hath bene collected, by that blessed Martir of Fraunce Augustine Marlorat do sufficiently testefie. Therefore as the learned in the Latine Tongue. have, and doe reape great Profite by this Theologicall Exposition, so I thought good for the more generall profite of my country men to translate the same into the english tongue, The which my labor of all the rest the least, I have thought good to dedicate Into your e Honor most humbly be feeding you to accept the same according to

THE EPYSTLE.

your wonted goodnesse, and to pardon my bouldnesse, T bus
I cease, beseching the god of all glory to make you
Partaker of that Honor which is prepared
for the Saynets by Iesus Chryst in the
Kingdome of Heaver
("?"):)

TOVR HONORS MOST BOVNDER, to serve in the Lord

THOM AS TYMME.



A CATHOLICKE AND EC-

clesiastical exposition of the holy Go-

Spell after St. Marke, er Luke : Collected by Augustine Marlorat,

The Argument of St. Marke,



time & C= uangelift, St. Marke witte his Folvel,it canot cer= tainly bee gathered by any hi-

Roppes. A.May who it was y writte it, the Wayahters among themseines do not fufficiently befine, fome of them affirming that he was one of the three Core and ten Dylciples : (which both fame and heard the Lord Jefus home felfe in the flethe) other fome iunge p bee was a Eptysen of Hierufalem, the some of b Mary of whom S. Luke maketh mention. B. This man (as they fap) was a Companion of the Apostle Paule, of whom hee himfelfe fpeaketh Coloff 4. faying, Ariftarchus my pryfon fellow faluteth you, and Marcus Barnabas fifters sonne. The Apostile Peter also maketh mention of a certayne man whole name was Marke, whom he cal leth his lon, wrighting after this ma-2. Pet.s. net. The Congregation of the which at Babilon are companions of your election, faluteth you, and fo doth Mar. cus my fonne. But feeing that bee bath writte nothing of himfelfe. C. Tele ought not curioully to learth concerning this matter : because it is sufficiet for us onely to knowe, that he is orveined by God to bee a lawefull witneffe, which fetteth forth nothing but by the foreinstruction of the holy Shotte.

B. Motwithstanding, whereas some bo make him the Imitator and abringer of Mathew, they boe it altogether toout reason : otherwise there should not be fower, but only three Euangelyffs. C. Belive this, Marke both not follow euer p where somer which Mathew. kept, for even in & bearining (as touching the ordering of the matter) he both differ from him; and hee declareth certapne things which Mathew omitted. and fometime wipteth at large of that thinge which in the narration whereof Mathew is very bruefe. It is probable (certapnely) by many thinges, and we may lawfully conjecture by & matter it felfe also, that Marke never fame the booke which Machew wrote, whe hee vid write his owne, fo fatre was it from him, of purpose to abridge and baing that which Mathew had wanted into a hort Compendium. Thee map have the fame Iuogement of Luke allo. For the directity which appeareth to bee in thefe three Euangelists, map not be fand of us to be curiously fourbt for of them with villigence: but feeing enery of them purpoted faythfully and funpely to commit in writing publich they knowe certapnely to be true, they kept all that order which feemed buto them best. And as this came not by chaunce, but by the prouidence of God which guived them: even to the holy Shoft mynistered and gave buto them a meruciloule confent and agreement in a viverle forme a order of wayting t the which only were sufficient to bring

A&. 12

credit buto the, if there could no greater authority be had. B. Dozeouer those thinges which vertayned to the narra: tion of the Euangelicall Hyltory, are marueitouse bypetly set forth beere by Marke in firtene Chapters: notwithfraving in the principall matters, least he thould feeme to bring in any thynge contrary to the proportion of the Cua. gelicall hyftory. De proceedeth in a bery apt and excellent order : neuer painting & matter with worldly wyledome and Cloquece, which wout it of it felfe is most playne: all p order of his writing a worke flaveth by p reverend maicity and elloquence of p holy Chotte.

THE FIRST CHAPter of S. Marke.

I The beginninge of the Gospell of Iefu Chryste the sonne of God, as it is written in the Prophets; Behold

2 I fend my Messenger before thy face, which shall prepare thy way be fore thee.

The beginning of the Gospell 7 BV. The Enagelist Marke beginneth the hollow of the Golvell at the Bap. tilme & doctryne of IOHN the Bap. tist, shewing what he taught, what hee witnessed of Chapite the Load, how be behaues himselfe, & baptized Christe. To the whych hee addeth out of hand, bow Chifte was anounted and reuealed, how hee was exercyled with grienouse temptation : and last of all, how bee came forth and preached the Kyngbome of God. C. Therefore, although it be part of the Gospell which Math. and Luke doe veclare and fet forth in p first and second Chapter of the Euangelicall hypory, pet notwith standing it is not from p matter that Marke plas ced the beginning of the Golpell in the

preaching of Iohn & Baptiff, for then at the last & law & the prophets had an ende, as it is written, The Law & the Prophets raigned vntil Iohn: & fince Luke.16. that time the Kingdome of GOD is preached, and every man stryueth to goe in. And to this aptly agreeth the Teltimony of the Prophet Mallachy which hee alleadgeth. To the ende the Lorde might the more inflame mens mynoes to belire the prompled faluation, he purpoled and betermpned to depapue the people for a time of new prophelies. And wee know that Mallachy was the last of the lawful and budoubted Prophets. But least the hungery Iewes hould pearish in p meane time, bee exharteth them to keepe thefelues under the Lawe of Moyles, butill the promifed redemption appeare. For he only maketh mention of the Lawe, because the voctrine of the Prophets vid nothing viffer from the same, but was only an appendix and more perfect erpolition, that the whole order of gouer ninge the Church myght hange of the Lawe. Mepther is it a newe or bnwoted thing in the Scripture to have the prophelies coprehended under f name of the Lawe, because all were fent bue to it as to they? wellfpiping and scope. But the Gospel was not as it were an inferiour augmentation of the Lawe: but a newe forme of teachinge which thould abrogate that former maner of instruction. And Mallachy making \$ Rate of the Church of two fortes, appoputed the first under the Lame : and begynneth the other at the preachinge of John. For there is no doubt but that hee meaneth Iohn the Baytist whe he farth, Behould I fend my messenger: because (as we sayo even now) there is here put a manifest difference betwene the law and the new order and state of the Church which Hould succeeve. In the same

the fame fence be alleaged a litle before the fame place othe enangelift Marke hath (for the places are like in al pointes) faying: Beholde I fend vnto you Elias the Prophet, before that great day of the Lord come. In lyke maner hee farth: Behold I will fend my meffenger whych shall prepare the way before mee: and the Lorde whom yee would have: shall soone come to hys Temple. Becaule in both places a better condition of the Church is monipfed than was bnder the lawe, the beninning of the Golvell without all doubt is noted. But truely before the Lorde houlde come forth, a preparer or forerunner is layo to come, which thoulde proclapme hym to be at hand. Thereby wee gather that the abrogation of \$ lawe and the beginning of & Golvell is proverly placed in p preaching of lohn. Dozeover, feeing John doth commend and let forth Chrife in the flethe, both his nativity and also the whole history of offeringe faluation is contapned bu-Der the Golpel. But Marke intreateth here how the Gospell began to be preathed and published ovenly. Wherefore bee both not without good cause begin at John, who was p first minister thereof. And here by the heavenly Kather went about to keepe p lyfe of his sonne buried as it were in filence, butill the tyme of fuil a perfect revelation came auffere kinde of lyfe, because he was fo For it was not done without & certaine providence of God that the Euagelills thouse pretermit all that time in which Christe led a private lyfe with his parents at home, and shoulde omit all the tyme of his infancy butill hee was thirty yeares of age, at what time he comminge forth was openly veclared to the whole morlo to be the reveemer: Dniy the Euangeliff Luke both briefly thew a proofe of his calling to come about \$ twelueth yeare of his age.

This thing (truly) did greatly pertaine to the matter, first of all to know that Chiffe was atrue man : and then that he was the some of Abraham and Dauid. This thinge the Lorde woulde have to be declared buto bs by witnes. The other thyngs which Mathew and Luke Doe theme of the Sheeveherdes. of the wylemen, and of Symeon, they pertapne to prooue his dyuinity. But whereas Luke both speake specially of Iohn gof his father Zacharias, it was a certapne entraunce and preface of the Gospell.

The beginning of the Goffell If we place thefe wordes after this maner it wil be a more perfect fentence : The Gospell of Iefu Christe the sonne of God began after the same maner as it is written in the Prophets, Dr els, The Gospel of Jefu Christ the sonne God had such a beginning as the Prophets declared before that it should have namely Efay, and Mallachy: That is to lay that John Moulde bee the forerunner, and should be the first that should begin to preach the Golpell, and not Christe, als though he were the head of the Golpel. For the same John began to weach the the Golvell, and to veclare him to bee at hand which was promifed. And thus it pleased God that John should be the forerumer with a certapne feuere, and nigh to the fenere & strapte lawe. But Chailt being meeke and genele was familliarly conversaunt among men, because he was the pleane of Gods grace and mercy. In this, bee tooke from the Iewes all excuse, leaste they shoulde accufe the Golpell eyther to feeme to go tle, or to feuere. John therefore was the first that began to meache the Sofpel, as the Prophets forethewer.

Of lefu Chryfte the fonne of God. The Co uancelist Marke faith here that Chist is the

Luke, z.

Mala. 3.

7.

is the some of God, but Mathew sayth onely that hee was the some of Abraham, and David. But the meaning of Marke is that wee should not hope so, redemption, but onely of the Some of God.

As it is verighten in the Prophets] E Tho olde Greeke bookes batte, In Elay the Prophet : but it is moze truely reb, In the Prophets. Thereunnon also bee Jopneth two Cellimonies to beclare b it was John of whom both & Prophets Thake, Behald I fend my meffenger) C. The chaunaing of the verion in thefe words hath no absurdity. So God hymselfe speaketh by the Prophet, saving, I sens my Annell which thall prepare y way before me. And Marke bringeth in the Father weaking to the sonne. But we Do fee that Marke went about nothing els than more playnely to expresse the mynde of the Brophet. (Before thy face) E. This was spoken to the ende men might knowe that Chapte which was preached was at hand a already come. As concerninge the expolition of preft of the feconde verfe, reade the eleventh chapter of S. Mathew.

3. The voyce of a Cryer in the Wildernesse: prepare yee the way of the Lord and make his pathes strayte.

A. Chat is to lay, I am a crying voice, I teach no other thing then that which the Lozd hath appropried mee: I teach not mpowne, but the words of f Lozd. For I am a voyce. So the Lozd spake vinto Moses, saying: Speake vinto Aaron, & put these words subis mouth, and I will be thy mouth, and with hys mouth. Beholve and consider the Preacher, he is Gods voice, and the voyce of Christe and therefore hee oughte to publish nothing but that which God & Christe shall put in his mouth. Reade the thirde chapter of Mathew.

4. Iohn did baptize iu the Wylder-

neffe, and preached the baptim of repentance, for the remission of sinnes. (Iohn did baptife in the VV ylderneffe) BV. Marke declareth how the words of the the Brophets were fulfilled, that is to lap, how lolin came a forerumer, howe he began the preaching of the Golpell, and prepared the way before Christe p Konge. For hee baptifed men which fought to bedicate and nieue themselues bnto Christianiline, by Gods appoyntmet with the water of Iordaine. Whereuppon hee was called John the Baptift. For he was the firft, by Gods commaundement, which baptiled men with water, and which began Christis anisme. A. But at what tyme hee began to preache and baptife, it cannot be gathered by Marke, Det Luke beclar: Eth it. (And preached the baptim of repentauce) Luke 3. By thele words & Cuanclift beclareth p Iohn erhorteth the People to convert revent : and alfo to beleue their finnes were formeuen by Chriffe : of p which remission, to make them assurance, bee bantifed them. And the Baptim of repentance liquifieth all the ministery of Iohn, that is to fap, the doctryne, and \$ baptim annered to his doctrone. As cocerning repentance, and the baptim of John, of Chapite, and of the Apoliles, Reave the third of Mathew.

r. And all the land of Iewry,& they of Ierusalem went out vnto him, and were baptised of him in the ryuer of Iordaine confessing their sinnes.

(And all she land of levery. &c.) E. That is to fay, And the Beople came out of all partes of lewry. BV. Whereby me gather that the monte of God preached by the mouth of John wanted not his frute. Reade the third of Mathew. 6. John was clothed with Camelles hayre, and with a Girdell of a Skin aboute his Loynes. And heedid eate Locustes, and wylde Honny.

Iohn was

Exod 4.

Mala 3.

(Tohn was clothed with Camells) E. Thele cient latine bookes.

(And with a girdel of Skinne about his lognes) As concerninge this Gypbell reade the thus he vio to the ence of his ministerp. third of Mathew.

and maners of John the Baptift, were frine which be preached. For the man. ners of men doe specially appeare in their viet and apparell. But Iohn viv ealy to bee had, being plentifull, and a comperate kynde of meate; his apparell also was soone prepared, beinge boyde of all fumptuous excelle. So that the lyfe of this man was most holy and temperate in all thinges.

7. And preached fayinge: hee that is stroger then I cometh after me, whose shoe lachet I am not worthy to stoupe downe and vnlose. (And preached saying) BV. The same a effect of these wordes is that John meached Christeat in him remission of all sinnes, for somuch as he is the omnipotent sonne of God & Father, and the true Mellias, with whom no creature although hee bee holy and excellent, may be compared.

(VV bose Shoe lachet I am not wrorthy to vnlose) The like words also hath the Euanges lift Luke, But Mathew hath, Whole Shoes I am not worthy to beare.

8. I have baptyfed you with water: but he shall baptife you with the holy Ghost.

A. Were the Euangelist noteth the difference betwen the Baptilin of Chaile and of Iohn and of the rest of the mynisters; of the which matter reade the third chapter of Mathew.

9. And it came to passe in those daies that IESVS came from Nazareth, of Galile, and was Baptised of IOHN in Iordaine.

BV. Whatsoever John the Bautiff words areto be found in the most aun- frake or did hytherto, hee frake and tiv it to this ende to prepare and make rea. by the common People for Christe, and Wherefore there remayned no other (And beedid onto Locustes). BV . The lyfe thing then that the some of God hymfelfe thoulve now come, and thould bee agreeable in all poputes with the voc- renealed of the Father to the whole world. But how thinges came to passe Marke bifcribeth in this place. A. And that which Mathew Spake more obscueate thele Locustes because they were rely, how that Ielus came from Galile to Iordaine unto Iohn: Marke playing: ly beclareth, faying, from Nazareth of Galile. The reft, is more plentifully bandeled by Mathew in hys 3. Cap.

10. And as soone as he was come out of the water he fawe Heauen open, & the spirite descending vpon him lyke a Doue.

11. And there came a voyce from hea uen: Thou arte my deare Sonne in whom I delight.

12. And immediatly the spirit draue him into wildernesse.

(Hee farre Heavenopen) Di to parte a funder. Mathew hath, The Peauens mere ovened buto him. (And immediate. ly the forite draue hym into VV ilderneffe) E. By these words he setteth forth & force of the fririt which carreth a man whether it luffeth. Luke hath: He was led of the spirit. B. These words lufficiet. ly declare that the true founds of God are not nowe their owne, but that thep ceue place wholy buto the government of the fririte: contrary to the opinion of those which affirme that there is left buto our will a certaine hadow of bertue, by which we may worke. And here by al men which are tempted may take confolation, because they may knowe p temptacions are the good will of God. BV. Here we voe fee that not velights or pleasure followe the Baptisme, and buction of

buction of Chaiffe, but grieuoule and verilouse temptation: that wee might hereby learne, what they may loke for which have deuen their names in baptim to this Popnce. B. Mee are allo hereby taughte not to thruffe forth our felues rashly into Temptation : but if they be fent of God, we ought to beare them vaciently.

13. And hee was there in the wilderneffe forty dayes, and was tempted of Sathan, and was with Wilde beaftes: and the Angels ministred vnto him.

(And hee was there in the VV ilderneffe) BV. By these wordes the Euangelist ment to beclare that the Lord abstanned in deede from all company and comfort of men for the frace of forty baves and forty nights: to the ende we might not be ashamed or arreacd to leade our life with wilde beattes, if we be appointed 3. King. 16 thereunto, and & glozy of God requize it. For which matter we have Elias, & the Prophets for cramples. B. Motwithstandinge, wee must note that the fons of God ought not to forlake thole thinges that are necessary for the lyfe of man, neither their trade of life, except the wirite of the father Doe leave them into the defert, otherwyle they may ble those things that are present, according to the moveration of the Spirit, with gening of thanks. For we bo not reade that Chiff at any time by & confraint of the forrit dwelt in p vefert, but this DIICE. (And the Angels ministred vnto him) A. This was done for his comforte, as we have occlared in the fourth of Mathew.

Heb.IL

14. After that Iohn was taken, Iefus came into Galile, preaching the Gofpell of the kingdome of God.

(Afier that Iohn was taken) BV. How Lord himselfe commeth forth, to whom Iohn had opened and prepared & way, that preachings the Kingdome of God,

hee might nowe begin to rayone in the elect. But before all thinges the tyme and the place is here noted : The time. ag, After that Iohn was taken: The place, that is to fay, Galile. This is to Luke, 4. be noted of the Lorde gave place to the fury and extreme rage of Herode, Departing out of the way for a time, and b he was led of the spirit, as Luke expresfeth. By the which we are taught that if we vo truely comit our felues buto d Lord, his fpirit thall fafely direct be in all things, whether we flee, or abyde, & incounter with our enemies. For las spirit led Christ our Lord, and so also it led the Apostles from the fury a rage of their versecuters that they myghte preache farther : and fometimes made the stand to it stoutly boyde of al feare, in somuch that they were conquerers of their enemies either by lyfe or death-That flight by the which the glozy of Christ is beminished, is unworthy of a Chailtian, and never bled of the laynts: but when thou doest, so fice that thou mayeff the more conveniently fet forth the glow of God, feeking nothing that pertayneth to thy felfe, but only feekelt to vischarge thy office keeping thy felfe butill the hower be come, thou boff no. thing but that Christe vio here at thes time a at other times allo. Accordinge to whose example the Apostle Paule flevout of DAMASCO, Looke by Ad., what fpirite thefe men fled, by fame fpirite also they afterwardes of their owne accord offred them felues to their Iohn, 18. Perfecuters. Guen fo Charft willing. ly met with those plought his death. Paule coulde bee staped by no meanes from his Journey which hee tooke to Hierufalem, although hee knewe that Ad. 20,21. tribulation & immissionment was there prepared for him. A Christian theres fore ought to to flee, that hee hinder not the glozy of Christ, to the letting forth whereof.

whereof her is co fore me mult pra rieue buto bs that he will bought good faire int av guide bs in the righte man, a fer bs to be caried Fozno certayne after our olone thing can be communiced as concerning flight, neither can it bee prayled in all pointes, nor altogether discomended.

(Preshing the Sopel of the Kingdome)

Chat the Golpel of the kingdome is,

reade the 4. Chapter of Mathew.

15. And laying: The tyme is come. and the kingdome of God is at hande, repent and believe the Gospell.

(The time is come) BV. The Euancelift Marke is not content that hee hath bectared the Cope and fume of the preathing of the Lord, but also addeth by & by a certayne maner and forme of hys preachinge, that by one Sermon wee might gather the order of b rell. Rotwithstanding he hath not rehearled all things that he spake, word for worde, but onely the chiefe a principal partes: of the which fower are here veclared. Frift, The time is come. This thinge 1. Devendeth byon the promifes of the old

testament. Hoz the lawe and the 1920. phets appointed some certaine, in the which the faluation of all the faythfull might be finithed, by the incarnation & beath of Christe the some of God. For the prophet Daniell heard these words of the Angell Gabriell : Three fcoze & ten Mekes are determined over thy People, and ouer thy holy City: that the wickednes may be confumed, that the finne may have an enderthat the of fence may bee reconfiled, to bring in e= Daniel.9. nerlafting righteousnelle, tofulall the vilions and the Prophets, and to anount the most holy one. And in another place Gene. 49. it is fapte, The Scepter fhall not Departe from Iuda, and a lawe geuer fro

betwene his feete, butil he come which

ı.

Merated. Where must be sent. This time (sayth Chapse) day bath the father performed b which he momifed to the fathers. And herebpon followeth the seconde thinge which Marke noteth, which maketh the firste more enibent. (And the kindome of God is at hand) BV. By Chrift a may is made 2. to the faithfull to come buto the Father into the kingbome of God: and moreouer God rapaneth byon the earth, by the furite, by force, and by his worde in the middelt of the faithfull. Ail thole thinges therefore which the Prophets had forethewed as concerninge fatuatton, euerlafting lofe, righteoufreffe of faintes, and pkingdome of God in this world, they are even now at hande, and are offered, a fulfilled by Chaift. Then alfo he both gouerne bs, when he both make him felfe manifest buto by his word, when we forfake our own will. which thing cometh to palle by b pow= er of b holy Shoft. While Christ came. the flate of the People of & lewes was miserable, and much impapred by bozrible diffipation : all men did b whych feemed good in their owne Eves. But they beinge gathered together by the word of the Golpell, felt the kingvome of God, if so bee that they were of the number of those which submitted the. felues thereunto with obedience.

And now followeth & thirde parte of & fermon of Chrift. (Repent) That is to Cap, let euery man enter into bys owne 3. conscience, let him acknowledge how corrupt a danable a finner he is of him felfe, let him alfo cofelle bis linnes:and when he hath fo bone let him tourne fro the and beholde & areat mercy of God. For the fourth parte followeth, bp b inhich the third is absolued.

(And believe the Goffell) As if he thoulde fav, Although pee feele pour selves to 4. be finners, and to be condemned by the

instindg=

inflinderment of God, vet notwithta. Dinge vilyapre not in your finnes : belieue the Golvel which fauth that God to faue finners fent his onely begotten Sonne into the worlde, that every one which believeth in him thould not yearifhe, but haue life euerlafting. Beleue therefore in the fonne of God the fauiour of the world. By farth talte of the gyftes of God, by faith Joyne your felues buto God. A. If am man doe demaunde howe Marke here feverateth repentance from the poctrine of bolvell, when as notwithstanding it devebeth of the Golvell-vou may finde how to answere it in the fourth of Mathew. 16. As he walked by the fea of Galile, he fawe Simon, and Andrew his brother, casting nets into the sea for they were fishers.

Tohn 3.

A. As concerning bervolition of this berle, in which is intreated of the calling of certaine of the Apostells, reade the fourth Chapter of Mathewe.

21 And they came into Capernaum: and straite way on the Saboth dayes hee entered into the Synagoge, and taught. (And they came into Capernaum) BV. Thefe things also boe pertapne to the place of poctrine, and no thewe how greatly men ought to endeuoure them felues to preache the Gofpell, because o Lord him felfe preached with fo greate villigence. Dea Marke hath this thing more then the other peculiar to him= felfe, namely this, that hee both often. times inculcate a thewe that our Lago Jelus taught. And he chole buto hint Caparnaum being a wicked City, leaft that any man should thinke that 192eas chers ought to fice and anovde fuch as were wicked. A. The Euangelist Mathew bath, And he went about all Galile, teaching in their Synagoges, and preachinge the kingdome of God. At b length they enter into Capernaum.

(And fraise way on the faboth dayes be entred) Math a. BV. All tyme (certaynely) is apt and meete for the preaching of the Gospell, but specially the Saboth day, which was appointed of God to retaine and keepe his worthip among men. Euen lo allo every place is meete and convenient to'preach the Golpell in,if matter and necessity so require. But the Synagoge or f temple is a most meete

place for this purpole.

22. And they were aftonyed at his learning. For hee taught them as one that hadde authority, and not as the (And they were astonyed at his Scribes. learninge) A. The fame words bath & Euangelift Luke. C. But the Euans geliffs meane that the zower of the fvirite shyned in the wordes of Christe, in fomuch that it constrayned & prophane and colde hearers to meruaple. (And not as the Scribes) Luke farth y his worde was in power that is to fay full of dignity: but our Enagelift S. Marke fpea. keth more fully, adding the Antabelia that his words were not like to b words of the Scribes. For feeing they were falle interpreters of b Sciptures their boctrine was litterall and beade, which breathed or thewed forth no efficacy of the fpirite, and in the which there was no maicily. Such colonelle we may lee at this day in the weculative Divinity of the Papacy which onely confifteth in outwarde thewes. Those mailters imperiously thunder out whatsoever seemeth buto them good: but feeing after a Prophane maner they babble a prate of bivine matters, infomuch that no religion can appeare in their voinges, it is but filthy and friuolouse what soe uer they bring in. For & Apostell Paule Capth not in vaine that the kingdome of GDD confifteth not in words, but in power. To be thost, the Euangeliftes 1. Cor. o. meane, feing the order of teaching was

then oil

then visozbered and corrupted, which brought no reverence of GDD to the myndes of men, that the deuine power of the sprite was enibently to be feene in the words of Christ, which brought farth and credit bnto him. This is the Power, or rather o vignity & authoris ty at the which & people was affonied. A. Df b which authority me may read at large in the feuenth of Mathew. 23. And there was in their Synagoge a man vexed with an vncleane foirite which cryed, (And there was in their Synagoge) C. It is lphelp othis man which was volleffed of an uncleane fuirite was one of that multitude where. of Mathew maketh mencion favinge, And his fame fored through all Syria, and they brought buto him all thole \$ were difealed, & were taken with arypings, and them b were pollelled with Diuells, and those which were Luna. tike, and those that bad the Palley, & he healed them. B. But the narration of Marke, and Luke is not superfinoufe, because they bringe in certapne circumstances, which bo not only make the myracle more enivent, but also contapne a profitable Doctrine. For & Diuell both craftely confelle Chilte to be the holy one of God, that men myahte have a suspicion of some aliaunce betwene him and Christe. By the which Deceipt also be wente afterward about to make the Gofrell fulvected; and be reallethnot to attempt the like at this day. And this is the reason why Christ commaundeth him to be Will. It may be (truely) that this confession was extoated from him biolently : and pet for all that, betwene thele two there is no dilagrement, namely that he being constrained to geue place to the power of Chailt, exclaimeth him to be the ho-Ivone of God, anotwith fanding craftely goeth aboutkto obleure and darke

the thining glosy of Christe. The must allo note that hee both fo flatter muth Chapite, that hee might fecretly worth-Draw himselfe from his band : and by this meanes be is cotrary to himfelfe. For to what ende was Chrifte fanctifis ed of p father, but onely p beliveringe men from the tyzanny of b Diuell hce might overthome bis Kingdome?but because Sathan coulde not beare the power, which hee percepued to bring Destructio buto him, be fouche to stap Chaiffe in contempt by a bayne titell. (Vexed with an mileane forite) E. As concerning the bucleane fpirite, reade the rif. of Mathew. BV. De is called a Spirite of his lubitance : and of his nature and quality impure or bncleane. R. As touching the power of Sathan we muft firft of al note that al men by reason of sinne are bome in the power of Sathan, and are by nature \$ mancion places of Sathan, and boe abide in his vower until they be delivered by Chrift. But Sathan in Dinerle men both thew his nower and trannp binerfly. For one man is carped head. longe of him by anger, another by filthy luft: he maketh one man his bond. man through couetoulnes, and another through arrogancy: one man hee tyeth with the bandes of enuy, and another with furor and madnes. And alchough all men which by nature are the Chil. been of weath are captives unto Sa: than, pet notwithstanding they are you perly called Demoniakes or policiles of Sathan, which are carryed by Sathan to furoz and madnes. Such kynde of Demoniake is beere offered unto Chrifte. Saving: .

thee thou Ieius of Nazareth? Arte thou come to deftroy vs? I know thee what thou arte, even that holy one of

God.

2.Pet. 2.

Luke, 8.

(Alas, what have we to doe with thee) A. Df this queltion reave the 8. Cap. of Mathew.

(Arte thou come to deftroy vs?) R. By thefe moordes Sathan both reason the caufe with Chrifte, and confesseth b he knoweth him to be & halp one of God. which fould be & Revemer of Ifraell, and whom God, according to & faving of the Prophet, gaue to be p plever of the People, that he might helpe up o earth agaphe: and pollette agaphe the pesolate heritages: that he might say to the paploners, go forth; and to them that are in parkenes, come into blight: and that he knewe bery well b he was proevned of God to oppreffe his tranny, and to beltroy him : but he thinketh that the time is not pet come that hee thould be caft fro his trannp into perpetuall punishment. Sathan (truely) is addicted of God to perpetuall con-Denmation, pet notwithstading he shall not be tormented butill platter Judgment : the which thing Peter meaneth whe he faith, God fpared not & Angels which finned, but cast the down into bel a delivered the into cheines of varknes to be kept unto judamet: they are kept (farth he) bnto & Judgemet, eue to be nunished at b time: the felf fame thing Diuells whereof Luke maketh men. cion do lianifie when they intreate Jefus that he would fuffer them to enter into the Swone, Declaring in Deede by manifelt wordes, bthey are free from extream punifimet which they fould have in the veeve. And in the Bofvell after Mathew it is fapt : Depart fro Mae's, 15. me vee curffed into bellfyer, which is prepared for the Diuell and his Annels. We fayth that eternall fper is me parenfor the Divell and his Angells: and not that they do now burne in this fver. When as therefore Sathan both thinke that he must forlake all men fo

foone as Chapite appeareth, and phee with his fellowes must do out of hand to hell fper , he thinketh b be hath iuft cause to complayne and to reason with Chiffe, that he is pelfroped before the time. (I know thee what thou arte) The Dinells (truly) were wonderfully indewed with understanding wherebyon they were called in Greeke, Dæmones, that is to lap knowing. (Enen that holy one of God.) C. It is lykely, b this tytell of the holy one of God, was taken of the common and blual mance offveach which was bled at that time. And they did therefore focal the Meffias because be thould be seperated fro the number of all other menas one indewed with finguler grace, and as the heave of the whole Church. A. But to what enve this confession which the Diuell made bid pertapne, it is fhem: ed in the 23. verlegoing before. 25. And Jefus rebuked him, faying :

holde thy peace, and come out of the man. (And lefus rebuked him) B. De co= maudeth & divell to be lilent a fuffreth hom not to gieue testimony onto himalthough it be true, leaste men should thinke phe had any fellowship w Diuells. for & Pharileys Claudered hint faying that he had a Divell, and b he caft out Diueils by the help of Belze- Math 12 bub the papace of Diuells. By this beeve allo he veclared, how veteffable the testimony of those ments but o him who, as the Divells Div, preache hint with a hollow and deceivtfull monde. As it is written to the wicked and bngodly man, fapo God, Telby doft thou Pfalm. co take my lawes in thy mouth's For bee wil have none but fuch as are most boly and founde to beare witneste of him: that is to weete, to preach the Golple. Tale are also hereby admonished y me attribute nothing at all to Satanicall aunsweres, and deedes, although thep

Leeme

feeme to be true and not evill. For the Divell is a lyar and the author of a ly, neyther both he say or doe any thinge, then to the ende he may discaue.

26. And whethe vncleane spirit had torne him, and cryed wyth a loude

voyce, he came out of him,

(VV ben the vncleane spirite had some him) C. The Enangelift Luke both fomewhat more mittigate this matter, fap. ing, And when he had throwne him in the middelt : pet mewithstandinge in fence they bery wel acree: because both of them went about to teach othe Diuell was cast out by violence. Therefore hee did so throme the man to the groud as though he would have torne him: notwithstanding Luke sayth that be was disaporated of his purpose:not that the man luffered this violence w. out any hurte or griefe at all : but becaule the man was afterwarde delyuered fafe and found from the Diuell. BV. Pere therefore Sathan maketh a thewe of his power, p his worthipers may knowe what they ought to looke for of him : namely, at the length to be throwne to b ground a torne in pieces. For his flattering a fame speach, whis delire to abive fil is only be mightat plength have ful power a authority or

bs. (Her event out of the man) Sathangoeth forth, not with flanding by confirainte, not of his owne freewill, being ouercome by p power of Chryste.

27. And they were all amased, infomuch that they demaunded one of another, sayinge, what thinge is this?
what newe doctrine is this? For with
authority commaunded he the foule
spirites, and they obeyed him.

uer vs, & so might myserably toment

(And they evere all amased) A. The Etrangelist Luke hath: And feare came on them all, and they spake among the selves, saying: what sayinge is this t

For with authority and power he commaundeth the foule fpirites, and thep come out. C. The fruite of the mylacle is, that they are conftrapped to fulvecte Christe to be somewhat more the a man. And wifely they doe referre the closy and power of the myracle, to the Doctrine. That newe doctryne is this (fay they) to the which & very Dyuels are confrapned to gieue place ': They call the bottrine of Christe bere, newe boctrine, not in reproche, but because they fee in the same somewhat that is ertraozdinary and neuer feene before. They call it not new therefore to derogate any credit from & same : but they rather wonder at & matter, affirming that it is nepther comen nor humaine. And (truly) it was a thing belonging bnto God to have power over bucleane spirites: whereupon they do not with tult caule meruaple to fee Chipfte indewed with such power. C. In this only they offend that they fand fill in Doubt, when as it becommeth the chil been of God, to go forward and to profite moze & moze. (And they obeyed him) A. Luke hath: And they came forth. 20. And forth with when they were come out of the Synagoge, they entered into the house of Simon and Andrewe, with Iames & Iohn. But Simos mother in law lay fick of a feuer. A. Reave the eight Chapter of Mathew. BV. By the Publique benefite which was openly done in the Sp= nagoge to him which was vered of the Dinell the Lorde was knowne to the godly: and nowe allo by a dometicall benefice be wareth better acquaynted and knowne buto them, and beclareth his power, to this ende and purpole p be might allure and drawe all men to the faith, a might veclare buto all men how great he is in bignity, authority, mercy, and power. C. This allo is to be no.

Luk,4.

500

Luk 4.

be noted, that wheresoever Chiste is received, be theweth some cestimony of his power: he never commeth empty but do be, but bringeth with all those benefits, to bestowe upon us, which her hath received of facher. Neyther is this done onely in Christe, but also in his meders. For they which receive and harbour straumgers, the poore, the facherlesse and factories and factories of a hundered soulde: but this is specially to bee considered in Christe, who never commeth, but hee bringeth plenty of his Benesites with him.

30. And anon they tell him of her.

B. This our Enangelist sapeth that Christe was toulde of her, but Luke sayth that intercession was made so, ber, the being sicke of a scuer 2 (for the Euangelists do often times pretermic many things) in the which we have an example of soue, which sorroweth so, another bodies gricks if it were proper to it selse. Where are also herreby taught that saints do oftentimes feele the scourge of the Lord, and has well to the Slory of the Kather as to their owne saluation.

And he came and toke her by the hand, and lift her vp, and immediately the feuer forfooke her, and she mi-

nistered vnto them.

The Cuangelist Luke sayth, And hestoode over her and rebuked the sever. Sometime the Lozd both heale by his word only; and often times he addeth the signe. Her needeth no helpes, his word is sufficient. Even so h Propher singeth that at the commaundement of the Lozde, the Sea was deupded into two partes.

32. And at even when the fonne was down they brought vnto him al that were difeafed, and the that were vex-

ed with diuels.

A. The Euangelist Luke saich: when the sonne was downe, all they that had sicke, taken in divers diseases brought them unto him. But for the exposition of this verse, reade the eyght Chapter of Mathew, the sixtene verse.

33. And all the City was gathered to

gether at the dore.

Some lay that this is spoken by a sigure called Synecdoche, as, all the City, so, all the company of those y were sicke.

34. And hee healed many that were ficke of diuers diseases, and cast oute many Diuells, and suffered not the Diuells to speake, because they knew him.

(And he beated many that revers ficke)

C. The Euangelift Luke addeth form what more, faying, And hee layde hys handes on every one of them and heated them. It was not necessary or nedeful that the Lord hould lay his hands on any man, he needed no helps, (as we say even now), he only vied this signe for mans sake: For it was a singular signe, and a right, much vied in Sacrifices and prayers. By this outwarde signe hee declared that he commended them but o his heavenly father, as we have shewed already in Mathew.

Now if any man wil take upon him to immitate Christe in this thinge, he halbe Christes Ape, and not his follower. For it is a foolishe thing to immitate externall gestures, except they have some substance and wayshe in

them.

Chere might bee two causes why hee suffered them not: the one general, because full time of his revelation was not yet come th'other speciall, because he refected those Preachers, and alliteness bearers of his divinity which by their prayle coulde bo nothing but different

eredit him and dring him into falle sufpicton. And this latter cause is most ecrtayne: because it was necessary it should be declared that it was mortall warre which & author of lyse had with the Prince of death and his Pynisters. Reade the 16. of the Aces.

(Because they knerve him) A. Mannely, that hee was Chypite as the Enanges

Tiff Luke hath.

35. And in the morning very early, Iesus (when he was rysen vp) departed and went out into a solitary place

and there prayed.

(And in the morning very early) The E. uagelift Luke addeth, faying; As fone as it was day bee departed, and went into a Defert place. After that he had healed the licke, he went a parte, teaching by that we ought to bo nothing for offentacion or bapne alory : but that if we do any good thing, we should feeke to hype it. BV. Deteacheth also bler= naunts of God to may then, when they feeme to be in Properity. Further he bereby teacheth that early in the morns ing is the most meete and convenient time to prap. (Into a folitary place) As concerning this going alive of Chipfe to pray, reade the 14. of Mathew.

with him, followed after him.

A. Symon Peter and the rest of the Disciples, seing that Iesus was gone awap privily, they followed him butill they came to the place where he was. In him ease typicals of people whych were come to the house betime in the morning, when they had learned that Iesus was gone, followed him into helert, as Luke betlareth.

36. And Simon, and they that were

38. And he fayd vnto them: let vsgo into the nexte Townes, that I may preache there also: for therefore am I come. (Let rigge into the n xi Torres)

BV. Although prayer be holy a whole

fome, pet notwithfanding Chiffe ryfeth from the fame, and getteth him to preach, when & Apolices had told him that many were delirous to beare the Golpell preached. A. For they telling the Lord that a great copany of o Capernaites were at hande which fought him: he answereth, Let vs goe into s nerr townes: as if he should say, This foundation which is layed amonge the Capernaites, is sufficient for this prefent tyme; and the time is come that we hould go forwarde, and p I should preache the Kyngdome of God, as I have done there to the townes and vil= laces here about. For I came not to preache to one City alone, but to offer Caluation by the Golpell to all men.

(For therefore am I come) From whence be came he beclareth in S. John, favince I proceeded from the Father & came into & world. Luke belide thele things farth that the recorde would have kept Christe Will, to whom he land, I must preache the kingdome of God to other Cities allo. For to this ende and purvole the Father hath fent me. In another place be fayth: As the father fent me, even fo fende I vou. And we fawe and tellife that & father fent bis fonne to be the fautour of the world. As concerning the kingdome of God (which also is called the kingdome of heaven) we have spoken in b third of Mathews and in the fecond berle.

40. And there came a Leaper to himbefeching him and kneeling downes. & faying vnto him, if thou wilt thou canft make me cleane.

For this matter reade the 8. Cap.of Mathew, and the second verse, 41. And lefus had compassion on him and put forth his hand, touched him, and sayd, I will be thou cleane, M. The great goodnesse and clements.

M. The great goodnelle and elemency of Chille is here letforth, in hie hath

B3. compal=

compation on our impleries: his mercies and exceeding Benefites with the which he allured the people but ohim felse, were such as this is: and beinge spoken of in our eares at these dayes, ought to increase our fayth in him: so, looke how he shewed himselfe to he Lea per which prayed in fayth then, so will be shewe and beclare bimselfe but o by now, if we pray faythfully. As touching the rest fro the 41. to the 45. berke reade the eight of Mathew, and the third berke.

45. But hee as soone as he was departed. &c.

Reads our aunotations bypon 8. of Mathew for this matter, beginninge at the fourth verie.

FINIS.

Chapter the seconde.



Fter a few dayes he entred againe into Capernaum and it was noised p he was in the house.

(After a fer, Dayes.) B. Some Latine Bookes have. After eight dayes, hee entred into Capernaum, but in the Greeke Bookes we reade it thus.

After a ferr Dayes. (And it was noyfed, that he was in the House.) B. The Eungelist meanth that Woule in the which he was wont to abive. For hee having for laken Nazareth, have chosen that City for himselse, as S. Mathew in his fourth Chapter veclareth.

z And anone many were gathered together, infomuch that nowe there was no roome to receive them, no not fomuch as about the dore, and he preached the Worde of the Gospell vnto them.

(And anone many were gathered.)

E. The Guangeliff Luke witteth thus: And it came to palle on a certain Day, as hee was teaching, that there were Pharifes and Doctors of flaw litting, by which were come oute of all Cownes of Galile and Jury, and Ieru-

falem, and the power of the Lord was

was present to heale them. Bu. Peerc (truly) there is a preparation made to the most excellent history following, by the which Christe is veclared both to remit simes, and allo to heale p most grieuous a meurable diseases of men, and so to be the omnipotent Lord, and Peauculy Phistician both of Soules and bodies.

Therefore by the Denine prouidence and power of Chapfte a greate Multitude of people is gathered toge= ther in the famous City Capernaum, in the presence and light of whom bee, healeth a man taken with the palley. For it was meete that a great & notas ble miracle thould be publifhed and beclared by the testimonies of many. E. Mhereunyon not onely the Common forte of veorle came thither : (as appeareth by Luke) but also the 19harifies which were pufte by with outeward them of Polines: Also the Tea. thers of the Law of Moyles which be= ing proudked by the fame of those thin mes which Jeins bid came hither: not onely out of all Cownes of Galile (in the which Capernaum was) and of the borders of Indea : But allo euen out of the

3

Math. 4.

Luk s.

of the city it felf of Hierufalem, which arrogated buto it felfe the principality and glosp of Religion and wifedome. But Jefus, because he was the Wiellfring of all health, did flowe with nothing els but a certapne deuine power to heale those that were licke and opsealed, for the which cause he came into the Earth. With the which vower of healing he was alwaies endewed, but he did not alwayes declare the fame, fauing at fuch times specially when he byd preach and teache the Golpell, to the ende, it might appeare that myracles were testimonies and seales of the Golpell: the which thing shall by and by be declared.

(No not so much as about the Dore) B. So ful was the house replensished with Peaple, that there was no roome about the Dole. (And he preached the word of the gospel.) The Euangelist Luke hath. And hee taught them.

3. And they came vnto him bringing one ficke of the Palfey whych

was borne of foure men.

As touching this matter read cap. the o.of Mathew going before.

4. And when they coulde not come ny vnto him for prease they vncouered the roofe of the house that he was intand when they had broken vp the Roofe they dyd let downe the Bed, wherein the sicke of the passey lay. (They researed the roofe.) E. De they dyd plucke of the Tyles of the house. Dere is to be noted the dissent care and suby of those men that carped the sicke man, which sought to have him healed the which care and dissented in uncourring so easy the roofe of the house.

(They did let dorme the bed reherein the ficke of the palfey)S. Luke abouth: In the midbest before Telus.

5 When Iesus sawe their faithe, hee

fayde vnto the ficke of the palfey, fon thy finnes beforgieuen thee.

For this matter read the ninth cap.

of Mathew going before.

6 But there were certaine of the Scribes fitting there and reasoninge in their heartes.

Luke faith, that there were certagne of the Pharifies allo, whome he named

before: which faid thus.

7 Why doth he thus speake Blasphe mies? Who can forgieue sins but god onely. (VV by doth he thus speake blasphemies) B. Luke hath, what fellow is thus that speaketh blasphemies;

(VV ho can forgieue finnes Lut God enely)

There is nothing be it never to good of wholesome yean bee either done of spoken, but to the wicked is counted as euill. There was a great multitude of the commonsorte of people presente, which praised God sor so greate a miracle but the Scribes and Pharities, sound somewhat whereat to couill and so the first are last, and every tree byingeth south his fruite. But how early soever these Pharities were, yet not withstanding they acknowledge that it belongeth onely but God to so give sumes,

And immediately when Jesus per ceiued in his spirite that they so reafoned within themselues, hee sayeth vnto them, Why reason yee such things in your heart.

(VP len Tefus perceived in his Spyrite.)

That is to lay by the power of the holy Gholf, with the which he was endewed. Chryst dyd rather leeke to declare his Dininity by his dedes then to preach the lame by word of mouther that he might shew but o the Scrybes that there was nothing so hidden in the heartes of menalthough they were so subtill, that could be hidden from hys Spyrite whych snarcheth all thinges

and feeth all thinges.

Whether is it easier to say to the sicke of the palsey, thy sinnes be forgieuen thee or to say. Aryse take vp

thy bed and walke.

of But that ye may know that he for of man hath power in earth to forgive simes, he spake but the sicke of he yalfey: // I say but thee arpse, a take by thy Bed and get thee hence into those house.

The expolition of thele three Aerles is handeled at large in the nynthe Chapter of Pathew going before.

12 And immediately hee arose, toke wp the bed & went forth before the all, in somuch that they were all amased, & glory fied God sayinge, we nemer sawe it on this fashion.

(Refore them all) S. Luke addeth hereta: gloppfying God. ICle never lawe it on this fashion. Luke addeth: we have lene monderfull things to day.

13 And he wet agayn vnto the fea, & all the people reforted vnto him, and

he taught them.

(And he raught them) BP. Here the Euagelit Marke repeateth agayne the benefite and office of teaching to the end
he might thereby declare that there ca
be nothing better of more profitable to
the Church then founde and perfit doctrine A. Whereupon our Sautoure
Chief did never ceafe from teachinge
fo often as oportunity served.

14. And as Iesus passed by hee sawe Leuy the sonne of Asphe sittinge at the receite of Custome, and sayd vnto hym. Follow mee, and hee arose &

followed him.

(And as Icf a paffed by, he fare Leny.)

All Greeke Bookes agreeing with the Latyne, have Leuyn. This Leuy was also called Mathew. Reade the nynth of Mathewe goings before. A. The Hebrevves had commonly two or three names appertaining but the And before he followed Chirft he had the office of a Publicane. As concerning Publicanes we have spoken in fafte of Mathew going before.

(And hee arofe, and followed him.) The Cuangeliffe Luke hath: And hee fogla. king al, arole and followed him. Hery few and briefe are the Whords: but there feemeth nothing to be moze waverfull and harde, and leffe possible for a man to doe then this worke whych Mathew viv. For Wathew was very rich, and had greate pollitions . Belive thys he had luch an office b thereby he received yerely gayne . And pet for all this hee followed Jelus . But what other thinge seemed this to bee then a playne pathway to his ignornimy becay, yea and to prefent beath. For be heard that Jelus was couted amog the Rulers of the people an iperetique a feditious person, and worthy of ertreame punishment. But Pathew notwithstanding passed through all these narrow and danngerous straightes by faith, because he beleued this Jesus to be the very true Rellias.

45. And it came topasse as Iesus sate at tablein his house many Publicanes and sinners sate at table also vvi th Ie sus and his disciples: For there yvere

many that followed him.

(And it came to passe as Issues at Table)

A. Luke addeth somewhat before this
saying: And Leuy made him a greate
banquet in his house.

(Many publicanes and finners also)

Luke hath: There was a great copany of Publicanes also, and of other that sate at the table with them.

16. And when the Scrybes & Pharifeys fave him eate with the Publicanes and finners, they faide vnto his disciples Howe is it that hee eateth and drynketh with Publicanes

and

and Synners.

A. Luke fapth , that they murmus red agapult his Disciples. This truly aboue all other is worthy to bee noted, that the Scribes and Pharilles (that is to lavathole which feemed to forme the Relygion & purenelle of lyfe wyth the knowledge of the Scriptures, and for that cause were counted more excel lent then the rest of people) that they (I fay) shoulde backebyte and sclaunber the Lorde before all other, a should condemne al his words a deedes were they never to so excellent purpose and good effect. But this is the proper Ra ture of humapne righteousnes, that p fame being nothing but externall and deceiptfull doth not with frandinge de-Typle & fet at naught all other thinges in respect of it selfe. Reade painth of Matheyv.

77. Novve when Issus heard it, hee fayd vnto them: The whole haue no neede of the Phisicion but they that are sicke, I came not to call the ryghtcouse, but sinners to repentaunce.

(The probable have no needs of the Physision).

Reade the nouth Chapter of Mathere going before.

(I cameno to call the righterufe) R. By these wordes it appeareth that had but licanes had polluted a besiled their life with great somes o notopiouse erimes, which els had bene good: so, he calleth them suners, as the rest also whom he calleth to repentaunce.

Pharifies did fait, and came and fayd vnto him: vvhy doe the Disciples of Iohn and thy Disciples faft, and thy Disciples faft not.

Reade the months Chapter of Mathere going before.

19. And Ielus sayde vnto them, Can the Chyldren of the mariage Chamber sast, whyles the Brydegrome is

with them? as long as they have the Brydgrome vvyth them they can. not fast. (And lefue fayd vnto them) B. Ch Cuarelift Luke hath: Can yee make the Childeren of the wedding Chaber to fast as longe as the bridgeome is with them. S. Mathew bath: Can yee make the Children moorne : but in the same sence. For falling is as it were a certapne mourning according to this place of the Prophet : Where Elay. 18. fore haue wee falled athou feelt it not : we have punified our felues and thou regardest it not. Who feeth not here that thefe wordes (we have falted and punished) are put for one thing. Dereby we may gather, what was the cause why our Cloers falled : for their faft was not, to take meate only once a day and to eate fifthe : but once to put away all belightes and pleasures, and to ble a certagne kynde of mourninge, and a full ealtigation or challisment of boop. Whereupon, that & bypocriticall Pharifers might feeme to to fait, they diffigured their faces, and fared outwardely as though they did mourne & punith them felues, as appeareth by b which is writen in the firt of Mathew. Math. 6. Contrary buto the which counterfapting was walhing and anountinge, as we have noted by many places of fcripture in the fore appe Chapter of Mathevv. Wherefore the falling which fo Lord commaunded to the Chyldren of Ilraell in the day of reconcilliation, is called not a fasting, but an affliction & humbling of the mynde. Forthus it is witten: The tenth of this fame mo- I.cu . 13. neth shalbe a day of reconsilliation: shalbe an holy couocation vnto you, and yee shal humble your foules. And a little after it felloweth : For every person that humbleth not him selfe that same day, shall even bee cut of from his people, For fatting, as it lignifieth.

nifieth only an abstayning from meate is a parte of that fast whych was commaunded to the people of Israell to observe, for the humbling and depressing of the words. The children of Israel he-

Ladg ac. of the mynde. The children of Israel being twife put to flight of p Beniamites are says to mourne and fast before the Lord, butil the eucning and to offer satisfies. Such was the fasting of p peo-

ple in Massha, by which they cofessed a.King. 31 and bewayled their simes. After the same maner did the citizens of labes

fall, when they buried Saule and his formes. In like loste David and finen that were with him, fallings a mourning butill the eucuing, bewayled the death of Saule and Ionathas and fipeo-

ple also which perished with them,
3. King. 21 Such a fall did Achab observe, when
the shewed himself penitent so p death
of Naboth. The lyke consideration of
fasting was that, whereof Daniell, soell, and Zacharias the Prophets, make
mencion. Hereby wee may perceyue
what is ment by the words mourning
which Matheyy vieth.

20. But the dayes vvyll come vvhen the Brydegrome shalbe taken from them, and then shalthey fast in those

dayes.

As coverning the exposition of this berse, reade the 9. Chapter of Math.

1. Also no man sovveth a piece of new cloth in an olde garment: for els the nevve piece taketh avvay the fil-

ling vp from the olde, and the breach is vvorse.

Luke aboeth more than this, faying : And he put forth a fimilitude buto the. Reade our expolition byon Math. for this verte and the 22. allo.

23. And it came to passe as he went through the Corne on the Sabboth day, that his disciples as they went on their vvaye, began to plucke the eares of corne.

(Began to plucke the earesof Corne) S.Luke abbeth: and to rub them between their hambes, and to eate them.

24. And the Pharifeis fayd vnto him: Beholde vvhy doe they on the Sabboth day that vvhich is not lawfull.

S. Luke writeth that certaine of the Pharifeis rebuked the disciples work these worders: Althy doe yee y which is not lawfull to bee done on the Sabboth dayes? As concerning this a the 25-vers, reade in our exposition before burn Mathery.

26. Howe he vvent into the house of GOD in the dayes of Abyathar the hygh Priest, and did eate the shewe bread, which were not lawful to eate but for the Priestes, and gaue also to

them that vvere with him.

(In the dayes of Abyathar the priest) BV. Abiathar of whom mencion is made here was the forme of Achimilech. But the father, not o forme, graunted Dauid to take the theme breade. So b the name of the some is gieuen to the Father : both, because his name was more famoule in dealing with matters pertayning to David, and also because he was at that time topued in poffece of Priefthoode with his father : furthermore it may be that his father bab two names. But true piety & religion are put in no great hafarbe in fuch fmall trifles. De called the place in which the Tabernacle of Arke of the Lord was the boule of the Lord. For otherwise there was no temple as per builded in Dauides time: for Solomon builded the Lord a Temple when Dauid his father was beave. Reade for p which followeth of this Chap. in our

erpolition byon Mathew.

Chapter the third.

I. A Nd he entred agayne into the Synagoge & a man vvas there which had a withered hand.

(And he entred agains) BV. This Difrom percapneth to pformer place al-To as concerning the right ble of feitiuall dayes. God truely commaunded a certapne godly rest and ceasinge from morke, but yet he forbannot melboing and the workes of charity but rather appointed them to be done : in somuch that he rightly observed and kept the Saboth, which did by any meanes benefite his neyabbour: (A man yvas there robich bad a vrishered hand) The Cuan: gelift Luke hath, whose ryght hande was withered, but & Euangelist Ma-Math 13 thew who veclareth this same Distory also agreeth myth Marke in these mordes.

2. And they vvatched him vvhether he vyould heale him on the Sabboth day, that they might accuse him.

(And they reached bim) Mantely the Scribes and the Pharileys, as fayth S. Luke (VV bether bee woulde beale bim on the Sabboth) Cipon the Saboth day the lawe and the Prophers were wont to be read. (That they might accuse him) So bath Mathevve alfo: but Luke bath, that they might finde fome acculation agavnit bim. And the fame Cuangelift bath: but he knew their choughts. 3. And he fayd vnto the man vvhych had the withered hande: Aryse and stand in the middeft.

The Cuangeliff Luke hath: Arple frand in the middelt : and be arole and foode by.

4. And he fayd vnto them : Is it lawfull to doe good on the Saboth dayes or so doe eaill? to faue lyfe or to kyl? But they held their peace.

(Is it lavefull to do good on the Sabboth) The Enangeliff Luke hath lefus therefore fapo unto them, I wil alke you a queflion. Is it lawfull to doe good on the Saboth By Mathew it hould feeme that the lewes asked o Lord if it were lamfull to beale on the Sabboth dap : but by our Guangelift Marke, & Luke allo it map feeme plainely that & Lord demaunded this question of them.

But seeing the Lord did demaunde of the lewes according to their minde. this question did more belong unto the than unto Chapite. A. Motwithstanbing this may be lapd, of they demaunbed this question of Christe by words, as Mathew playnely declareth.

But to & matter. R. Chrifte by this question and by his myracle incerpreteth the true meaning of plawe as co cerning the Saboth. For plaw faith. Remeber that thou kepe holy the Saboth day: 6. daies shalt thou labour & do all p thou haste to doe, but the se- Exodis. uenth day is the Saboth of the Lorde thy God, in it thou shalt doe no maner of Worke. Geeinge therefore Christe declareth that it is lawefull to bo good on the Daboth day: and both by and by being hims that had the wothered hand, restoring him to health, it is enident that he meaneth balthough the lawe both fap, Thou shalt doe no maner of worke on the Saboth day, norwithstanding because hee addeth. Remember that thou keepe holy the Saboth day, it is lawfull to boe thole workes on the Saboth day, which belong more buto God than buto bs : for-Comuch as they boe not let but that it may bee a bay holy and dedicated buto

thei

Exod.31

the Low. For the law bath speciall refocet to fanceification and bolynes, and requireth that we noe those morkes on the Sabboth which pertagne to holynelle. Whereupon in Moles it is lapb: See that yee keepe my Sabothes: because it is a signe betweene mee and you and in your generations, that yee may knowe that I am the lord which fanctific you. By the which mordes & Saboth is confecrated for a finne , by which the Ifraelites may learne, that they cannot be fanctified or infliffed by thep: Hertues, but that they must of necellity keve the Saboth, and boe the woorkes of the Saboth the which are thele namely to beare & mord of Bob. and to observe all bolve Institucions which percappe to the morfhip of God. But we call that fanctification or making holy by which & od both make bs holy and just the which fanctification is of two forts : the one internall, which commeth by fayth.

1 Cor.6.

Whereupon the Apostle Paule fapth. But yee are washed, but yee are sanctified, but yee are instified by the name of the Lorde Iefus. And the a. postle Peter fayth: By fayth purefiing the heartes. For as God both lans ctiffe be with his fritte by the fpinkling of the bloude of Chapfte, euen fo we obtaine this benefite by fayth only. And this fauctification ought to bee perpetuall inthis lofc. Wherefore if wee speake of this fanctification, all workes which are contrary to faith as are those which we call sinnes agapust Bod, are not only farbioden to be bone on the aboth, but on all other baves allo. The other fanctification is erternall, and it commeth by & externall and Ecclellatticall menittery, by the preaching of the worde of God (bider the which vieaching the facrifices also which the le wes offered were compre-

hended which were nothing els than & meaching of Chapfte Jelus) and by b bifnenfation of the facraments. For by thefe things God both fanctifie men, & neueth unto the faith & the holo Choff, b they may bee truely fanctified before him. Df therefore wee freake of this fanctification, then the law forbioberb those worker which keeve men backe from the preaching of 6 words of Coo from the facrifices, and the dilbenlatis on of the Sacraments. But theleare the chiefe, as tilling of the ground, er. ercife of nor payly occupation, & fuch like kinde of bulineffe. Motwithffan-Ding it was lawefull in the time of nes cellity to noe those works en b Daboth Day which were not altogether a let & a hinderance from boing thole boly exercifes which mere appoputed to bee bone on the Saboth : as, to heale the licke, to mounde meate and other necellaryes, to leave Sheeve, and Dren to the water, to Dame an Dre on Affe out of a vit. and fuch loke. Some wozkes pertayned to fanctification, as to circumlife Cholozen to kill facrifices & fuch loke. And of both thefe kynde of morkes Chrifte maketh mencion, whe be peclareth the Saboth in this place faving that it is lawfull to bo good on the Daboth bay, as to heale the licke, and to faue a mans Lyfe bis in health. For this worke both not let, but that a man may heare the preaching of Gods morbe, and may be prefent at the factifices : for thefe were the comon works of the Daboth commaumbed in ftime of the lawe. By thefe thinges truly it is manifelt , when the Lawe faveth: Thou shalt doe no maner of vvorke on the Saboth, y it fpeaketh not fimviely of all maner of worker, but only of these which are an inveniment and let that the Daboth cannot be fanctifi. id : that is to fay, that thefe works tanot be

not be bone, which frecially pertayne to the worthip of God: as to heare the word of God, to be facrifice, to the cofirming a tellifying of fauth. By thele things also we may percepte what we ought to thinke of the Donbay, which the Chiffians observe and keepe in b freeve of the Baboth. For feeing it is meete that we come torrether to beare the worde of God at certaine daves ans poputed, and to be partakers of o myfticall breaking of the Breate; and al. to to Toine in praper furthermorefee. ing fernaunts & other labourers muft reft and ceafe from worke, it ought not to leeme newe baco be, if the day which wee call Sonday . be a day felecte and

cholen for that purpole. But there are fome which freake against this day of rest afforminge that Chiffians continewe in Judailme becaufe they retayne fome obfernation of Dapes. Thefe men that thus weake are murmurers agaputte all order in the Church : For we oblerne thele bayes and yet are bopbe of all Indaifme, becaule in this poput we differ far from the levves. For me doe not ble it as a Ceremony necellarge to Religion, by which we might thinke the svirituall millery to be figured : but wee recevue it as a necessary remedy to retaine and keepe order in the Church. Repther Did our Civers without areat confine. ration popute that day which wee call Somday, in freede of the levves Sab: aoth. For feeing it is the ende and ac: complishment in the resurrection of s Lorde of that true rest which the olde Sabaoth vio havome, all Christians are admonished not to cleave buto the havowed Ceremony, B. But where: as the Lorde both requipe fo feuerely certaine folemnities of the levves, (as me may reade in opuers places of the Law, and the Prophets) when as godlynesse notwethstanding did lie coult in the observation of them, there are truely two causes. The sire was, because in them the people myght learne the lawe of ployd, and increase sayth; to the which things we ought to be earyed wyth all diligence. Wherefore these solempities could not be neglected, without as well the great contempt of the goodness of God, as the neglecture of the god of the

t ne of viety and coolpnelle. The 2. cause being more special, why fo great a religion was made of baies, is this, be caufe it might be afigure of the reft of a minde not ipuing to it feit but bnto Gob. For it iscertapne char lo farre as the Saboth was appointed to be kept holp a atome to ceate from erternall labor was a figure of the life in the which we po nothing formuch atter our owne will, as we boe after the will of the Lozo: the which we ought to feeke oncly a for euer. for we muit meditate in this worlde of that thonge which we hope to obtaine in the world to come. And we hope to enter into p reft of the Lord : that as hee, after hee made the Beauen, the earth, and all 03 ther creatures, refted from all his labour : euen fo we thould ceafe from all our laboures when wee thould intop p enerlaftmgreft. (To do good or to do enell) A. What hee meaneth by boing good be playnely theweth when he reliquely bealth to the ficke man. & heretoze of the contrary, it is to be euclinat to be carefull for a licke person and to helpe him if then maiffe. The which what is it els then to beltrop and kill a man? E. The wordes of Christ therefore are as much in effecte as if he thould have lapo: Dee fee this miferable creature, to whom there is no adod man but be witheth health, whom, who fo encr would have neglected, he theweth him felfe net only farretion humanity, but

allo from Religion. To what ende therefore doe yee thinke that the Saboth was ordayned to Eyther to doe evell, as to neglect those whom yee may help to Dreis to doe good to further more wee must note by this question of the Lorde that not to doe good when thou mayest, is to doe eutil a not to save when thou mayest, is to doe eutil a not to save when thou mayest, is to doe eutil a not to save when thou mayest is to destroy.

(But they held they peace) Repther the milery of this licke person which they cuidently fame, neither the equitye of the cause so manyfest, coulde chaunge on whit the cruelty of & Pharifeps: & whe they had nothing to autmore they rather help their peace than to confelle y which they thought in Conscience to be true. They durit not lay that it was rather lawfull to doe evell then to doe good on the Dabboth Day, althoughe they would have fayo forneither would they lay that it was lawful to bo good. They belo their years therefore which challenged to them felues only autho. rity to make auniwere of matters concerninge the lawe, what ought to bee bone, and what ought not to be bone. s. And when he had looked round about on them wyth anger, mourning

for the hardneffe of their hearts, hee fayth to the man, Stretche forth thy hand. And he stretched out, and hys hande was reftored as whole as the o-B. Mho mould not baue bene ther. anary at fuch contemners and open befuplers of p manifelt power and good. neffe of God : Christe truely is angerp, but his anger is mirt with mourning for our blynonelle: by the which a. garne bee veclareth bis loueing kund. nelle towards bs, namely, p althoughe we by our obstinacy and blynenesse doe prouoke him to anger, vet notwithfta. dinge hee accordinge to his goodnelle, parb no leffe mourne for be and oure blindneffe, than a father langenteth the

butowar buelle of his chiloren.

(Street forth thy hand) Reade the 12, Chapter of Mathew going before. 6. And the Pharifeys departed and strayghte waye gathered a Councell with the Herodians against him that they might destroy him.

BV. The varkeneile of this world canor abyde the cleare lyght of the Golpell but doe flee from the same, yeaso
much as they can they seeke to destrop
it. This thing we may see in the Phariseys, who in all haste roome out of p
Synagoge and some them selves to
the Herodians, whom, (except it were
to comoine in this matter, they haved
more then any Dogge or Snake.

7. But Iesus anoyded with his Disciples to the fea: and a great multitude followed him fro Galyle & fro Iury. BV. Dere our faujour Chrifte teach. ech bs by his eraple fom times to ceue place to the fromarmes of the wicked. (A grease multitude followed bim from Galile) A. Math. Sheweth pa great multitude folowed him, but fro whence he themeth not, the which thing our Euange. lift Mark both in this place. As touch. ing the 8. verle reade the 12.0f Math. 9. And Iesus commaunded his Disciples that a shippe shoulde wayght on him because of the people, least they should thronge him.

BY. The losd in every place both teach us by his example. Now that he might ble the more quiet way a avoyde crouble, he anopbeth all unquiernelle and taketh hoccasion ministered unto him. And therefore he commanded a ship to wayghe on him. Here therefore certains Stoyikes are consuted, which points a certaine godinelle in neglecting the care of hody: against whom the Apostle Paule disputch in the 2. Chapter of his Epistle to the Coloss. and in the 4. of the 1.50 Timothy.

Coloff a

that they preased vppon hym for to touche him, as many as had plagues.

Left Lord is ruche and merciful towere diseased, there were gathered towere diseased, there were gathered to-

E. The Lord is ryche and merciful towards all men: be putteth none from his Doctryne, not from the benefite of healing. Such was the feruent belire of the multitude for the greedines of healing that one of them bir thronge another, and bid biolently rushe byon Jelus, that they might at & leaft touch bim: for by the touching of his besture only the difeales were put away. Mey. ther has the mighty and gentle Philition any respect of the men of of the Dileales: whatfoeuer they were b were troubled with any kynde of vileale, if it were their hap to come buto Chapite they were healed. And the lyke we fee to bee done at this day by the power of the spirite. For many out of all Mations of the world come buto Jefus beinge lubiect to many linnes a to much wickednelle, and are bealed by fauth & a fure truffe. (As many as had plagues) Plaques and difeales are fcourges for finne. for the vileales of the body are bery profitable for the Soules health, God fcourging men as the father both the Chilozen.

And when the vncleane spyrites sawe hym, they sell dovvne before hym at his Feete, and cryed sayinge: Thou art the some of God. A. In seme wordes Mathewe veclareth pall the power of this words, yea and prower of sathan, is brought butter by power of Christ. Wherefore Dathan bath no power any more over p saythfull. For Christ both comunicate his power to the Dayntes. Reade sor the 12, verse in our exposition of Math.

13. And hee wente vp into a mountaine, and called vnto him whom he would: and they came vnto him.

(And he went op into a mountagne) B. This

When Christe bad cone about all Galile preachinge and bealing all those & were vilealed, there were gathered together a great multitude which came bnto him from all places there about. (which Mathew affineth in the ende of his fourth Chapter) he went by to the mountagne to pray, and contenued there all Mighte in praper to God, as Luke maketh mencion. For his maner was when hee was oppreffed to much with the exceeding multitude of 19eople to goe into fome folitary place out of the way that be might have respete and quietneffe in the tyme of prayer : & that he might conveniently fend away the people, specially such as fought for nothing but carnall things: to th'ende that he might with the more oportunity afterward preach spiritual and heauenly thinges to those which thysited after the same. So Luke in the ende of the fourth Chapter maketh mencion that he went into a vefert place, and that when the veople which followed him would have fraped him he lapd, I must preach to other Cities allo, and lo fent them away. For he addeth faying: And he preached in the Synagoges of Galile. The like you may reade in the fyft of Luke. Guen fo at this time also be went a part when he saw the multitude: (as lapth Mathew) and palled away the Might in prayer. And when it mas day, (as fayth S Luke) hecalled Luk 6.

whom he would, and as our Euangelift layth here, his dylciples: and they came but o him (as Mathew testifieth in his sist Chapter) and he chose 12.06 them to beare him company, a to sende them forth to preache, as this our Euangelist declareth until he commeth but the twenty berse.

With thele Disciples therefore (as layth & Luke) which were chosen to be

Apo

Mach. c.

Anoffles, the Lord went bowne from \$ moutanne, and floode in a plane place which mighte contapne the multitude which was prefent. Then calling his Eves upon all bis Dylciples, be opened his Mouth and taughte them (as fauth Mathewe) fayinge : Bleffed are the poore in fpyrite. &c. C. But by the way we must note that Chapte as ver both not properly ordayne his Apo Oles by this election that they mighte by a by take byponthe p offece of A. politethin; but both onely about them to be his fellow Disciples in hope of p Apostleship. In the which matter many interpreters are becevued which cofounde amiffe this place of Marke, and Luke with the tenth of Mathew. But truely the words playnely founde that they are onely forecholen to the imbal. face to come which is in topned to the in the tenth of Mathew. and Marke, and Luke beercafter in their moner place and order will beclare that fending forth of the which Mathew there maketh mencion. Repther is it and meruaple if the beauenty schoolemapfer did inure a frame them by litte a litle to fo hard a matter, as to teache a Prouince, whole rubeneile conibe not be corrected by long exercyle of oplis plyne. The Guangelift Luke ermef. feththe cause (asit was savoe before) why Chapte wente bype to the moun. taine: namely that be might more free ip pray in a folitary place.

This Crample ought to be buto be as a perpetuall rule, p wee begin with maver lo often as Paffors are to bee cholen for congregations: otherwyle that which we take in hande shall baue eue I fucceffe. For the Lorde bio play for his owne fake , to much as to pre=

feribe a lawe buto bs.

But some man will sap: Doo not Queftic. Chille then papearnelly tothe fa ther that he mould naber this bis elestion of the Apostles &

Des truely wee beny it not, and we Answer. allo fay bee beclared by this teltimo. m how careful he was for the Church. So that he bio not after bis baply maner pap buto the father, but be frent al the nighte in prayer.

(And called anto bim valor be avoulde)

There is no boubt but that S. Mark meaneth by these wordes that the bysciples were not taken to fo bonozable for their owne worthynes fake, but by the mere grace and goodnes of Chift. For if pee biverstand the wordes so i they were chosen which were more ercellent then & reft, what thall we think then of the calling of Iudas. The mea: ning therefore is that the Apolitchin mas not genen according to the beferte. that was in man, but they which were least worthy by 5 mercy of God were aduaunced to that dignity : and fo is it fulfilled which Chaple pronounced in another place, favinge : Yee have not choien mee, but I have chofen you. (And they came to him) B. This is the berr fame which Mathew fapth: And when he was fitten downe his Disciples came vnto him. Luke hath: And hee called his Disciples. Aftermarbe Marke, and Luke beferibe the election of & twelve Apolles, which Mathew omitteth.

14. And hee ordayned twelve that they shoulde bee with him, and that hee myght fende the forth to preach. A. The cause who our laujour Chill mould have twelve Dyfciples & nepther more nor leffe is beclared alreamy in the tenth of Mathewe.

(. And that he might fend them forth) C. Chrifte bio not fend them forth by and by (as it is land before) but after thep had profited in his doctrine.

15. And that they might have power to heale

Iohn, Tr

to heale ficknesses, and to cast out dinells. A. This place teacheth that fignes and myracles are seales and tostimonies of the doctrine of \$ Gosple.

16. And hee gaue vnto Symon to

C. Although it becometh all Chyyfians to bee lyuely flones of the spiritual Temple, yet notwythstandinge Chiste accordings to the measure of Grace, by the which he would instruct Symon, gave but hym a peculiar name. By this Name the invincible frength and constancy of Peter, by which hee continewed even to p death, is set forth.

77. And he called Iames the fonne of Zebedee, and John Iames brother, & gaue the to name Boanerges, which is to fay, the fonnes of thunder.

(And be called lames) A. Because there was another lames the some of Alphe there is here a difference put between the one aid th'other as in other places also. (And gave them to name Bodwerges) B. This our sautour Thysse both accordinge to his wonted maner to declare that the excellency of the office was such whereunto he had chosen them that they must become other methen they were before, and therefore must be called by other names.

So be gauencive names to Abraham, Sara; and to Ifrael, who, as they were the authors of the carnal Ifraell, to they were four thall eves.

But specially bee gave names to these three, namely to Peter and to the two formes of Zebede because hee woulde chiefly ble their worke and dilligence to the settinge uppe of his kingdome: Therefore hee was more familiar to these than with the rest, and when hee vio any matter hee tooke them to him more than any other: as the Evange-lical hystories playnely declare (Bos-

merger) B. This wooste is corrupted whose right pronunciation accordinge to the Hebrew tongue is Bene reges, oz, regas: but it is not buknowne how eafely a word may be chaunged, when they are translated into another tonque, In the Chaldei tonque it is Bene rigus, the fonnes of raging, and tumulte, 02 (as our Enangelift interpreteth it) the formes of thunder. For it is wellynough knowne that the Lozo vled then the bulgar tongue, which wee call epther the Syriak, of the Chaldei tongue, in the which, ragus, or rigus, is called raging, tumult, of thunder : as Marke expoundeth it. Chaife called the formes of Zebede by this name, because he ment to acue them a sounding boyce the which they houlde thunder through out the whole worke. B. For it was to appointed that they theuloc Arike the world with their thundring boyce more then the reft.

And that this was done by lames, this is an argument, that Herode put him to death before any other no doubt because he did more earnestly inneygh against him by the preaching of hosple then the rest. C. Thunder also is heard out of the mouth of John at this day, even as the Euangelicall history and the Episse which hee leste but o bs doe testiff.

Astouching the 18. berfe, reade the exposition of Mathew the 2. berfe of the 10. Chapter.

19, And Iudas Hearioth which also be trayed him; and they came into the house.

A. This Iudas by two notes is difcerned from the real. For he is called licarioth, (either of the village where he was bonne, or els of the tribe of liachar) and higher which betrayed him. But the other Iudas is called the brother of lames, Lebbeus, a Fladdaus. Questio

But heere aryle many questions. First of all, Chip Chinte wittingly e of fet purpose chose Iudas, whom hee knewe to be bnwozthy of that dignity, and also that he should be a traptour.

Secondarily why God, being to earnestly prayed buts of his some, would suffer such a wicked and salle person to creepe into the first order of Church, a to be one of the Pillers, as it were, as though he had rejected his son Chapse.

Thirdlyawhy be would have the first fruites of his Church to bee polluted

with fuch a foule blemiffe.

Fourthly, why it came to paste that Christ wittingly and willingly would preferre Iudas before honest and faith-

full mynisters.

Anfwer.

The first objection is thus auminered, that the Lord sought to prevente offenes to come, leasts were should bee troubled above measure, so often as false teachers are placed in half there, or when of Professors of the Golple they become Apostataes: and also that he mem to geve an example in the person of one man of horrible defection, a falling, least they should think towell of themselves which were let in hygher dearce of Dianter.

Thefccond objection may thus bee answerco, that Chiffe was not referted of his father, when that the father by his wonderfull counfell and vecree adiovned one Druell to 11. Anales: for he lo gouerned the fuccesse and end of the matter, that the fall of him bib rather confirme & farth of his Church than hake the fame. This fame aun-Twere also may ferue for the third que-Stion. As touching the aunswere of \$ fourth Dbiection thus much is to bee fapo, that Chrifte bid not preferre Iudas before gooly and holy Dylciples, but fetting him a lofte in b place from whence he thould fal, he ment to make

him a spectacle, and ensampleso; all men to behold from time to time, that they might learne to beware how they abuse the hono; which God bestoweth byon them.

20. And the people affembled together agayne, so that they had no leyfure so much as to cate breade.

A. Ethen hee was in the house there was one possessed of a Divel that was brought onto him, as Mathew declareth in hys twelveth Chapter. The Lord beings wered with laboure retourned home, that he myght breath a little, and after meate to prepare hymselse to labour agains. But the impostunate seeking of the people which desired to heare p worde of God, would not suffer him to have so much leisure. For the Lord, when he preceived their earnest vester, forsooke his meate and went to teaching

21. And when they that belonged wnto him heard of it they went out to lay handes on him: for they fayd,

hee is madde.

C. It is mernavle that in the Kynl folke of Chille there hould remarne fuch wickennelle b they fould affirme Christe to be mad, who ought to have bene the firste Delpers to further the kingvome of God. When they fee that be had gotten him fome name ambitis on tyckelleth them to make the fame knowne at Hierufalem : For they befire him to goe thyther, that he myoth the better fet forth him felfe. But nom Texing hym to be hated of the Beads, a Rulers, to be subjecte to many remothes, and to be befpiled allo of the area ter part, least all the kynred should recepue fome betrement, loffe, apipleas fure, and thame: they thinke it beff to lay hander on him, and to tre him by at home as a man out of his Wittes: and that they were thus versmaded it is e.

lohn, 7.

uibent

ulvent by the wordes of the Euangelift. first of all behold here how great the blinonelle of mans wit is, in that it lo peruerly indgeth of p manifelt glos rp of God. The power of b boly Sholl truely ord manifettly thone in all the words and beeves of Chrifte. BV. But groffe and carnall reason counteth the mad men, which are not out of their Witts in the folly of this Mondo. Seconoly let by learne that the lighte of farth cometh not of flethe and bloude. but of the beautiff grace of God, least any man thouloe boatte in any other thinge than in the regeneration of the boly Gholte: according to the laying of Cor.s. S. Paule: Yfany man wyll bee counted in Chryste, let hymbee a newe Creature.

> 22. And the Scrybes whych came downe from Hierusalem, sayde, Hee hath Beelzebub, & by the chiefe diuell casteth hee out Diuells.

BV. The Pharifens being the mo? tall enempes of Christe, Did calumnis ate and speake eucliof all the wordes of our laufour Chilt, and did leeke to proone by all meanes that the Kongbome of God was not yet come, and y another Mellias was to be looked for. And when the People confectured by the fignes and impacles that the kingdome of Bod was come, the Phariles . crped that these myracles were done by the power of the Druell.

(And by the chiefe Dinell) A. Mathewe Declareth Beelzebub to bee the chiefe of the Divells.

23. And hee called them vnto hym, and faid to them in parables, how can Satan drive out Satan?

A. As conchina this bette and the relioue, enen bnto the ende of the Chapter, reade the expolicion of the 25. verl. in the 12. Chapter, and lo forth.

Math 13.

FINIS

Chapter the fourth.

I. A Nd hee began agayne to teach for the people. Reade this whole 19: thered vnto hym much People, fo greatly that he entered into a Shyp, and fate in the Sea : and all the people wasby the Sea fide on the shore.

(And he began agagness teach) BV . Chaill taughte agapne, who, coulde finde no. thing that coulde let forth the glory of God, or pertapne more for the profice of men then that. (By the Sea fide) B. De is oftentimes fayo to teach by blakes live of Genefar. It might that & fame place was bery meete and connenient

by the Sea Tyde, and there'ga- rable in the 13. Chapter of Math. 2. And he taught them many thyngs by Parables, and fayd vnto them in his doctryne.

> (And he saught them many things) B. What thole many thinges were, this prefent Chap: teacheth. Chere were prefent divers Auditors of divers Dispoliti. ons, and therefore hee preacheth p doctrone of the Golvell, and of the Kingdome of God by dyners limilitudes, wifely, and woth great diferelcion dilpenting the riches of Gods kingdome. (And D 2.

(And fayd mon them in his destrine) The Hebrevve Physic is this: And hee spake vnto them in teachinge, oz hee spake vnto them according to his maner of teaching. For without Parable: spake he not unto them, as it may appeare in the 34. verse following.

As touching the expolition of h third here reade the 13. Chapter of Math. 4. And it fortuned as he fowed, fome fell by the way fide: and the foules of the ayre came and deuoured it vp.

A. The Guangelist Luke aborth saying: And it was troden under feete.

J. Some fell on stony grounde, where it had not much earth: and immediately it sprange up because it had no depth of earth.

The Enangelist Luke hath: And some fell on the Rocke. For the rest of the Parable contapned in the 6.7. and 8. verses, reade the 13. Chapter of Mathewe.

9. And he fayd vnto them: Hee that hath eares to heare, let him heare.

(And he sayd roto them) A. The Eurangelift Luke hath; and as he spake these
thinges, hee cryed. It is like that hee
spake these things with a lowde boyce
that he might be home easely heard.
And therefore in the senenth of John it
is sayd: In the last day, that great day
of the feast, lesus stoode & cryed saying: if any man thyrstelet him come
vnto me and drinke. This hee die, h
they might be the more attentive to the
thinges that were spoken.

To this cry allo, he veclared the fer urney of his minde, how greatly he defired to be understode, and to have his

morbe recepueb.

("de that bath earn to bears) R. As if her thouse have layor: I neede to explicate this Parable by many words: because they which have any Experience of thought hall easely understands, what

this Parable meaneth. Namely that as the faulte is not in the leede if it doe not alwayes bying forth fruite: even to the faulte is not in the Golpell if it bring not forth his fruite in enery hearer, Let him therefore hearer, to whom it is given of God to understand those thinges which her heareth.

Moses saith: And the Lorde hath not genen varto you an understanding heart, and sreing eyes, and Eares that

might heare, vntill this day.

By these words truly of our Saniour Christe we are admonished that alare not capeable of the doctrine of the Golple, but they onely whose myndes the Lord hath illuminated with the secrete power of his spirite.

10. And when he was alone they that were about him with the twelue, af-

ked of him the Parable.

(They that were about hym) A. That is to fay his Disciples with the twelve Apostles; for so Mathew, and Luke affirme. (Asked him of the Parable) Luke hath: Sayinge, what Parable is this? that is to say: What meaneth this Parable.

11. And he fayd vnto them: vnto you it is geuen to know the mistery of the Kingdome of God: but vnto the that are wythout, all thynges are done by Parables.

(Into you it in grounts knowe the Mystery)

A. The wicked appophane men must not bee made partakers of that which is implical and secret. The rest of this verse is more largely expounded in Mathew.

12. That when they fee, they may fee and not difcern; and when they heare, they may heare conot understad, least at any time they shuld turne; cotheir sinnes should be forgenenthem.

A. These wordes are so put notione by the Guangelists Marke, and Luke as if they

Deur 19.

John 7.

if they were their owne; the which notwithstanding were spoken by the 1920: whet Elay, as you map reade in the 13. of Mathewe the 14. berfe.

13. And he fayde vnto them: Knowe

yee not this Parable?

14. And how then will yee know all other Parables? The Sower toweth the Woorde.

(The forver, forverh the road) 20160 this lower is, he himlelfe veclareth in the expolition of p Parable of p tares, Math 13, of which Mathew inhis 12. Chapter maketh mencion, when her fayth: He which foweth good feed is the fonne of man. And what is to bee buderstode by the worde, Luke beclareth, favinge, Gods worde is the feede. But bees cause we may know that Chapit speaketh of the preachinge of the Golple, be in this same Parable in Mathew, euen Araight after the beginning of p expolition, calleth it the worde of the kingdome, faping as appeareth in the 19-bette, When a man heareth the vvorde of the Kingedome: that isto Cap, by the which the Applieries of the kingdome of heaven are let forth.

> Chaiste therefore by this Warable copareth the worde buto Seepe, and the preachinge thereof buto fowing: Becaule the same happeneth to the worde when it is preached that chaunceth to the feede when it is fowen, as it is lapd before. If or although the Deeve of it felfe is nood, a aute to bring forth good fruit pet notwitading it maketh areat matter in what Grounde it is fowen.

> In lyke maner the word of God, als though it be good, and apt to increase godinelle, pet notwythftandinge it is greatly to be confidered, what the hearer is. As touchings the rest which is contamed in the 15.16.17.18.19.20. verles, reade our exposition upon the 3. Math.

21. And hee fayde vnto them, Is the Candell lighted to bee putte vnder a Bushel, or under the Table? and not to bee put on a Candelsticke.

B. Dur Sauiour Chaifte vled the fame fimilitude in the fift of Mathew. where he called the apolles the light of the Morld. Whereupon it appeareth that he vied the fame, accordinge to the place, and occasion that was viferco unto him to reach. But bere bee bled it when he had expounded the Larable of the feede which fell in byucis places, and had declared them to bee fowen in good ground, which heare the worde, recepue it, and bringeth forth fruite : to; fraight after be abbeth : Is the Candell lyghted to be put under a Bushell, &c. butill the 24 berfe. Which words feme to have this fence and meaninge: Take brede howe pre beare the worde. If or the matter franbeth as it both with feede which is caft into the ground, the fourth part wherof is Charce received into fertile groud even so there are very few which with a good heart beard the word and bring forth frutte. If therefore pee thinke that yee have rightly heard the word, bring forth fru te. A Canbell (truly) is not lightee, but that it being let on a Canbelfticke may geue light : euen fo they that are trueir lyothed by the frerbrande of Gods worde, muft gene light buto others. For God truely Did not this worke, in the which his glozy fo areatly thineth, that it might not appeare, but rather that thereby many might be called and brought to falua. tion, and his name the more fanctified. Wherefore let him heare thefe things to whom this is gieuen, which harh eares to heare, and let him fee how fine cerely hee recepucth the word of God. Thee have becre to bee of thonges in recoe, and not of Opporrise: If any D 3. man

man have the worde in beebe, be fhall have that gieuen to him, by which hee may profit, in the knowledge of God, and be plentifull in good workes : but fany man have it not a right fro him thathe taken even that which he bath : namely, that fayner cloake of honefly, and what Myledome and righteoulnelle foeuer bee feemeth to haue. For in bery beede hee came have no perfite goodnesse without the worde of Got. And thus it appeareth that the Lorde bled this limilitude of the Candell in this place to the fame exhortacion allmost that he bid in the fift Chapter of Mathew, to the ende be might beclare that who foeuer are truly kindled with the fier of Gods fvirit, canot but fhone by good workes: and bryng forth that to the profite of others, which in their mpnbes they have concepued.

23. For there is nothing fo priny that shall not be opened: nevther hath it bene fo fecret, but that it must come

abroade.

(For there is nothing fo priny) In f 1920. phres, of me, which you that not make manifeft. This also is a generall fenrence, but aptly blurped of Christe to the matter which be hav in hand: The which may thus bee expounded, The Sofpell is a Pyftery bybben alonge time (as S. Paule fapth in the 16. Cap. to the Romaynes) not mythstandinge that it might be reuealed in due time. and fpred throughout o whole worlde. All thinges bee they never to fecrete that are ordanned to be revealed must needes (in spighte of Bell gates) bee made manifelt, reuealed, and knowne. Wherefore it is necessary that & Gospell allo be remaled. But it cannot be reucaled, except they which are called to preache the Golpell doe playnly buberftand : other hope the blonde, lead.

eth the blynde, and both fall into the Dytche. It was meete therefore that Chrifte when be bab ebolen bis Anofles to preache the Golpell . Chould ere pounde and beclare buto them the true and proper lence of & Solpell. Catherebyon to this effect allo it appertaineth which Chaife farth in an other place: There is nothing hydden which shall not be reuealed, and nothing secrete which shall not be knowne. What I Math. re. tell you in darkenesse, that speake yee in lighte: and what yee heare in the Eare, that preache yee on the houses. 23. If any man have eares to heare let . him heare.

For the expolition of this berle reade the ninth berle going before.

24. And he fayd vnto the take heade what yee heare, with what measure yee meate, with the same shall it be measured to you agayne : and vnto you that heare shall more be geuen. (Takeherde robat yee beare) B. As if be thoulde baue lapo, There is no gefting bere , but the matter is in good earneft. If yee will have regarde to your callinge and Office, yea, and to your owne faluation, yee must of necessity gene attentine eare to the Dermons of the Golpell. And to this exhortacion Luke abouth thefe mozos : For to him that hath shalbe genen. &c.

By the which woordes Christe put it was ordayned by God to this ende, teth his Dyleiples in hope to recepue more plenty of grace, if they profite in the worde which they have beard. (VVuh robat meafure gee meate) . This lette tence feemeth not to be fet in his right place and order: and truely the Cuanmelittes were not curionfe in placinge the wordes of Christe, but voe oftencimes beape viners of his fentences to aether. The expolition of thele words pre map reade in the 7. of Math.

26. And hee fayd, so is the Kingdom of God.

of God, even as if a man should sowe

B. Chrifte by this Barable meancth that the Golvell both euen fo monders fully contrary to b expectacion of man and when they thinke not of it, by litle and litle, growe un and fructefie : not fovenly, but in that order which the father bath appointed. After this manner truely, and in this our age pking-Dome of Bod is come buto bs, men in Deede looking for nothing leffe then b fame. Thereuppon in beebe thefe bugodly layings of & wicked came: from . whence commeth this kinde of Doctrine : In how fhort time bath it prenapled. But fuch is the kingdome of · Bob: it burfteth forth before that fielh and bloud can verceiuc the fame. After this maner God disapoputeth the expectacion of 6 morlo : and by his bale, foolishe, and meake, confoundeth the glozioule, wyle, aminhty, as S. Paule teacheth in his Epistell to the Corin-27. And thould fleepe, and ryfe vppe night and day, and the feede shoulde springe and growe vp hee knoweth not howe.

C. Chapft went about to direct this Similitude to the Preachers of his morbe, leaft they thould colbely doe as bout their office, whe they fee not fruit of their labour to appeare by and by. Therefore be letteth before them Dulband men to follow, which boon hope of reapinge cast feede into the Carth, neither are troubled with careful eare. but goe to reft, and rife earely againe, (that isto lay) according to their manersthey are alwaies occupied in their baily laboure, and noe refreshe them-Kelues with fleape in the moght, butill at the length the Come ware rype in due tyme. Although therefore p feede of the Monde le couered for a time, Christe notwithstandinge commaund.

eth the godly Teachers to bee of good hope, least distrust make them flouthfull.

28. For the earth bringeth forth fruit of her feife, first the blade, then the Eare after that the full Corne in the Eare. BV. As if he fliould baue fappe, The Seede both not arche by lo foone as it is fowen, and arple to be Come, but it bath a biffance and it both arise by increase. So both the morbe of God fructefy also being catt and recepued into the Deartes of the faythfull. For bertue groweth by certayne Degrees of increase. For asno man is a verfect Artificer at the firft. even fono man is perfect out of handor without time in all bertues.

29. But when the fruite is brought forth, anon hee thrusteth in the Sickell, because the haruest is come.

E. The Pharifeys, Scribes, Dych. prieffes, Cloers, Rulers of the Beat ple, Princes, Kinges, & Bhilosophers have contencioully gone about and boe at this day to overwhelm the feede of Bolvell, leafte it Shoulde come forth. Mothstanding, thelestriueing against it in vaine, it hath taken roote through out the whole Morlos, nepther hal it ceafe to growe even butill the end and confummation of the Mortoglee, that the whole Come may be rove. When the time of Paruell Chall come, the Dic kell thall bee put into the Come, and then all things being cut by, the tarts falbe caft into the free, and the purcand cleane Wheate halbe put a parte into the Barne as our laujour Christ himselfe teacheth in the 12. of Math. In the which Chapter, reade the ervolition of the 30, berle, and one and thirty, and 32.

33. And with many fach Parables preached he the Woorde vnto them, as they were able to heare it.

E. That

I.Cor.I.

E. That is to far, by thefe and by mano fuch kinde of Barables the Lorde Tefus vid propounde to the rude and greile people the Image of the fucceffe of & Cofpell to come, framing his talk to their capalcity. For hee lpake nothing buto them then, but onely by obfeure Barables , because as pet thip mere not caveable of the bare worde. For if bee had fand that hee should bee fortly put to beath of the lewes, that hee thould by and by ryle agapne, and fur ave abroade his alory through out the whole Wlorlde, infomuch that hee which feemed tolbee weakest of all. Mould be thought to be a Prince of the whale Toloride, and that none foulde have peace and affurance of faluation but through him : none woulde haue bome his wordes, neither woulde they have believed him. And pet notworks Canding it was meete that they flould remember thefe things as by a dicame that afterwarde they might knowe by the matter it felfe what the Parables ment. But hee peclared to his Apofiells by fecrete communication what was the feeret meaning of all the Paravies which be frake.

35: And the same day when even was comes he sayd unto them, Let us passe

onervntothe other fide.

A. This history must thus be ordered by the wordes of Mathew, Marke, & Luke, And it came to passe on a day, when Jesies had spoken these Parables, and when the enen was come, he went so om thence, & sayth unto them, Let us passe oner unto the other side of the Lake. And when hee had sente the People away, he went into a shyy and his Disciples with him; And so some as hee was in the Ship they loused and went over.

As touching the 36, and 37, vertes, reade our expolition uppon Mathewe

the 13. Chapter.

38. And hee was in the sterne a slepe on a Pillowe: and they awaked him, and sayde vnto hym, Maister carest thou not that we pear the?

(And he rou in the Sterne a fleepe) Behold here howe Christe veclareth himselse to be a man in all poyntes, sinne onely excepted. Cathat therefore will he deny vs, which vouchsafed to be partaker

of all our infirmities 2

(And they arraked him) Deere wee fee by what meanes God is wonte to trpe his fauntes. For the nature of tempta= cion is here lyuely paynted forth. Dee fenbeth bypon bis Dyfciples afearle tempelt: and beinge not content wyth this, he luffereth the Ship to be ouerwhelmed and courred with mater : be. fide this be feemeth altogether toneglect them being in extreame pearilf. For they looking naive for ertremity. be lyeth a fleepe, carelelly in the thip. Thus truly, the favntes and Children of God are produed ofrentyines, they thinking that God will lap more buone them then they are able to beare. Dot withstanding hee will not suffer them what daunger focuer they be in to bee boyde of hope. Euen lobere wee may fee the Disciples, who, although thep looked for nothinge more certapneh then death, per notwithstandings they were not altogether wythout hope. They awake the Lorde, and pray for help: notwithstanding so that they fearing extreame pearill, are not quicht without truft of beliverace: the which their praper buto the Lord both playns ly becare: for they woulde not have maper at all except they had had some hove. Euen fo the Children of God are wonte to bee mooned, and to tremble through pwhen they are feriously tem pted, and vet notwichstandinge their fauth and trufte in the Lorde both not quayle,

Math. 13 Luk, 8. quaple, as wee may often times perceine in the Pialmes of David. And therefore alwayes in time they feele y prefence of the Lord.

(Maister carest thou not that we pearlife)
C. They beene not here to year simples
ly, but to chybe with their Paister.
The Enangeliss Luke hath: Maister,
Maister, wee pearlife. Which woods
have a confused seare as it might seme.
Reade the 25.0f the 8. of Math.
39. And hee arose and rebuked the

Wynde, and fayd vnto the Sea, peace and be ftill: and the Wynde ceasied, and there followed a great calme.

(And her arose and reluked the winde) B. What both the Lorde heere + Wee would have his to bee tempted, not to pearith. (And rebuked the rounds) The Cuancelitt Luke appeth : And the tempest of Water. What is ment by rebuking the Winde our Euangelist Declareth in thele words : (.Peace,befill) Reade the 26. berfe of the 8. Chapter of Math, (And the winds confed) Luke bath: And they ceassed, and there was made a great calme. So that weefee confolation is comonly mealured by the measure of affliction. Derebyon the Prophet David fayth: In the multitude of the forrowes that I had in my heart, thy comfortes have refreshed my Soule. And the Apostell Paule: As the afflictions of Christe abounde in vs, even fo by Christ our

confolation doth abounde.

40. And he fayd vnto them, why are yee fearefull? how is it that yee haue no fayth.

Mathewe hath : Why are yee afrayde O yee of litle fayth?

A. How cometh it to passe, that yee dispayee of safegarde, I being with you. B. Luke hath, Where is your fayth. The Children of God are tempted to this ende, that they may hetter know themselves, and God also, that they seelinge their owne instructy and the great goodnesse of God, may sociake themselves and see unto him onely in time of neede.

41. And they feared exceedingly, & fayde one to another, Who is this? For both Wynde and Sea obey him.

(And they feated exceedingly) B Luke hathr And they being afrayd merueiled, and fayd among themselves, who is this, that Wynde, and water obay him. Dur Evangelist hath: (For both wynde and Sea obay him) Here let be note the great effect of true miracles: so alwayes by them the power of God and Chiste is set south: that the godly may see how safely they may commit them selves but him which hath power of all thinges: and wyth how great scare and reverence they ought to worthip of God. Reade the 27, berse of the 8.0f Math.

FINIS.

Chapter the filth.

1. And they came ouer to the other fide of the Sea into the Countrey of the Gadarenites.

(And shey came over to the other side of the Sea)

BV. That which the Apostell lohn both shew by the holy Sermons of the

C,

Logos

falm.94.

Cor. I.

Lord, the other three Guangeliffs boe Demonstrate and let forth by the mon-Derfull and molt effectuall workes of Christe, that Christe is the love of all things, to whom the Worlde, the Diuell, linne, vileales, calamities, lyfe, & beath are subject : and that the rule of those thinges is gieuen of Christe, the Deliverer by farth to all those that imbrace the Golpel. The Optimp followmg teacheth b Christ is b Conquerer of Dathan, whole force & cruelty is beclared by many waves to this end that parenath a power of him pouercom. meth hun, mught the more appeare. (Into the Countrey of the Gadaremites) B.Ma-

thew in his eight Chapter farth that be came into the Countrep of the Gergelites. For lothat Region of Countrep totan on the other libe of Genefar, and oner against Galile (as Luke maketh mencion) was called of the City Gadara, of which Iosephus mas keth much mencion. In that Country (as Hierom fayth) there was a City called Gergella: to p boundes whereof the Lord peradueture arrived by this vallage : and b therefore it is written of Math. that o Lord cam into p Coutrep of & Gergelites. Therefore when be came out of the Ship to lande, (as Mark, Luke make mencion) fraight wap there met him 2. pollelled of Diuelis. Dur Cuangelift Marke & Luke make mecion only of one, because they michie as well beferibe and fet forth & power of Chaifte in one as in two. for they cooke not in band to write the hy. Rosp of those whom the Lord healed. but of the Lowe hyinfelfe which bib beale, that his power, and not pnum. ber of those that were bolven by him might be knowne. Reade the 28. verle of the eight of Mathew.

2. And when he was come out of the fhip immediatly there met him fro

amonge the townes, a man poffeffed of an vocleane foirite.

B. Luke addeth; Out of the City. As touching this verte, and the 3.4.5.6. and 7. Reade out expolition of the eight Chapter of Math.

8 For he fayd vnto him, Come out of

the man thou foule spirite.

This is the cause why the Divell sappe he was topmented. For there is no greater topment to the Divell than to have those taken from him whom hee thought to be his owne. Furthermore the Kingdome of Chypsi is a topment but o him, than the which nothing is more agapuse him. They are not pet so topmented as they shalbe topmented after the comming of Chypsi, but they are topmented now by them selves. The neerer the Kingdome of Chypsie approacheth, the more they burne.

To be shorte, as Peter teacheth that the Soules of the Body were belyues red by the comminge of Christe: even so the Divell and all the wicked shall have the greater payne, because hee is shewed but o their dispayse. 9. And he asked hym, What is thy name? And he aunswered and sayde

name? And he aunswered and sayde vnto him, My name is Legion: For

wee are many.

C. Dee asketh what the Diuells name is, not p the Diuel hath names, but because he monto theme the power of the Diuell. (My name Legen.) Decre the certapne number is put south the uncertapne; by the which he declareth that he is of a great number.

Cithereby wee gather that to bee a bayne Dypnion, by which many men thinke that enery one bath two angels appoynted him, the one good, hother enell: the which error came from the Gentiles, who so thought of good and encil Angels. But why one Legion possesses one man, it is not our part to

enquyre:

Luke, 8

enquire: except bee therefore call bim felfe a Legion because bee hath moze power in one than in another:as when Bod hath more care for one then for a. nother, be geueth the greater company of Angells : not that hee lacketh fo arear anumber, but so hee beclareth the aboundaunce of his grace. R. See. inge therefore bee nameth huntelfe a Legion, he veclareth b he goeth about this one thing, namely bbe might doe much hurt: and allo bbe is of p minde, that although one Angell of Sathan can boe more than all corporall Errasures not with standinge that he might Boe the moze burt buto man, bee put: teth into one man not one Angell only, but a whole Legion of Angells or ca uell spirites, that he might bestrop and ouerthrome all. (For we are many) Luke erpoundeth it thus: Because a 29. Diuells were encered into him. 20. And he prayed him instantly that he woulde not fende them away oute of the countrey.

B. Luke bath that he would not commaunde them to goe into the deepe. By thele woordes it feemeth that the Dinelles were addicted to certayne places. This place of S Paule beclas reth that they have to boe in the appe : Yee walked after the governour that ruleth in the Ayer, the Spyrite that now worketh in the Chyldren of dif-

obedience. And in another place be calleth Di. ttell, Spirituall craftynelle in heavenly thinges, or in heavenly places, that is to fay in the Aper. Furthermoze, er. perience teacherh, that they are oftentimes converfaunte in beferte places : and some times also they baunte those houles out of which men have Bepar: ted this Lyfe; to the cabe they mighte make men believe that the beane Bo. dpes walked. By the which illusion

truely, the limpler fort of people haue not ben a litle brought to Superfition. But truely the moibe (Deepe) which Luke bleth , for the which wee haue b latine woorde (Abyflus) which sometime signifieth the vievenelle of Was ter, of rather water wanting bottome being called in Hebrew, Tehum, fec. Appo, 10. meth here to be taken for Dell, where S. John affremeth the Diuell to be ty: ed buve. There are many which take this morre (Abyffus) for a pefert place bopbe of inhabitauntes. The Dinells Doe not may that Chiffe woulde not cast them out of that Region 02 into p beeve, because they lived there more velicately: but because they velper to be there where they may do most burt. They will not bee Ivell, but woll ve-Arop all that they can : feekeinge continually, lyke a roaringe Lyon whom . Per 5. they may beuourc. Reade in the ervofition of the eight Chapter of Mathew both for this verle a the eleventh verle following, and the twelueth alfo.

13. And anon lefus gaue them leave, And the vncleane spirite went oute, and entered into the Swyne; and the heard ran headlong into the Sea(they) were about two thousande) and were drowned in the Sea.

C. The Diuells went about to make the inhabitauntes of that Countrey to weake cuell of Christe for the losse of of their Donges. B. For & Lord ment to try the Gadarenes. But it appear. ed that they were more moued by the finall loffe of their Hogges then by o grace of Christ, of the which also thep made them felues buworthy, As cencerninge the 14. 15. and 16. berfes, reade in the eight of Mathew.

17. And they began to pray him that he would depart out of their coaftes. (And they began to pray him) C. Luke hath. And all the multitude whych owelte

Ephe. 3.

Ephe. 6.

rounde about the Region of the Gadarenes. These Gadarenes beare a type and figure of al those which are addicted to earth'p thynges, and which are blynved with the velier of ryches: thefe men, as they are buworthy of Celeftiall ryches: Do also they did willingly refuse them beinge officed buto them, and could better beare all maner of raging Dinells, then Jelus Chapfte the

author of all faluation.

(That hee roulde departe) Luke aboth: Because they were greatly afearde: but hee tooke a Shippe and returned. Beholde here home Chapfte confenced to the request of the Gadarenes, and went from the unworthy. For bee had taught before that o preciouse pearles of Gods worde ought not to be cast buto swyne. And he had commanded his Disciples not to meache the Gospell Math 10. wherether were refuled. It was mete therefore that hee Moulde for take thefe hoggishe contemnets of his grace of. ferid buto them.

> 18. And when he was come into the thip, he that had bene possessed with the diuell, prayed him that he might bee with him.

BV. Dee is not offended at the ingratitude of the multitude, which had received to excellent a benefit of health at the hands of the Lord. For when he fame the author of his health to goe away, he prayerh him that he may be in his company. C. Tathereby it appears eth how great Difference there is betwene the knowledge of Gods power and his goodnes: for his power bringing feare, maketh men to flee the prelence and light of God: but his good. nesse both sweetely drawe them, in somuch that they belier nothinge more then to be bnited bnto God.

19. How beit lesus woulde not suffer him : but fayde vnto him, goe home

to thy friendes, and shewe them how great thinges the Lord hath done for thee, and howe hee had compassion on thee.

B. Luke abbeth fayinge ; But hee charged him fayinge, Returne to thy owne house and declare whatsoeuer

Gcd hath done for thee.

C. But why Chapite refused to haue this mans company it is bucertayne, ercept because hee thoughte that there hould come greater profit thereby, if among his countrey men be might remayne a witnesse of so notable a bencfire: and fo it came to palle in deede, as our Guangelift Marke, and Luke alfo Doe cestifie. Whereby also is to be noted the wonderfull goodnesse of God toward the Gadarenes, although they were buthankefull, that he woulde not gene him leane whom hee had healed. to be in his company, although hee did crave it, but commaunded him to goe home to his house, and to shewe howe great thinges the Lorde had done for him. Therefore the Lord being reiected of the Gadarenes, bid according to their deferce, presently for sake them: but because he could not as yet otterly caft them of he left buto theman Apofell, more acceptable buto them then himselfe. And by this example of the Lorde the ministers of the Golpell are taurhte not to vilvavie by and by if as ny receive not fraightway the Gospell preached by them: but rather to proue all things as well by others as by thefelues, that at the leasiwise they may gapne some. For all men have not one hower appointed buto them to beleve. Wherefore budoubtedlye they mape looke for some fruite at the length.

(Horr great thinges the lord hath done for thee) In that Chrifte commaundeth him to thewe the woorke of God and not his, bee both it to this envethat bee being

accotts

Math. 7.

accounted for a true Prophet and App. mifter of God, might abtaine authority to teache. For that was the way by it tlesand litle to instructe the rube People, to whom as yet his dininity was not knowne. And although Chaiffe be the Labber by whom men affend buto God the Father, notwithstanding becaule hee was not pet renealed, hee began with the Father, bntill bee had a more conueniente time. But Chrifte Dio theme forth that Grace in the perfon of man, which is extended to all mankinde. For although wee bee not tozmented of the Diuell, pet no twythstanding he bath some rule over us bntill we be delyuered from his typanny by the sonne of God. So that nowe we must declare our thankefulnes for the fame by celebrating his grace.

20. And he departed & began to publishe in the tenne Cyties howe great thinges Iesus had done for him: and all men did meruaile.

A. Chiffe at other tymes commaunbed the same of myzacles to be suppressed for a time, butill the tyme of renelation came: but now by his commassbement, this man y washealed preacheth the power of God, and maketh mamy to wonder, to the ende wee mighte learne, that the renealing of the truth, bath also his connenient and due time. 21, And when Iesus was come ouer agayne by ship vnto the other syde, much people gathered vnto him, and hee was nigh vnto the Sea.

BV. The occasion of the third myracle of benefite, is foreshewed. E. Reade the 9. of Math. Luke fapth, it came to passe when I esus returned &c: the which our Euagelist both more plainly expresse in sayinge, And when Iesus was come ouer agayne. (Much People gathered onto him) Luke hath:

The People receyued him: for they all wayted for him. As concerninge this berfe and that which followeth in the 22. berfe, reade the 9. of Math. 23. And befought him greatly faying my younge Daughter lyeth at the poynte of death, I pray thee come & lay thy hand on her, that she may be safe and live.

(And befought him greatly) Like the C= uangelift hath, Paying him that hee woulde come into hys Doufe for hee had but one Daughter onelo bypon a twelve yeares of age, and the lay a dy ing. (Lyeth at the poynte of death) E. Dr according to the Greeke texte: Shee is even in extremity. Reade p nonth of Math. for p which followeth in f ftory butill pee come to the 30. ver. 30. And Iefus immediately knowing in hymselfe that Vertue proceeded from him, turned him aboute in the prease and sayde: Who touched my Clothes? (Yefne kno vringe in bim felfe that Vertue) As concerninge this power of Christe reade the g. Chapt. of Math. (VV ho touched my Clothes) M. Chapite is thronged of the multitude as the Disciples witnes, and yet notivithstanding heckapth not that hee is couched: but as one boyde of fence: be holveth his peace at the thronginge which hee fuffered of the people: ney= ther layth he that any vertue went out of him. But so some as this Woman rame, who touched not his Body but the hemme of his Uesture onely, and that lightly, he standeth still, and tourning him about he alketh who touched hims and hee fayth that hee felt vertue goe out of him. But what other thing is beere commended but o bs than the excellency of fayth: that is to fay, how Aronge the teachinge of fayth is. For there is no mencion made that any ver tue went from him at the touchinge of C 3. themul

Luke. 8.

the multitube: but at the touchinge of this Edoman't goeth out by and by.

31. And his Disciples sayd vnto him. Thou seest the people thruste thee, & alkest thou, Who did touch mee.

(And his Disciples sayd vnto him) M. Luke hath: But all men denying, Peter & they that all men denying, sayd,

(Thou seest the people) Luke hath: Maither the Records they show that all the sayd ways.

(Thou feel the people) Luke hath: Maister the People thrust thee and vex thee, (And sheel thou: VV ho did south mo?) Luke hath: Some body touched me: for I knowe that Vertue is gone oute of mee: As touthing this bettue and that which followeth butill yes come to the 35. berse, reade the exposition of the nynth of Math. beginnings at the 22. berse.

35. While hee yet spake there came fro the Ruler of the Sinagoges house, certayne which sayd, Thy Daughter is deade, why diseasest thou the Matter any further.

(There came from the ruler of the Sinagoges house)

These messengers came as hee was talkinge about the Alaman that was bealed of her Assue of bloude, and they says, (Noby assassing them the marker?)

Luke putteth down these mores without any interrogation, thus, Trouble not the maister The 23, verse of this Chapter both sufficietly declare how weake the fayth of this Kuler was: but by the example of the foresayd woman which was healed by the power of Chiste and the comminge of sayth betwene, it was somewhat erected: but now againe beaten downe by these messengers, and made weake. By the

which example the triall of layth is bepaynted but bs, as you may reade more at large in the 9. of Math.

36. Assone as Iesus heard the woorde that was spoken, he fayd vnto the ruler of the Synagoge: Be not afrayde, onely believe. (Be not afrayde) M. The Ruler of the Dinagoge began to doubt, as appeareth by thele words. which Chrifte woulde neuer haue bled els. De erecreth therefore his hope, & farch by this confolation, which before began to quavle. Whereby wee fee the loue and care of Chrifte in erecting & Arenathninge the weake, and allo p bee is not imnoraunte of our Infirmi= ties and temptacions : Wee fee allo p bee both not neglect those that are his but increaleth the Farth a new which they baue once concepued of bim, leaft to precious Treature thould vearithe. (unely believe) Luke abouth, And thee shalbe safe. What bee moulde haue bim belieue it is enivente pnoughe bp Christes owne woordes, which alker this question of the blynbe men, Doe yee beleue that I am able to doe this? Math. 9 De putteth bim in monde therefore of that fath, by & which be might belieue that he mas able to faue his baughter beinge beabe. Dee farth not amplely, Belieue, but, Onely belieue, Bythe which words hee plannely beclareth b bee lecketh for nothinge lauinge onely Heb. it. farth : without the which it is impolfible to pleale Gob.

As cocerning the reft buto hende of the Chapter, reade the muth of Math. beginning at the 24. verle, ac.

FINIS.

Chapter the fixt.

A Nd hee departed thence and came into hysowne Country, and his Disciples followed him.

As cocerning the expolition of this berfe, Reade the expolition of the 53. berfe of the 13. Chapter of Mathew. 2. And when p faboth day was come, he began to teach in the Sinagoge: & many that heard him, were aftonyed and fayd; from where hath he thefe things? And what wyfedome is this that is gener to him, & fuch myghty works pare wrought by his hands? (And when the Saboth day was come) BV. The Lord which came to redeeme and lighten the Moribe both now agapne fall to teaching. Therefore & Church of Christe bath nothings better then Doctrine. Hor it is the Foode of the foule, the rule of lyfe, and a light buto our pathes. (From whence hash bee thefe thinges) Chat which Math. fpake in fewe wordes, namely thus: Whence cometh this Wildome & powers vnto him, our Cuangeliff amplyfieth by many wordes in this place.

3. Is not this the Carpenter Maryes fonne, the Brother of James, & Joses, and of Iuda, and Symon, and are not his fifters here with vs? & they were offended at him.

For this verleathe 4.5.2 6. allo, reade the expolition of the 13. of Math. beginning at the ss. berle.

7. And he called the twelue, and began to fend them forth two, and two, and gaue the power agaynst vncleane ipirites. (And becalled the troelne) A. Chis place agreeth with that whych is in the 10. of Mach. the 1. verle.

(And began to fend them forth two, and two) Luk to. Luke fayth that the Lozd havinge ap-

poputed the fenency Dysciples, sente them two, and two before bin. (and gane them power agoynft mileane Sperites Thele morbes are erpounded in f firft berfe of the tenth of Math. Where allo loke for the expolition of the 8. verle

following.

9. But should be shoed with Sadales: and that they should not put on two Coates. (But, should be shoed with Sandales) E. A Sandale is a kinde of Shooe a. mong the Grecians appertayninge to Momen, & which, onely kept & foales of the feete from harme, and were thed croffe the foote with narrow latchets. (And that they should me put on two Coates) Luke more playnely farth: Neyther shall yee have two Coates, Mamely, one on, and another to carry. For the rest of this verse, and that which is cotapned in the tenth, and it. following, reade the tenth of Math. beginning at eleventh berle.

12. And they went out and preached that men should repent.

(And they went out and preached) C. Math. beclareth not what the Apolicils bio. Dur Guangelittes Marke, and Luke Luk, v. fay that they went through that 1920uince that they were appoputed: By whole words it both eutdetly appeare that the Office which Chapfte then coted buto th' Apostells was but tempo. rall and for a fewe dayes. For they fay, that they went through cownes & Optyes: and there is no doubt but y bery hostly they returned to their maifter agayne: as it is layb in another place. (That men should repent) Math. fapth p Math. 100 the Lord commaunded the Apostelles to preach that the Kingbome of Dea-

uen was come. Luke limply layth that Luk 9.

hec co=

Brach. 13

bee commaundeth them to preache the kinabome of God, and to heale o licke. The fame commaundement be gaue to the other feuenty Disciples, whom he fence before him to thole places, where ther bee ment to come. But as it map appeare by this place, this also was added, that men thould revent because (as Mathew hath) the kyngoome of heaven was come. And this was bery fumme and principall poynte of the preaching of John & Bautitt-of Christ allo and his Apostles, the which thing is billigently to be noted.

13. And they cast out many Diuells, and anounted many that weere ficke with Oyle, and healed them.

(And they caft out many Dinell;) B. Cothere as Chriffe comaunded with & preach. ing of the kingdome of God to beale p licke, to clenfe the Leavers, to raple o beabe, and to calf out Dinells, be bib it to this end that this boctrine of life might by great lignes bee commended to the whole worker with no leffe ercellency than the law was commended to the lewes: and that it might allo be Declared that the kineroome of Chiffe both bring fauing health both to boop and foule. (And anoyated many with oyle) C. Dere it may be bemaunded, why b Obiecti. Apottelle bled to anounte with Dele,

and to what enve, feeinge they had the apfie of healing. Certapne learned me Answer. say that it was a kynde of medicine : And wee confesse that Dyle was very much vied in those countreps : but pet there is nothing more bulykely than b the Apostles wer ordinary and Maturall remedies which mighte obscure the myracles of Christe. For the Lord

> Dib not make them cuming in the Art of heatinge or of Philicke, but rather commaunded them to boe myracles b. thereby they might ffpre by all lewry. Tice bo betermine therefore that

this was a vilible lione of fpirituall. inuilible grace, by & which they beclared that health bid proceede from & fecret power of God of which they were monisters. For in the time of the lawe the grace of the fvirite was commonly figured by ovie. But how prepoffes roufly and out of all order have they imitated the Apostelles, which have brought and effablifed in the Church a continuall order and ryte of anount= ing the licke, feeing that Christe gaue the art of healing to his Apostelles. not that they flould commit the fame as by righte of Inheritaunce to their Pofferity, but that it michte bee for a time a feale of the poctrine of the Gof. pell, And at this day the foolithe igno- An abufe rance of & Papittes is bery ridiculous of Chrifts which fap that their flinkinge anount- miracles ing is a Sacrament, by the which thepiby the Pabring those that are almost deade to poins. grave. A. They abule also the commaundement of lames which farth, Is any difeafed among you ? let him call lames. s .. for the Elders of the Church and let them pray for him, and anounte him

14. And king Herode heard of him, Math, 14.2 (for his name was spread abroade:) Luke.9.b. and hee fayd, Iohn Baotift is ryfen agayne from the deade, and therefore mighty vvorkes doe shew forth thefelues in him. (And king Herode heard of bim) A. By the mortes of Mathey and Luke thefe-wordes are thus to bee: framer, At that time Herod the king heard of the fame of lefu, and all that he did. Dur Enangeliff, in fteebe of thele werds, (the fame of Iefu) bath His name was spreadabroade. But thefe things are erbounded in Math. Chryfoftome fanth, that this fame of Iefu was not knowne to Herode at the first begunning of myracles, but longe

after,

with oyle in the name of the Lord.

after, namely, shortely after the beath of John.

(And beefayd, John Baptift is ryfen agayne from the deade) The fame words hath the

Euangeliff Mathew.

But Luke seemeth to bilagree sayinge, And hee doubted, because it vvas sayd of some that IOHN vvas rysen from the Deade, and of other some that ELIAS appeared: and of some others, that some of the olde Prophets was risen. And Herod sayd, John haue I beheaded: But vvho is this of vyhom I heare such thinges?

But these places may easely be reconsiled if wee say that HERODE sirste of all contrary to the expectacion of others, spake these wordes which LVKE hath, so soone as hee hearde of the Fame of IESV: But afterwards the power of Chistes Pyracles beinge corroborated and consirmed, that hee fell into their Dymion which saybe that IOHN was rylen from the deade, and that he spake those thinges which are written by our Estangelists S. Mathewe and Marke, the which is most likely.

As concerninge these verses, reave in the 14. Chapter of S. Mathew. 15. Other sayd that it is Elias. Some sayd that it is a Prophet, or as one of

the Prophets.

fe

ft:

2-

1.2

ь.

ot him, he fayd, It is I O H N, vvhom
I beheadded: he is ryfen from death.

7. For HERODE him felfe had
His ferants.
I OHN, and bounde him in Pryfon
for Herodias fake his brother Philips
wife, because hee had maryed her.

18. For IOHN sayd vnto HEROD,
"It is not lawfull for thee to haue thy

enit.18.d Brothers Wyfe.

pd ao.d 19. Therefore HERODIAS layd
wayte for him, and woulde haue kil-

led him : but shee coulde not.

20. For Herode feared John, knowing that hee yvas a just man, & holy, and gaue him reuerence: and when hee heard him hee did many thinges, and heard him gladly. B. There is no boubt but that Iohn moucd and admonished Herode in due couenient time, and that not without hope of Fruite. Least that any man should thinke phe gave that which was holy buto bogs, the which may bee gathered of those things which our Euangelist bere declareth, But when wee reade that he. reprehended the adultery of Herode, let us not thinke that hee reprehended not other vices : But this was o most notable byce. For hee would ealely, & willingly have fuffered other vices to bee reprehended, but this was so odious that bee could in no wpfe beare it. Motwithstandinge wee fee somewhat in Herode worthy of prayle: For hereuerenced John, bee did many thinges ing taught of him, bee willingly heard him: the which truly were not o lignes of one past hope: for thep that are such will eafely contenue God and his mynifters. There are many Reprobates which will not heare one woode, but this man beareth willingly neyther both hee heare as manye are wonter which are pelighted as if oue shoulde tell mery tales: no, this man did many thinges as bee was taughte. Powe many are there at this day which are worle than Herode, which voe not oncly contenme the mynisters which lyuc, but the Apostella and Prophets also 's Dow many bo tremble, ifmencion on= ly bee made of God : Dowe many are there which beare a receive no profit. And although Herodhan theft affectis ons, pet notwatading he abstayned not fro John: who he had killed before his bysthoay, had not b feare of the Beople flaped)

2i And when a convenient day was come, that Herode on his byrth daye made a supper to the Lordes hye captaines, and chiefe estates of Galile:

(And when a convenient day was come)

M. The Adulterers feeking al meanes possible to slay Iohn toke his birth day of Herode, so a conveniente time to bying her wicked purpose to passe. For the subtil and crasty woma knew hostposition nature of Herode. Hope over the knewe homer that he survious baquetting hydrould be on hoay, in somuch that thee hopes that have been to survive been purpose. Read in the 14-chapter of Mathewe so, that which followeth in this Chapter till ye come to the 30-berse.

Math.10

50 And the Apostles gathered them selues together vnto lesus, & toulde hym all thinges, both what they had done, and what they had taught.

The Enangelist Luke hath . And the Apostles being recourned coulde

him all that they had bon,

The Apostles were seme to preache; but being now returned they gather themselves together buto Jelus, and and to beclare what they had bone and taught. for recourse must alwais bee had buto Chapit, from whome all thinges do come. To this Chiff we must burng all that we have to be trued. We which belireth to please the worldest forgetteth Chapit his bead, he shal altogether forlake his calling. Meither must any thing be attributed buto bs, if any thinge by be be brought to good patte, but all praple & glop muft bege tien bito Chapit, who worketh in ba, & by bs al good things.

31 And he fayd vnto them, Come alone out of the way, into the wildernes, and refta whyle. For there were many commers and goers: and they bad no leyfure fo much as to cate,

Mathew in his fourtene Chapter faith that Chaff went therfore avarte becaufe be beard that Iohn was bebed bed by Herode: but oure Quanneliffe farth, that he went out of the way, that bis Disciples might reft for a whole from p trouble which they had by the recourse of the people . Bothe of them truly speake rightly . For it is no abfurbity to lay that there many caufes of one becbe, lo that they be not cotrarp one to the other. In that cause wher of Mathew maketh mention, wee are taught to anopoe the mad furp of the wicked for a time, and to geue no occalion to let the lame onfpre.

Cap. VII.

It is lawful to flie from the wicked which are ready to murther that afterwards more profit may be brought to the godly by our ministery. Eue so Math. 12. Chryst at this time fled, or wet apart from Herode, because the time of hys death was not pet come. As touching the cause which our Euangelist Mark bringeth the humanity of Chryst is to be considered, who knowing the imbeculity of his disciples, the yellownes of continual labour, gave the space and

time and space to rest them.

32 And hee went by Shipout of

the way into a defert place.

B. He wente out of the way by Shyp over the Sea of Galile which is the Sea of Tiberias, that is tolay, have of Genelar, as S. John wayteth. Luke laith, that he went alive into a folitary place, nie but the City which is called Bethlaida, when as notwithstandinge on the other spue of the shore which lay over against this city. The Lord multiplyed the bread: because aux Evangelyst wayteth about the end of this chapter, that the Lorde commaunded by Disciples to goe over but this City while he sent away the people. Wherefore it is necessarye that either Luke

(peaks

Luke fpeake of the place in the whoch the Lord taught before he fent them ouer the Lake, or elle that the Deferte mas called Bethfaida, and that it was

beyond the Lake.

But he had not much rell, for bp, & bp, they came to him on foote out of all Cities. As concerning the verles . 33. 34. and 35. Reade the 14. of Mathew beginning at the thirtene verle.

36 Let them departe that they may goe into the Countrey round aboute and into the townes and buye them Bread, for they have nothing to eate. B. According to the maner of the Hebrewes the Euangelyste bath put in thys word bread for foode or meate. For the Euangelist Mathew bath : p thep may buy them foode.

(For they have nothing to eate)

The velyze of this people, to beare Chapit, is to be noted, with the whych the People were so inflamed that thep Delired the fame more then Beate.

Where the grace of Chapte truelie is felte, all things are belpyled in com parison of that. The Guangelist Luke abbeth: Because we are in a Deferte

place.

13.

37 He answered and sayd vnto the, geue yee them to eate. And they faid vnto him, shall wee goe and buy two hundereth penyworth of Breade and geue them to eate.

As concerning the expolition of this Ucrfe, the 38. and the 39. alfo reade in the 14. Chapter of S. Mathew, begin-

ning at the 16. Merle.

40 And they fate downe here arow and there arow, by hundreds, and by

fifty es,

E. Deere is to bee noted the obedy ence of the People, in litting downe lo orderly a hundred in one row, and fifty in another according to the convenient aptnes of the place.

As concerning the 41. and the 42. ber. les read the 14. Chapter of Mathew.

43 And they tokevp twelue balkets full of the fragments, and of the fishes.

The Euangelift S.John addeth, And when they were fatified, he faveth to his Disciples, nather by the fragmets which are left, leaff any thing be lofte. They gathered by therefore, and filled twelue balkets full with Frammentes of the fine Barly loaves. Read the 14 of Mathew for this berle, and the 44. following.

45 And straight way he constrained his Disciples to goe into a Ship, and to goe ouer the lea before into Bethfaida, while he fent away the people.

(And straight way be constrained his) B. So before we reade, that when he had the wed his Deutne power, & was exceedinglytroubled with & multitude of People, bee loughte to cleave for a time. For he cared not meither would be have the Carnall commendation of the People, he rather fought to have men hunger after the word of GDD And in Iohn the very caule in deede is declared why he fent away the people. For this he writeth: lefus therfore whe be knew that they would come a carry him away, to make him a kinge, went away acayne alone into the molitaine. Dee would not have an earthly kynae-Dome which was the heavenly Kyng, and at this present be would be fene in the forme of a Servaunte, not in the forme of a King.

(And to goe over the Sea before)

Reade for this Clerke, and for the expolition of the 46 . followinge in the 14.0f Mathew.

47 And when even was come, the Ship was in the middest of the fea, & he alone on the Land.

S. John bath, And when Guen was

\$ 24

conne-

come, his Disciples went downe to the Sea, and gate up into a Ship, a went oner the Sea towardes Capernaum, And it was now darke, and lesus was not come to them. All the reste of thys story untill the se, Clerke with the exposition thereof is contapned in the i4-of Pathewe before, beginning at the Clerke unto the 32. Clerke.

52 For they understoode not what was done of the Loaues because their

heart was hardened.

(For they underflode not) 2. That is to fav. They formate lo areat a myracle which the Lord had bone for them eue of late, when hee fed five and twentpe thousand, with frue Loanes . And hee both as it were thew a reason why the Disciples were fo out of measure a. frayd. Whereby we learne that & faith of many men is bery flow and fearefull. But the Lord fuffered bis Difciples to fall away, to be ignoraunt, and to be infirme in many thungs, least the weak that should be afterward in the church thould be discouraged whether thould fee the chiefe Apollies to have fo great infirmity.

But these thinges only pertayne to the Disciples of Chypst, that is to say: to those which heare his word, a cleaue to the same, and follow it: not to those which heare not his worde, or whych perfecute his word. As concerning the Clerks 53, and 54. Reade the exposition of fourtene chapter of Mathew. 55 And ran forth throughout all the Region round aboute, and began to carry aboute in Beds, those that were sicke thyther, where they heard that he was.

BV. Chipft is the lautoure of all men. Therefore he doth not oncly deliuer his Apolites which are in daunger in the livelling waves of the Lake: but he cureth the Dileales of all Men, of all those I say which come unto hym
by Faiche. The Benesite that Chypst
vio to the woman that had the bloudye
issue was nowe well knowner. Nowe
therefore they desire to touche and it
were dut the Pennme of his Tessure.
By the which things the Garmente of
Chypst is not commended unto be, but
his great power, and the saythe also of
the other in him. B. In that the sicke
are brought unto the Lord from enery
place, they declare him to bee the Sauiour which is specially delighted to
belpe those that are afflicted, and inmisery.

After the same maner truly oughte so many of us as have Chipse to enceuour our selves, that many may know that wee have him, to the end, all that are diseased may come also as well as we to him so, helth. For we are hereby taught to have a care and love towards our byethen as well as to our

felues.

16 And whethersoeuer he entred in to townes, Cities, or Villages, they layd the sick Folkes in the stretes, or prayed him that they might touche and it were but the Hemme of hys Garment. And as many as touched it were made whole.

(Bus the hemme of his garment) As concere ning the couching of the Demme of his Garment read the ninth of Mathew. (And as many as couched it were made whole)

And so many as touched lesus were made whole, of what disease sower it were, that they had. They believings touched the Penime of his clessure, which was geven afterwards to them which crucified him, and they were cured of they; bodely diseases how much more ought all men to indeuour themselves to touche lesus hunselse with they; mynd, and to be healed of the diseases of the same. Couching both profite

fice nothing at all without fayth, they couched the bare body of Chypft whych strycke him on the Face, which bounde him, which scourged him, which nayled him to the Crosse, and ret for all

that thus touchinge did profite none of them all, her whych readeth the Golpell: toucheth Ielus: but her whych readeth it negligentely both touch lefus in bapne.

FINIS.

Chapter the seuenth.

ther vnto him, and certayne of the Scrybes which came from Hierufalem.

BV. To the Disputacion, as concerning the word of God, and sounce Doctryne is added the treatyle of the Traditions of Pen.A. All the whych are expounded in the liftenth of Mathew.

2 And when they faw some of hys Disciples eate Breade with common (that is to say) with vnwashen handes they found faulte.

A. Mote heere that common handes are expounded by the Cuangelist himfelfe to be buwalhen handes.

3 For the Pharnies and all the Iewes excepte they wash their hands ofte, eate not, observing the traditions of the Elders.

(Observing the traditions of men)

A. Dere wee fee what the Trabitions of the Cloers are namely those things which are abbed to the words of God.

4 And when they came from the marker except they washe they eate not. And many other things there be which they have taken upon them to observe, as the washinge of Cuppes,

and Pots, and brasen vessels, and of tables.

And rober they come from the market.
Ramely where thinges are accustomed to be foulde, where also they wer
constrained to touch, and to talke with
the Gentiles, and to handle some uncleane thinges: and therefore they dyd
throughly wash themselues.

(PPhick they bank oppositem to observe.)
Dereby wee see that God was not the author of these traditions, but the Elevers: Further wee see that the People toke upon them to keepe them of theyrowne Columbary will without constraynte. And therefore Mathewe also calleth them the Traditions of the Elbers.

As touching the expolition of the 5. Clerie following. Reade the 15. of Ma thew, beginning at the second werk.

6 He answered and sayd vnto them Surely Esaias hath prophecyed wel of you Ypocrites, as it is written: Thys people honoreth me with their Lyps but their Heart is farre from me.

BV. By these Woods Chistonfuteth the Craditions of men, prouing by the Cestimony of the Prophet, that they do nothing pertagne to the Wor

thin of Got, and that they please not God which observe the Traditions of menyea, that thele Travitions bo hinber the worthin of God:add bo brunge a certaine nealecting of Gods worde. B. As if he thould lappee beclare by pour beebes that Efay bib trulp & infts ly manheer of you Dipocrites which abroad have a thew of holpnes, when pe bee full of Iniquity. By f whych Wouhete the Almighty God coplaps neth on this wife, laying this vestle honozeth me with they? Latypes, but their heart is farre from me. As concerning the rest that concerneth thys Herfe, and the feuenth Cerfe follom. ing read the 15.of Mathew.

8 For yee laye the Commaundement of God aparte, and observe the tradition of men, as the walhynge of Pots, and Cups, and many other such

like things ye do.

A. By these words the Enangelist beclareth that which Mathewe also saith. Waherefore voye afformatigresse the Commaundements of God, sor your owne Traditions, that is, that ye may keepe the Tradition of men. For that which concerneth the s. verse sollowing, read the 15-of Mathew.

ther, or Mother, and who so curseth Father and Mother, let him dye the

death.

BV. De prouech by a mode Eupbent Example, chat humane lawes no make the lawes of Bod, to bee forgotten. In flead of this which Marke hath for Mosesfaid, he Eagelist Mathew bath. For God comaunded. The which is alinuch as if thou shouldest lay, god gave this Law by Moses. By these words we are taughte, that they are Gods words and commaunded a caughte.

As concerning the eleventh Herle following, read in the 15. Chapter of

Mathew. And for the word (Corban) lethim read the 6. Clerle of the 27. of Mathew.

12 And fo yt suffer him no more to doe oughte for his Father, or Mo-

ther.

E. As if he should say, her which ca steth money into the Creasury, to hime you say, that he neceeth not bestow amp things on his poore Parentes, her cause he hath sufficiently fulfilled the commaundement of God: and in the meane time he make the parentes so aftraybe that they dare not aske that that of their Children which seemeth once to be gieven but God, least they should make themselves guilty of sacriled ce.

13 And make the worde of GOD of none effect through your own tradition, which ye have ordeined; and

many fuch things do ye.

(And make the resert of God of more effect)

A. That is to lay pelaving the people with your owne conflictions, brynge to passe that they neglecte the holy communications of God, as things worn out and abrogated.

BV. There words have they Emphalisand force. For least any man thouse restrayne the words of the Lard to this only crample, he comprehendeth all other things lyke unto this. We must take here therefore of all the travitions of mon, and must huma all those which agree not with the worde of gov. As concerning that which followeth from the 14. werle, until ye come to by. Clevele. Read in the 15. Chapter of Machewe, beginninge at the tenth

32 And they broughte vito hym one that was deafe, and stambred in hys speache, and prayed him to put

hys hand vpon him.

berle ac.

(And they brought vate him emether vas desf.) BV. Occre is another benefice added heere, by the which the power & goodness of God is beclared, faythe allo is commended, by which wer are made partakers of heavenly things.

(And flambred in his Speache)

C. Dur Euangelisse Marke onely maketh mention of this History. The order of the History is this. As h loove was goinge to the Sea of Galile, they brought unto him this deafe, and bumbe man, to whome Christ restored his spoach and hearing. The same of this dumbe man that was healed styred by many. Wherfore Mathewe in his is. Chapter layth: And ther came to him much people bringing with the the same, the blynd, the deaf, of dube.

(To put bis band spon them)

By the places going before, it mad be gathered. Wherefore they prayed him to lay on his handes. For the laying on of hands was a folenime lique of confectation, by & which allo & gifts of the holy ghost were exhibited: And there is no doubte but that our Sauiour Chryst viv oftentimes vie this ceremony. For these men alkednothyne of hym but that which they knewe he had alway vied hythered.

Then heetooke him aside from the Multitude, and put his singers in his eares, and did spitte, and touched

his tongue,

C. In that Chypft taketh the veaferman affive from the multitude, hee dyd it partely to shew f standers by, which as yet were but rude witnesses) fglory of his deity a farre of, and partelie that he might pray the more earnessly without molestation of the people.

(And he put his fingers in his cares)

C. Chypit heere veeth an other figure, belive the layinge on of handes, for hee lapeth his frittle on the tongue of the

Dumbe man, and putteth his finger into his Cares. The enelplanmae on of his Danos truly had bene effectuall inough, pea, he could have donit with becke as it were, and never have fly2red his finger, but it is manifelt that be bled fignes as time and place cife. red occasion for the profit of men . For now he laying Svittle on the Tongue ment to veclare that he onely gave power to speake, and putting his fynger into the Cares, he taught that it 18020 per office to boare and open the eares of the Deafe. For it thall not be necee full forbs to flie buto allegorys, as some doe, who thereby brong notherg founde of perfecte, but doe as it were dally with the Scriptures.

34. And looking vp to heauen, he fighed and fayde vato him Ephatha,

that is be opened.

C. In that hee looked up to henen and lighed it was a ligne of avehemet affection. Whereby we may le what a linguler love hee bare buto men, for whole mileryes heelo greately lorowed. But hereby he sheweth the greate power that he hath in correcting al vices, and in restoring of health, whe he limply commanded the tongue and the eares to be ovened, laying.

(Ephatha,that is be apened)

Z. Ephacha, is, the imparatoue, or commaunding moode in the Chalde tongue, which fignifieth, be thou opened, that is to lay have thou or receive thou open or hearyng eares, a leule Tongue C. The Evangelist Marko both not without cause put down the Chalde word, but that it might bee a witnes of the Deume power of christ

BV. Aud further that we myghte know that the Lozd vied no wordes of Anchauntement inhealing Dyleales. For hereby every man may nowe gather that the vertue of healynge was

not in the worder, but in the power of Chapit, which had his proper effect in all things that he commanded.

35 And straight way his eares were opened, and the string of his Tongue was loused, and he spake playne.

A. The cycumftance of the time both nor a little fet forth the power of oure

fautour Chapft.

36 And he commaunded the that they should tell no man: but howemuch souer he forbad them, is more a greate deale, they published it.

(But horr much foeuer be forbad them the more)
C. Certayne interpreters wrest thys commaundement diversly; and to the contrary parte, as thoughe Chryste of purpose had pricked them softward to-celebrate the same of his miracle, not withstanding the simple and true meaning thereof is, that he would not have had it published until a more sit, and convenient time.

Milerefoze there is no doubte but that they zeale manced the moze dyferetio, foz that they make somuch half to speake, being commanuated to Sylence. Notwith that anding it is no mermaple that men bracquainted with the Doctrone of Chyps, were rathly moned to doe that which they should not. Dowbeit Chyps maketh that to turne to his glozy which they rathly attempted. Because the miracle was known and all that region despring the Au-

thoz of heavenly gifter was made void of excule,

37 And were beyonde measure aflonyed, saying, he hath do al things well, Hee maketh both the deate to heare, and the dumbe to speake.

C. The Euangeliste Mathem after he hath gathered many Appearies, hee added at the length this little sentence, namely that the people meruciled and prayled the God of Israel, he cause God shewinge his power by unknowned meanes renewed the memorye of his couenaunte.

But our Guangelift hath.
(Hebath done all thinger rell)

In the which worder, there semeth to be an Antichesis, or comparison. For because the runor of Chryss was divers, the people seeme to say he they are evill disposed which speake evil of his deeder, when they rather deserve prayle then reproche. And we knowe: by the sence of nature, that there is nothing more bunneets, then to enuy and calumniate benefits that are bestowed of good will.

(He maketh both the deafe to beare)

C. The Lord is not flowe, nepther both he differre hys benefices. Chryste taketh not a longe time as commonlye Phisticians doe, to heale diseases, but both it quickely and out of hand. Dere uppon it is sayd, he hath done all thinges well, no man can speake suil of his doinges.

Chapter the Eyghte.

N those Dayes when there was a very greate company, and had nothing to eate. Iefus called his dyiciples to him, and fayd vnto them. Bu. Dur fieth alway flanveth in fear that it thall want at some tyme those things which are necessary for the boby. Whereuppon it commeth to paffe that many neglecting the woode of God, and Poly Exhortations, let all they, mynde bypon gaine, and how to encrease they substance. But & Lord Jelus both openly teach that nothing halbe wanting at any time of thynges necessary and pertayning to the Body to those that seeke after the words of God , and ipue in fincere Godlinelle. And belive that, the soule of the juste man fhall not hunger for euer.

For the relie that concerneth these Cierle, and the relive we following but to the twelfth verie. Read the 15, cap.

of Mathew.

12 And when he had fighed deepely in his Spirite, he fayth. Why doth this Generation feeke a figne. Verely I fay vnto you, there shall bee no figne generation.

(And when he had fighed deepely)

Read the 16. Chapter of Mathew beginning at the third Herle. (There shall no figue bo genen to this Generation)

The Cuangelife Mathewe hath, the wicked and Avulterous Nation requireth a Signe, but there that no Signe be genen to them.

Astouching the Expolition of this Terks and the Aerles following buto the 22. Nerk - Reade the lixetenth of

Mathew.

22. And he came to Bethfaida:& they broughte a blynde man, to him,

and defyred him to touch him.

(And he came to Beshfaida)

A. This was a City of Galile, of by which, Peeter, Andrew, and Phillip the Apostles were.

(And they brought ablynd man to hym)

Only this our Guangelille Marke maketh mention of this miracle.

23 And he caughte the blynde by the hand, and led him out of y towne, and when he had spit in his Epes, and put his hands byon him, he asked him if he saw ought.

(And he caught the blynd by the hand)

A. As Chypte tooke the brafe, and numbe man aparte from the multy-tude (whereof before mention is made) to now he being aboute to heale this man leadeth him out of the towne, to hende the rude, and such as were busecte witnesses mighte not behoulde his glory.

(And when he had fpit in his Eyes)

C. It feemeth that Marke made metion of this miracle, omitted by p reft specially for this Circumstance, name= ly, because Chavit restored not lighte buto the blynde in a moment of at a fo dayne, but by litle and litle, and wyth circumstances. The which is likely to he done, that he might geue bs a lellon in this man of his free Dilpenlatio, & that he is tred to no thing, but that he may thew his power by what meanes he will. We both not therefore to ope the eyes of the blinde, that they should by and by be able to do their office, but both geue buto them an obscure & confused light. After that by the other laying on of hands, he maketh them to le nerfectip.

(He afked him if he fare ought)

lohn ..

At the first touching this blynve man (as we fand eue now) faw not verfectly. For the Lord ment that hee shoulde feele after a fort his power bellowing the fame by litle and litle, no boubt to to this end, that by the benefite recepuco be might more certainly and fully acknowledge him to be the aufourc. Dowbeit he observed not one manner of bealing: teaching thereby that wee thould fimpely commit our felucs to his goodnes not appointing but o him how and after what maner be that bely us with his grace . For hee both not geue be all things at the firft, to beno be might the more mflame our beure as no boubte the mind of this blynde man was let on fire, when he law that be was fortwhat holve. And be which knew all things asketh the blinds whe ther be faw any thing not fo much for himfelfe, as for the others fake, and for

24. And hee looked vp, and fayd: Ifee men, for I perceive them walke

as if they were trees.

our fakes alfo.

C. The blynd man was alked, for the Disciples sake, that they myghte know that somewhat was now geven to him, but as yet the beginning of healing was very smale. He answereth therefore that he seeth men, because he saw some walking, which are vyright like unto crees. By the which wordes he vorb plainly confesse that as yet hee bath not a cleare sight, seeing he could not discerne men from trees, yet notwithstanding hereby he veclareth him setse to have some sight.

25 After that he put his hands againe upon his eyes, and made hymfee, and he was restored, and saweue-

ry m nc'earely.

BV. The Lord layeth his hand againe upon the ficke mans Eyes, that that he might fully and perfectely reftoze him, and hee by, and by, feeth all things plainely. Hoz theworks of the Lord are most verfect.

26 And he fent him home to hys House, saying. Neither go into the towne, nor tel it to any in the town.

C. In that Chrofte fuffereth hom not to retourne to Bethfaida (where \$ miracle might baue had many withef. fcs) some thinke that it was done, because Chapft in depaining the inhabitants of that place of his grace, mente to plaque them, Whatfoeuer & caufe mas, this is certaine that he bib not & miracle to the end it fould be buryed in Clence for euer, but he would haue it to lye bid with other miracles allo, untill the sinnes of the world beinge pur away by his beath be was alleded into the glopp of his Father. As concer ning the expolition of p which follows eth from this berle, buto the 31 berle, Read the 16.0f Mathew, beginninge at the 13. Clerle.

31. And hee began to teache them how that the Sonne of man must suffer many things, and be reproued of the elders, and of the hie Priestes and Scribes, and be killed, and after three

dayes rife againe.

(And he began to teach them) A. The Euangelyste Mathewe speaketh more plainely saying. he must go by to Icrusalem, a suffer many things of he Cla bers. So h in steve of the our Cuancelist bath the son of man.

(And after three dates rife agains) The Est uangelyst Machew hath, f thyse day, f which words are all one ineffect with h which our Evangelist hath. As cover ning the exposition of that which follo weth unto \$38. werse, read the 17. of Mathewe, the 22. werse, and the 16. of Mathewethe 24. werse.

38. Whosoeuer therefore shall be ashamed of me & my words, in this

adul-

terous and finfull generation of him also shall the son of man, be ashamed when he commeth in the Glorye of his Father, with the holy Angels. These mores are expounded in cap. 10 of Mathew, and in the 33. Ucrse.

FINIS.

Chapter the 9.

And he faid vnto them, verely, verely, I saye vnto you there be some of them that standehere which shall not taste of death till they have seene the Kingdome of GOD come with power.

For the Exposition of this Acrie. Reade the 16. Chapter of Mathewe, beginning at the first verse.

2. And after fixe Dayes Iesus taketh Peeter and Iames and John, and leadeth them vp into a hie moutaine out of the way alone, and he was traffigured before them.

A. Read cap. 17.0f Mathew. (And leaderb them op into a high mountains.)

S. Luke wryteth that he wente by, into a mountain to pray, ap as he was praying his coutenance chaunged. As concerning \$ 3. berfe, read \$ 17.0f Ma.

4 And there appeared vnto them Elias with Mofes; & talked with Iel

A. How thefe two appeared, wee have thewe in the 17.0f Mathewe is 3. Clerfe. (And they salked with left.) Of what they talked, S. Luke theweth in is 31. Clerfe of his ninth Chapter.

As touching that which followeth unto the 8. berle, read the 17.0f Math.

8 And fodainely when they had lo ked roud about they faw no ma more then Iefusonly with them.

A. The Euangelist Mathew hath. And when the Disciples had hearde these things they fel on their face and were greatly afrayd. But when they had lyft by there eyes, they lawe none lave Iesus onely. As concerning theexpolition of that which followeth but other 4. verse, read in the 17 of Math. going before.

4 And when he came to his Disciples hee fawe much people aboute them, and the scribes disputing with them.

(And when he came to his Difciples

A. The Enangelist Pathew in his feventene Chapter maketh mentio of this miracle. But Luke saieth that it happened the next day after y Chypst was transfigured in the mount.

(Hosarmuch people.) The Acribes in y absence of Chypse, knowing the Simplicity and ignolaunce of the Distyples, went about according to y manner of all Emeinies, to make them a testing stocke to the people.

(And the Scribes disputing with them) These proude Scribes not during to dispute with Chrysk, who oftentimes had put them to Splence by the Antigacion of Sathan, set bypon the Discyples and that before the Rude and Unlearned Pultitude, who by their Sophistications myght easely bee decepted. This is alwayes the Practyle of Sathan to make assault, where the houlde is most weaker and to thys heemarcheth soward his Sauldiers.

62. They

might obscure the glozy of Christ, and of his bottrine, if the Disciples could not animer exactly buto al thinges, or if they might make some part of b infirmity of the Disciples manifet before the people. And as it may appere bythis our Guangelift, their bifputation was about casting out of beuils, and of the vomer of Chivit, which hee had genen to his Disciples to exercise in his name: as may be gathered by b which is written in the 17. Her le following. By which it is enibence that the disputation mas about this, that p difciples could not caff out a biuel in calling on the name of Chapft, the which they had oftentimes do before. What map we thinke that the Scribes laye bere? Certainely there is no boubt but that they directed all their Argumets against the glosp of Chrost, as that he caff out beuils, & bealed the ficke not by the power of God, but by the power of the Deuill, and that therefore he could not now heale this Lunatyke perfon. As if they should say: De boast that pehane power to voe Myracles, now hewit if pee haue it. But feeing pee can bo nothinge, it is apparaunt is nough that neither pe,nor pour Map. fter can bo any thing.

And straight way all the people when they behelde him were amased, and ran to hym, and Saluted

him.

(And fraight way all the people)

B. In these wordes, the greate Authority which E bapst had amonge the people, is noted. For the Enangeliste lapth, that they ran to him, and Saluted him.

he had this renerence both for his doc trine and life allo. C. hereby it appearech that many of those which wer pre fent at this disputation were not cupil

They thought f by this meanes they affectioned towardes him, because so might obscure the glozy of Christ, and some as they see him, they falute him, of his poetrine, if the Disciples could not answer exactly but o althinges, of the Scribes, because whe they wer if they might make some part of financy of the Disciples manifest be they peace. For it followeth.

16 And he asked the Scribes: what dispute ye, among your selues,

B. The Logo luttered his Disciples here to be not a little consounced, because they could not cast out the deuil. Notwithstanding he came to them in time, least they seming to be our come by the Scribes, sould not only bying shame and repeat to themselues, but also to the Gospell which they preached.

But they owne unbeliefe was the cause of al the Agnominy whych they

fuffereb.

Let vs therefore at all times bolds by trull in the Lord, and he will usuer fuffer be to be confounded: For by busbeliefethe glory of the Father is hyndred.

As concerning that which followeth butill pe come to the 20. Aerie. Reade in the feuentene Chapter of S. Mathew.

20 And they broughte him vnto him, and when he saw him, straight way the Spyrite tare him, and hee fell downeypon the Grounde wal-

lowing.

C. Pecreby we fee that the prefence of God oftentimes, when the time of manifesting his grace is come, bothe make the Deuill to rage. For although the feeth that he is not equal with God, yet norwichstanding hee feeketh to relike him assuch as he can, Query mandy experience knoweth what great difficulty ethere is in our conting temptations, when he feleth the God: the which temptations truly the wicked do notifeele. Rotwith landing

Louis

· Cometimes be both fo raigne that hys kyngdome both not appeare. Let cue ry man way and confider with himfelf how long time he hath bene under Da than, when he lived in Superstitions. Che nearer that Chapft commethathe madder is the Deuil, a manifest mofe wherof we have in this bistorp. Tetho mould not have fand, feeing the beuill fo to race. What profite ball thou m baynging thys thy fon.

This man is commonly a mouocation to the Deuill to make him more mad:but we may not judge by the beginning we mult alwayes waighte for the ende. For at the firste, the Chyloe was torne and rente, but after that he was delinered. Then Chapit comauded to fill the bellels with water, who woulde not have favo that it had ben a ieste, as though the Mater had bene the better in them, but the purpole of the Lord was not pet knowns. To the ende therefoze the Deuill might houder the farth of the Father, and moue the people to the hatred of Chrift, be raced the more behemently and tare o Thylne.

John 1

After the fame maner Satha pricked Pharao forth to opprette the People of Ifraell more and more before they departure out of Ægypte, and allo to bypinge them to ochperation , & to make them enup Moles, and Aaron

the fernants of Gor.

21 And he alketh his father, hovve longe is it ago, fince this came vnto hi n? And he faid of a Chylde.

A. Chipft demaundeth this queffion, as though he were ignoraunt who knoweth notwithstanding all thonges before they come to paffe.

(And he fayde of a Chylde)

C. If hee had this Difeale from his infancpe, it is certapne that it was not a punishment laped bypon bim for

any finne that be had committed, but rather the fecrete Judgemente of God. It is molt certaine truly that e. uen the bery infants fo foone as they come forth of the mothers womb are quilty before God: but the punifimets of God have oftentimes lecrete caules and that to proue our obedience, a me cannot moze iuftely honour God, then if we reverently a modeffly above mys iuftice, when it is broden from bs, we know what Chapft favde in an other place. Repther the blond man neither his Parentes haue anned, that he Chould be born blynd De venieth viind John s. nes to be a punifiment for fia: and yet notwithstanding it is cercaps that he was not innocent.

22 And oftentimes he casteth hym into the fyre, and into the water, to destroy him, but if thou canst do any thynge, haue Mercy on vs. & helpe VS.

A. Hereby we may gather, behys Chyloe was preferred up the grace of Bod from a thouland Deathes: and further, that Sathan can not to what him lufteth. For feeing bee is a murtherer from the beginning, bee feketh by and by to kill those, bypon whome be hath any power.

But truly the Lorde of You'r doth retrapme this his cruel typanny.

The which were may enidently fe in lob, and in divers others.

(But if theu canft do any thing)

C. The do fee heere how little honour he both actribute buto Chapfte, for he thinking him to be some Prophete, whole power might be lymitted, bee commeth but o him doubtfully . But truly the first Foundation of Fayth is to imbrace the immefurable power of God.

23 Iefus fayd vato him this thing if thou causte believe, all thyngs are

G 3.

polible

possible to him that believeth.

C. Because the Father of bebply thought nothing of Chapit more then of a man, his falle Dvinion is correcten for it was necessary bis faithe Chould be framed, to that it might bee capeable of the grace which hee belie red. For this exception of Chapit (If thou can't believe) is as much as if be had farb: Thou prayeft me to belpe if I can but truly thou thait finde in me a bottomles well of Clertue,if fo bee thou winge with thee a Buckette of Faith bigge inough to drawthe fame. To the ende therefore thou fouldet not boubte but that I can, I requipe of thee thy Fayth. If thou hafte not b which thou demaundelt, the faulte is in thee, not in mee. And beere aberpe profitable Doctrine may be gathered which shall Generally pertayneto bs all : Mamely, that the cause why we haue not the Fruition of Gods Bene: fites oftentimes is the meakenelle of our Farth. Dftentimes we complain of God because bee is not present with us, and because mee feele not hys vo= wer but fuch complamites are Tapeked, feeing we our feluegare fcaufe. (All things are possible to him that believeth)

There is no baubte but b Chipfte tauath that the fulnes of goodneswas geuen to him of the Father, and that we hould hope no leffe to recepue all maner of helpe at hys Dand, then at b hands of hye father: as if he has faid Dnelie Belyeue, and thou halt ob. tapne. So in the Bolvell after Mathew he layth: Df pee haue faith like a Bravne of Buffard Deede, vee thall Lay to this Bountaine, remooue from bence thother, and it shall remoue, neither thall any thinge be impossible to pout. All thouges are layo to be pollyb'e mpth & D D, becaufe bee can gieue and bying to paffe all thyinges.

And all things are lapo to bee pollible buto men, when they are capeable of some thinge: as ware can receive the Seale benng Imprelled in it, b which is impossible for the stone and Water do. All thinges therefore are possible to him, that believeth, that is, ther is nothing which the believing man can not obtaine at the hands of God. The Lord meaneth that his father will never forfake be if wee be capeable of his Grace.

& DD can bo all Thynges , but we cannot obtaine those things that wee would have without farth. Therefore S. James fayth . But let bim alke in farth without boubtinge. So Charife fand buto the two blynd men. Doe ye James to belyeue that I can do this?

Math 9.

And in the Clerke following:accom bing to your Fapth be it buto you.

And agayne, Thy Faith hath fauen thee.

M. And leaste any Man thouse thinke that all Thonges Cimpely are pollible to him that belieueth, Chipft promifeth nothing which hee will not greue, but Farth belyzeth not all thin ges. There is nothunge moze cotrary to Farch then the Delires of the Flethe . Farthe hathe all waies respecte bnto the Wande of & D. to the whych it lubmitteth it felte, and obepeth, and palleth nothis Bounds. It beliggeth not those Thinges whych it knoweth to be contrary to the glezy and will of & D D.

24 A N. D straight way the Father of the Childe cryed with teares faying, LORDE Ibelieue, he'p thoumy Vnbelyefe.

(And Straight way the father)

M. Weere wee fee the Avapabt of the mynde, the Fraht betweene faith and Diffrufte. The Cry and Teares do declare the greeke of the mynd. And chele

thele Woodes bot ermelle the fichte not of fome Seruaunt but of & Lord betwene fayth, and Diftrufte.

(Lord I believe belee thou my publife)

C. De fayth be belieueth, and pet be confesseth hom felfe to bee Unbelee. uing. Although thefe Thynacs feeme to be repugnant . Det neuertheleffe there is no man which feeleth not the lyke in himselfe.

For when Fapth is not perfecte, it must needes follow that in some point we are bubeleuing. Rotwithffanding @ D Doth fo beare with our infirmity, that he accounteth be faithful according to the small measure of fayth, wherewith we are indewed . In the meane time it is our part with all vill gence to cast of the reliques of infide lity which cleave so faste buto bs, and to pray buto the LD RD C that hee well, amende them in

If wee to well waigh what is gieuen to enery man , it thall eupbentlye Appeare that there are very fewe which are inversed with an excellence Fatth.

bg.

25 When Iefus fawe that the people came running together, hee rebus ked the foule Spyrite, faying vnto hym, thou Dumbe, and Deafe Spyrite,I charge thee come out of him, and enter no more into him.

(Thou Dumle and Deofe Spyrite.)

M. Dee reprocheth the euill fpys rite worth that mallyce, by the whych bee had taken away the Speache and the hearyng of the Chyloe.

And hee reprehendeth bym, not the the Chylve, because hee had desiled

worker of & & D.

(I chatge thee come out of him)

Thele Moordes were spoken with a greate Emphasis and Force, & weth greate Autharite, that hee myghte know it to bee the Commaundement bimselfe.

Cap. VIII.

As if he hould lay, thou which haft contemned the commaundement of inp Disciples, heare my authority. Thou mult obay my power, althoughe thou wouldeft not geue place buto my Difciples. (And enter no more into him) As con cerning this thing the Father of the Chride neuer thoughte. But Chrite (who thinketh it not mough to heale the discased for a time, and who are: ueth more then we can alke) when hee knew the nature of the uncleane Spirice, how readely he woulde retourne to destroy that which hee had begun, added this.

26 And the Spyrite when hee had cryed and rente hym fore came out of hym, and he was as it had bene one that had bene deade, infomuche, that many fayde, he is deade.

(And the Spyrite when he had cryed)

beereby wee fee how loth fathan is to yeelde men buto Chapite. By the whych we are taught to cleaue buto C b R P & T & with a more frame and perfecte Farthe, and neuer to luffer Sathan to have any part in bg.

(And rent him fore,)

C. Deere agapne wee see that the nearer the Brace of ChiRps C fhyneth , and the moze Effectuall it is, the more impotentely Sathan rageth.

By the presence of CDRIST therefore hee is moued to beffpre hom felfe no leffe then by the found of

a Trumpet.

And we had neede to remember this alwais before the time, least our faith be troubled to often as our mortail enemy according to his wonted maner both violently rage at the beginninge of the grace of ChR 3 & C.

But

27 But Iefus caughte him by the had and lyfthim vp, and he arose.

A. Weere the power of Sathan mieucth place to the power of Chapft. By him therefore let bs bope for all good things, and effeciall for the Apetorpe ouer our Enempes.

Ascourerning the 28. and 20. Her-

fes read the 17.0f Mathew.

30 And they departed thence & tooke theyr Journey through Galile and he would not that any me shold know it.

(And they departed theme)

Mathew freaking more plainly bath mbyle they were occupyed in Galile.

(And he would not that any man).

Pamely his Devarture: the whych fome thinketo be bone, because be bat fet his face to goe by to Ierufalem, because the dayes of his devareure were fulfillen.

De fought to fulfill the will of hys Father before all other things:

Therefore when he faw that the tyme when his race thould be finithed was at hand. De would neither teache, noz thewe myracles, but woulde bee as it were one forgotten, that he mighte go. directly and without delay to Hyerufalem, where he thould be offered by.

Cuen lo it is our partes to effeeme of nothing moze the p to p which our beauenly father hath called bs, whethe er it be beathe or lyfe: and it thall goe luckely with vs, when we thall bee pe-Aroped for the name of Bob.

31 For he taughte his Disciples, & fayde vnto them. The Son of mashal be definered up into the hands of me and they shal kill him, and after that he is kylled, he shal ryle agayne the thyrd day.

(For he raught his Difciples.)

B. Rease the 43 verse of the nynthe Chapter of Luke.

This feemeth to be the order of the

Difforp.

Withen the Lord had reflored to the Father, his Sonne in perfecce health and had disposeded him of the Douil. all were amafed . But the Lorde no. thing regarding the prayles of \$ people, or that they wer amaleb, a going ftraight way from thence, that is to lay out of the Coaffes of Cefarea, he went through Galile toward Hieru. falemand as he ment nom to his beth to be thought it good to confirme and stablyth the myndes of all his Discyples, that they might beare the fame

without vilvavie.

Cherefoze the Bultitube wondering at his beetes, be commaunded his Difciples rather to confiber what he hould thorely luffer, left they being offended at the cruel them of the croffe shoulde fall from hym whom they con felled a litle before to be chipft. Wher upon he fapt ponder thefe things wel with your Cares . For the Sonne of man halbe belivered into the handes of men. As if be thoulde fave fuffer other to marueile at mp beebes, ere it be longe they shalbe otherwyle myn= ded, and shall belire me to be crucifico. Fall not pecaway therefore from me with them, understande these my says inges, for it hall come to palle that b Some of man thalbe belivered wito p Pandes of men: Way vee rather thus and believe that it is appoputed of my Father: and that it must needes come to paffe, that when 3 am belivered into the handes of men I halbe killed; but being put to beath, I will rple as gaine the thirde bay. Let your mynde be occupyed to confider of thefe thyndes, and arme your felues anapult the base their of the croffe. For this adn to ration of the common fort of prople is not your perfecte @lag, there is anos

Luke 9.

ther manner of Glosp abyding you: Bur the fame muft beeattayned bnto by Death. Thefe thinges waved & be. leeued, thall keepe and preferue pouthat re be not berafter offended at me.

Dur Saujour Chipst knewe the meakenes of his Disciples and the tab ti. great force of the temptation to come: and therefore be thought it good to for tifie their minds befoze the Daunger came: for he had lapo before (as apperethinthe / . of Mathew) . Bleffed is be that is not offended at me.

> 32 But they understoode not that faying, and were afrayd to alke him.

B. The Euangelyste Luke hath more, faying. But they wift not what that word mente, and it was hid from them that the p understoode it not:and they feared to alke him of that laying.

Mathewe abbeth. And they were

greatly filled with Sorrow. They were grieved when mention was made of death, they thoughte not bypon the Glory of the Refurrection aforelapd, and they were ignoraunte of the mifterp of the croffe.

Reade the 17. Chapter of Mathew.

33 And he came to Capernaum, and when he was come into p house, hee asked them what was it that yee disputed amog your selues by \$ way?

BV. That wicken Wice Ambitio both very much hynder the worke of Pietpe . The Lorde therefore in thys prefent place both leeke to take away the fame and in feede of the fame go: eth about to inferte Dumillity & mobelly . Of the which wee have fpoken more in the 18.cap.of Mathew.

34 But they helde their Peace: for by the way they had reasoned amonge them selues who shoulde bee

the chiefest.

C. They bolde their peace for fhame, fulpecting that the Lorde woulde reproue this ambitious minde.

C. They boulde they peace pet & Logo faw the thoughts of their barts (as fapth S. Luke) and at length when the Lord bid afkethem they could not beny that which they would have hid-

Let the ministers of Chapse note this that they no not onely abstance from all contention of lupzemacy, bue from all thoughte allo . For if any of them conceive this fpirit that he wold be greater then his fellowes, how foeuer he hove it before men, he hath God his witnes and Judge . Let them ab. stapue therefore from all wicken Defyers, and let them only fecke to ferue God and the Church.

For the Lord layth. The which exal- Luke 18. teth himselfe shalbe brought lowe. 35 And when he was fet downe, hee called the twelve, and fayd vnto the, if any man defire to be first the same shalbe last of all, and Servaunte vnto all.

(And when hee was fet downe)

M. Hee fitteth downe vfing hys authority, & going about to declare some seriose matter.

(Hee called the twelve)

Mo boubte bee knewe whother were that delired to be chiefe. De calleth the twelue because he knew that this admonition was necessarpe for them all.

(If any man defire to be first)

Dee meaneth by these wordes that bce is butworthy of all Conoure, and meete to bee the molle abiecte whych mould be chiefelt in his kingdome.

They thought that after the relurrection there hould be a pollettion of some carnall Kingdome . They thous ant thus with themselves, Chapit that not alwayes be belipfed. They Dreas med of a Carnall Kingedome, fuch a one as the lewes at this day bream of

Math f.

Luke 10

As concerning perpolition of \$36.4 37 berles, read \$18.cap. of Math. beginning at \$2.berle. 38. Iohn answered him faying. Maister, we saw one cast out deuils in thy name, & he followeth not vs, and wee forbad him, because he followeth not vs.

B. This story is also declared by the Euangelist Luke in his cap. 9.

(VVee farr one caft out Denils in thy name.) C. Dereby it appereth that & name of theif was famous at b time, infomuch b they bled it which mere not hisfami. liar bifciples,orels perabueture abu: led it. for we can affyrme nothing for certapn. It map be p he of whome metio is made here, imbracing p dectrine of chapit toke in had to bo mpracles w a good mind: But because Chipft inbued none with this power, but those whom he chole to preach the Gofpelait is likely by be rathly toke byo bim this office. And although it was a prepollerous preluption of him, to imitate p Disciples wout am comaindement, pet notwifanding this bouldnes wanted not luccelle: because it viealed & Lorde by this meanes also to fet forthe his name. But to come to b matter . The Difciples fap y they forbad a man to bo Pyracles. But why byd they not first alke whether it wer lawfull for the fo to do, or nay, for now they being doubt ful of p matter regupze their maillers iudgemet. Whereupon it followeth p they toke byon them to forbid raffly. Ca herfore whatfoeuer he be ptaketh in hand more the he knoweth to be gra ted buto him by & wead of God, is to be codemoned of rathnes. Furthermore it is to be thought p ambition was in p minos of the Disciples of Chapte, because they Labour to maintapne che Papailege of chepre bignity, for how commeth it to palle that they lo lodain Ip put an unknowne man from boing of Myzacles, but onely because they

would Enjoythis Dianitye alone?

The cause which they alleage for them felues is, for b be followerh not Christias if they should lay, be is not thy Disciple as meare, why the shall be be made equal to be in biquity . R. Dere therefore we have another in \$ Disciples as concerning the kinguoe of Chivit. For as they choughte the Kingtome of Chipli to be, externall & Carthly, fo they thought the congregation of those which acknowledged Chapit to be externall and Copporall, infomuch that hee whych was in that Congregation Externally him thep thoughte to bee a member of the Church of Chapit:but bee which was not in thefame, him they thoughte not meete to be counted for a meber of the Church.

To thes Erroz allo was forned an ambitious minde.

So losue by a preposterous zeale Num a praped Moses to sorbid Eldad, and Nedad prophespinge inthepr Tenes: fearing least sort theirsakes Moses and the maiestye of the three store and te Elders should bee put in hazard.

So the Disciples of Iohn gieut Iohn; they; Mayster counsel to fozbio Iesus to bavtile.

Spaister (saythey) hee which was with thee beyond lordane to whome thou gauest witnes, behold the same baptiseth a almë that come wate him. A. To conclude peuil men may have power to doe miracles in the name of Chipst it is entoet by this testimony: Wany shall say but o me in that Day, Loide, Loid, have not wee prophetical intig Name: and by the name have cast out beuils, a don many wonders': 39 But Iesus sayd forbid him not: for there is none which if hee do a miracle in my name, can lightly speak e-uil of me.

For

(Forbidhim not)

C . Chapit wold not have him forbidben not byce was his author, or allower his beeve, or would have his dif. ciplesto think welof him:but because whe God is glorifted by any occasion the fame is to bee borne withall, and to bee reiopled at . So Paule reioiled as pemay read in the first to \$ Philippians. M. Dereby let be learne not to reject any preachingor confestio of the Blogy of Chapit: but rather to admonify those that bott not so decet= ly as they ought to doe, that the fame which is wanting map bee in them: and not to discourage the fro p which of it felf maketh to b glory of Bod. E: ue fo at this day a ma may find many, both princes & others allowhich fauor the Blow of Boe: but pet do feeke the aduacemet of the lame more in others the in the felues feeking rather to live in pleasure. For there is none which if hee doe a myracle. (C: This reason which is added is to be noted, namely bit canot be bhe hold speake euil of chill which both miracles in his name. For her upo it followeth b if b Disciples had not more fought for their own glorye that along a praise of their mayster, they wold not have be grience, when they law & same to be aduaced by a for rein & fraugemeancs. 40. For hee b is not against vs is on our part. A. b is to lay. De which relifteth not our golpel, he which perfecuteth not our doctrine, but professeth & same is on oure five, although he led nothis life in our erternal cogregatio.C. And pet notwataving Chapit both not fo acknow. lege, b he counteth those to bee of hys flocke which ar on o midle part, o: indifferet betwene his enemies and hys freds:but he meneth p lo farreas they hurt not they do profit & helpe.

41. whofoeuer shal in my name, gene

you a cup of cold water to drinke be cause ye belog to christ, verely I say vnto you, he shal not lose his reward B. Che like letece we read of in \$ 10. of Mat. but bpo another occatio . After p chiff answered p such oughtnot to be prohibited as work miracles in his name he goeth forward by a by to erhort his disciples by they seeke not to ercel: shewing o they ar in ellimatio inough to facher, infomuch b who foe uer geneth the a cupof water only that not lofe his rewarde. As cocerning b which is cocained in \$ 2. verles following, read 18. of Mat. 6. berfe b, c. of Mat. 29, verle, 18.0f Mat. 8. verle; & p 25.0f Mat. \$ 41.be: fe. 44. Where their worm dieth not, & the fire go- Em 66. eth not out. B. This place is take out of \$ prophecy of Efa. where \$ prophet speaketh of & punishment of the wicked, laying. And they that go forth a loke boo b bead carkaces of bimen b haue trafgrellevagainst me For their worm hal not die neither hal their fi er be queched a they halbe an abyozring buco at fleth. Tele may not fo buderstad & words of & prophet here, nor p words of chapit, as though he frake of natural worms which bite p harts of b wicked (fuch as the Poets faine of Promethe others) neither of a material fire. For they are metaphoricall loquation by b which neither Chapft, noz p prophet met any thing els the p p wicked fhalbe tozmeted in Eternal punishmets, ene as if a worm spaulde gnaw phart of am ma,or fire burn, Elay 12. a vet neither & gnawing, & burning euer to haue any ende. Chelike Weta. phois & fameprophet bled faying. For hel is prepared of ologic isene prepared for fingthe hath made it depe, & large, burning therof is are a much wood, breath of b Lord like fire, and beunstone both kindle ic.

The Scripture letteth before oure Epes, Fyer, and compareth the Punishments of the wicked but of fire, y it might the more terrifie. For what both make men more afrayd the fyre, to whose capacity the Spyrite of the Lozd both apply it selse in the Scriptures. They therefore which go about by this place to prove that Pell Fyre is materiall, it is necessary that they consesse the woer there to be conserval also.

According to the opinion of Theo-

philacte.

For the Expolition of that whych followeth unto the 49. Uerle. Reade in the fifth Chapter of Mathewe, beginning at the 29. Uerle.

49. Euery Man shall bee salted with fire, and euery Sacrifice shal be

feafoned with Salte.

R. As if he thould lay. As in time past no Sacrifice without Salt was accepted of God, so: Wholoever wyll rightly offer himselse but God, it is necessary that he be seasoned as wel wifire, as with salte.

And it is a most apre translation, has fire to boyle or lecth, and falte take away and purge with his sharpeness corrupte and superfluouse humors: Euch is must be season our affections: have the mortification of the

olde man bypaceth to valle,

The Lord had layd before hit was better for a man to pull out his Eye: to cut of his right hand, then to have all the body to periff. But because it is harpe and harde so violently to had be himselfe. Chyest byingeth in the standstude of the Dacrisice, and erhoreth his to offer them selves nowe to God to be seasoned with sire & Dalte that they may be holy Dacrisices, least they bring uppen them so they simms that sire which shall never be queched

B. The Salte truly both byte, but yet it purgeth: The lyke both fire allo. Let be not therefore take irgryenully to be offered but Sod in lacrific after this manner.

Mow let us fee the occasion of this

fentence.

In the Law, the Lord express commanded no Dilation to bee made without Salt: For thus it is written: And thou shalt season with salt euery Oblation of thy Sacrifice, neither shalt thou suffer the Salte of the Couenaunt of thy God, to bee lackynge from thy meate offering, but vppon all thyne Oblations thou shalt offer Salte.

C. But now be teacheth the faythfull to be falted with the Thord of the Golpell, that they may be fanctified.

yo. Salte is good but if the Salt be vnfauory, with what thing shall yee season it? Haue Salte in your selues, and haue peace amonge your selues one with another.

(Salse is good)

Read the 13. Aerse of the 5. chapter of S. Mathew,

(Have Sals in your felues)

C This more Salte may be taken divertly, as to fignifye the relifie of a sweete sinel which is gotten by farth: Dres the wisedome of the Sprice: according to the saring of S. Paule.

Let pour Speach bee alwayes in Grace pouvered with Salt. Not with Anding because it is more lykely that this latter senence of the wordes going before. Chypst both rather seeme to exhouse his Disciples to keepe the Argor and strength offayth, p whych also thall season other. As if he should say You must endeudure your selves not only to be salte within, but also to season others.

Rotwithstanding , because Salte

myth

Levit z.

with his faltnes both bice, therefore, by and by he both theme that the famle must be compered, that peace notwith fanding may abyde inviolable.

John 13

A. The Peace (I fap) the foura-

tion whereof is Gods truthe: to the which peace Chipft exhorteth his, saying in another place: In this thall all men know, that pee are my Disciples if pe love one another.

FINIS.

Chapter the Tenthe

AND when hee rose from thence hee wente into the Coastes of Iewry, through the Region that is beyonde Iordane: And the People resorted vnto him afreshe, and as hee was wont, he taught them againe.

(And when he rofe from thence)

A. Reade the 25. Chapter of Ma-

(He wrent into the Coaftes of levery)

As if hee thould say. Dee leavinge Galile, he went into that part of sew-ry which is beyonde sordane, in the which sohn first taughte.

(And as your your he taughte)

B. Peere the minister and office of teaching is commended, in his which it is empoent that the Lord was daily conversamte. Whereby we are admouished that the Church hath nothing more necessary and holesome then the preaching of the Gospell.

For Marke affirmeth here that the Lord was accustomed to preach daily. As concerning the Exposition of the second Aerle. Reade the 19.0f Math. going before, and the third verse.

3. And he aunswered and sayde vnto them: What dyd Moses commaund you to doe.

A. Mathew wayteth that the Pharifes alked the Logde at the Seconde time, as concerning the Bill of Dyuorlement, when they had heard the answer to their first question, whether it were lawfull to put away a wyse.

tethereby wee fee that the Luage-lyftes fought not fo much to place the beedes of Christ in order as his words Mathew both more orderly and plain ly intreate of this willory then our Euangelyft Marke.

As couching the Expolition of that which followeth from this third verse but the 32. Reade the 19. Chapter

of Mathew.

32 And they were in the way go ing vp to Hierusalem: And I E SV S wente vp before the, and they were amased, and followed and wer asraid and Icsus tooke the Twelue agayne, and began to tell them what thinges should happen vn to him.

A. Chipfi wence before, meaning thereby to beclare with how press and willing a mynd he wene buto b crosse.

The Dictiples followe, but lorrowing, murmuringe, and with Heavie Cheare, because he would caste hymfeste willingly to manifest Daunger. Also they marveile at his Constante mynde: and they feared least they the selves through him should come into lyke perill.

₩3.

Reade

at the 17. verfe.

of Zebede came vnto hym, fayinge. Maister we would that thou shoul. BV. These words beclare how gret-In fieth and bloud falleth from & right vath, and with how areate Delire inflamed by Ambytion it cipmeth buto Honour. The Dyscyples heard alpttle before, what and how great thynnes the Lord thould fuffer : But as though they had beard no luch matter they breame by and by of a temperall Ringdome. But it was lapd buto the pe wat not what realke.

As concerning the agreemente bethreene our Euangelyste Marke, and Mathew about thes Diffore, we have fufficiently spoken in the 20. Chapter of Mathew all ready . As touchpnne that which followeth buto the fortpe two derfe. Reade the Twenty chap-

ter of Mathew.

42. But lefus when hee had called them vnto hym, fayd vnto them yee know that they which feeme to bearerule amonge the Natios raigne as Lordes over them : and they that be greate amonge them exercise authority vppon them,

(Eut lefus when be bad called them)

A . Dur Saufour. Chapfte bled greate movely and gentlenes toward his visciples, who, although they had heard him to often weake of the croffe, pet foolishly and ambitiouslye looked for carthly bominion and governmet. (Ye know that they which feme to bear sule) Mathew more plainely layth.

Yee know that the Princes of the Gentiles have dominion ouer them: and they that are greate exercyfe authority vpon them.

Asif he frouid fag. So often as pee

Read the 20 cap of Math beginning beare me fpeake of the Kingbome of Deauen, (the which is sprituall, and 3. And lames and Iohn the fons Differeth no lelle from the Kingtome of this Wolve, then the Carth differeth from the Pcauen) I woulde not delt do for vs what soeuer we defire have you to imagin such a shewe and Glosy of Thonges as you fee in erthly kingdomes. B. for we knowe that they which feeme to beare rule amog the nations of this world, exercise authority byon the people which are fubfecte to they authority, take heede b it be not to amonge you.

> BV. A man truely may meruayle with what Face they can chalenge to themselves Kingdomes and Lordethyps, which require to be counted for the true Successors of Chapit, and of the Apostles: seeing the Lord so plain ly fayth, it shall not be so amonge you.

B. It is the Office of Bishops to teach, and to goe before the flocke, in example of Godly life: But truly oildayne pointe and the pleasure of this Worlde will not fuffer many to do as they should bo. But for this, and that which followerh buto the 46. Aerle Read the twenty Chapter of Math. 46. And they came to Hiericho, & as he wet out of the city of Hiericho with his Dysciples, and a great number of people: Blynde Bartimæusthe Son of Timeus, fat by the highwaies side begging.

(Bartimens the Son of Timens)

Dur Cuangelift maketh mention but of one blind manadding his name of whome Mathew makethmention faving that there were two blynd me And he fauth that hee was called Bar. timæus:and making the same more plain, he adveth also saying: The son of Timeus. Whereby it appeareth p this man was wel known among the greatelf part of men. As concernyinge this Clerfe and the two Clerfes follo.

wing

ming read the 20 cap of Mathew.

And Iesus stoode still and tomaunded him to be called; and they called the blynd ma saying vnto him. Bee of good comfort; rise he calleth thee.

(And Tefus floode fill.)

A. Luke hath: And hee commaun.

ded him to be brought.

Mathew hath. And hee called the.
(And they salled the blynae)

Only our Euangeliste Marke maketh mention of these thinges. E. The Apostles obeing the commaundement of the Lozd, do call him, adding mozeouer this saying.

Bee of good cheere arise Iesus cal-

leth thee,

fighte.

By the which words p blynde man conceived such hope, that casting away his cloake, by the which he was befored from the coulde, that he sprang & ran to lesus. As touching that whych followeth concerning the exposition of the other two verses following. Read the 20.cap. of Mathew.

51. And Iefus answered and sayde vnto him. What wilt thou that I doe vnto thee? The blynd man sayd vnto him maister, that I might receive my

(Mania) A. Dur Euangelist vseth here the Chalde wozd, Rabbon, manster soz the which the Hebrewes have Rab, oz Rabbi, The Euangelist Mar. hath: Lozd p our eyes may be opened. Luke hath. Lozd p I may receive ung sight.

52. Ielus faid vnto him: Go thy way thy faith hath faued thee. And mune diately he received his fight & follo-

wed Iefus in the way.

(Gothy way thy faith) A. Luke hath, receive thy light, thy faith hath faued thee. And by a by he received his light and fellowed him: glozifping god, And all the people when thep fam it, gaue God the praile. As concerninge this faith. Read the 9.0f Mac. BV. Fayth truly faueth bs a not our workes, nor merits . Roy it cometh by the deupns mercy & free grace of God, b we line. (And followed lefus in the way) Witherfo= euer faith is, there is a viligent fludy to beare Gods word: a a following of Chipft without delay. For Faith before all other thinges infifieth vs, and keepeth us in the obevience of the law of Chapte that we may at no time depart from his way.

FINIS.

Chapter the II.

And whethey came nie to Ierusale vnto Bethphage, & Bethan, at the mount of Oliues, hee sendeth forth two of his Disciples.

Dur Dausour Chypst at the laste commeth to Hierusalem in the which he should be offered a sacrifice for the sins of the whole world, and should redene the beleuing from sin and deth. But before he plaid the priess in offering himself, he would shew himselfe to be a king also, and a deliverer of his saithfull people, for therfore he enter

reth to kingly pompe into Hierusale.

4. And they wente theyr waye, and founde the Coulte tyed by the dore, without in place where two wayes met and they loosed him.

A. Thus our Euangelyst & Luke also make a large vestition how & A-postles went to being the also, and the coulte. In steade of the which the Euagelist Mathew onely hath.

And the disciples wet & did as Iesus comaunded them. (And found the coult)

Luke

Luke more briefly fayth. And they found as he had fayd buto them.

5. And divers of them that stode there, sayd vnto them. What do yee loosing the Asse.

Luke myteththat they were & Din ners of the afte that alked this queffin

(what no ye loolinge the als.) That is to laye: whye do ye lose the alse. De cles it is thus much to laye what will ye do when yee have looled the Alle. As touching the rest, and that whych followeth. Reade the one and twentye Chapter of Mathew.

 And they that went before,& they that followed cryed faying. Hofanna. Bleffed is he that commeth in

the name of the Lord.

(And they that went before)

B. At what time this acclamation or cry was made buto Chapte by the multicude.

S. Luke veclareth in thele woods:

faping.

And when hee was now come to the goyng downe of the Mounte of Oliues, the whole Multitude of the Dysciples beganne to reioyse and to prayse GOD wyth a loude Voyce for all the Myracles that they had seene, saying. Blessed be the Kynge that commeth in the Name of the Lord.

And fireighte way her addeth that which neither Mathew nor our Eua. gelyil Marke addeth, fayinge: Peace in Orange and Glory in the byobest.

He which Condes the People mente to veclare that then treme Peace was genen to men in Peanen, and that the Glody of G D Chined footh. As if they had layd. The Peanenly G D D is pleased with vs.

Ciherefoze we must eralt him he dwelling in the hye Peanens: feeinge hee fendeth unto by the promised king we do well perceive that hee is at one with vs. Whereuppon wee wil glozify and prayle his name, which only of his mercy and goodnes hath perfourmed that unto be which hee promifer.

C. It may be p men may be at peace amonge themselves, and in p meane time at Warre with Cod.

S. Paule fayth that Chipft hath pa Colofi. cifped all things both in Peauen, and in Earth Chiff therefore is the bond of our confunction. Mherefore God must be glorified for that peace.

For then he rewaled his Glory which then eth in all his workes, but specially in this his mercy and redemption.

Luke befide thefe things abbeth fay

ing.

And some of the Pharisies of the Company tayd vnto him, Mayster rebuke thy Disciples. Hee tayd vnto them. Itell you that if these houlde theyr Peace, then shall the Stones crye.

And afcerward when the Children cryed to him Hosiahna in the Temple they were displeased which were the chiefe Pryceses, because the honour of the Messias was attributed baco him and they saybe baco him. Docst thou heare what these says.

Reade the one and twenty Chapter

of Mathew.

Chapft both plainely veclare othole thunges which are here done, are don by the Spyrite of God. If these layes hee, houlde they peace, thestones that try.

R. That is to fay, God hath to appropried that Chieff at this time thold be made manifelt, and shall enter into

his Kongdome.

And who can make the decree of S D D of none effecte. That whych is done, is Gods worke. And who can Luke 19 let that this Morke of God thall not

pe promos

Luke 19.

bee promoted. If Men houlde thepre peace, then hall Chylogen crp', And if Chylogen keepe filence , then fhall the fines make anople, for Chipft must be revealed maugar the Beads of the hie pietts, acribes, and Pharifes. After these thinges hee addeth by and by , Caping:

And when he was come nye, hee faw the City and wepte ouer it faying. Yf thou haditk owne. &c.

uke 10

The which wee will veclare when we come to the lame chapter of Luke. As concerning the Expolition of that which followeth buto the 18. Aerle Read the 21 cap. of Mathew.

18. And the Scribes and hyghe Priestes hearde it, and soughte howe to destroy him: For they feared him, because all the People was astonyed at his Doctrine.

A. The Guangelpfte Luke hathe:

And he taught daily in the temple, but the bie Preffes, ocribes, & Elders of the People fought to destroye bimi æc.

B. Let euery Chapftian here note in thele high lapeftes and scrybes

the nature of true impiery.

That which They I did was & worke of the Holy Bhoft, whereat & Scribes and Sacriffing Pypeltes might infla ly have merueiled: And because they had the lawfail administration of Eccleliafficall matters, they fould have followedic: But behaulde impie trift is fo farre from acknowledging it to be the worke of God, and from repentance, that it rather prounketh to critelty, and to collypre the beath of Chipt As touching that which followeth bnto the 2 s. Herfe. Read the 21. Chans ter of Mathew.

25 And when ye stande and pray forgieue, if ye haue ought against a. ny man: that your Father also whych is in Heauen may forgeue you your Trespasses.

B. We have this matter largely in treated of in the lirte Chap. of Math. God doth requireef be nothing more then mutuall love that we mighte be Gods as it were one to another, that is to fay, that his image and geodnes

may thene amongst bs.

Now there is nothing that bothe more withstand thes then Offences by the which the mindes of men are alpenated and revoked from goodnes. To the end therefore we might know that we can obtaine nothplace at the handes of God without for revenes of those faultes committed agrynfte bs by our Brechen, hee adveth this thore fentence. As concerning this remiffion of forgeneues. Read the Parable in b eichtene Chapter of Mathew.

27. And they came againe to Hierufalem: and as he walked in the tem ple, there came to him the high Prifles, and the Scribes, and the Elders.

Thys time when be came agayn bn to Hierusalem was the thord Day atter his Kingly entrance into plame. This Geric, and the reft which followeth buto the enve of the Chapter is expounded in the 21. Chapter of Mathew.

FINIS.

Chapter the 12.

AND hee beganne to speake to Man planted a Vineyard, and comthem by Parables, A certaine passed it aboute with a Hedge, & or .

tower, and let it oute vnto husbande men: & went into a strauge coutrey. (And he began to speake to them by parables) BV. The great rebellio of the People of Ifrael and of thep rulers and heads was very notable. The more benefits they received, the more plainely they were instructed in & doctrine of truth, the more they hardened they hearts the more they contemned yeara great deale, the more they perfecuted the truth, the which notwyth-Standing by all peuer they coulde bo, they could convince of erroy. The Lord therefore now in very good time, fetteth forth they ingracefull cruelty, & the just punishmente that they had beferued Mamely the belieging and de-Aruction of that nation with their per petuall rejection.

(BY Parables.)

B: The Euangelist Luke bath. And he began to weake unto the people this parable.

(A certaine man planted a vineyard)

Mathew (who erpoundeth the parable) bath. There was a certayne Houtholder which planted a Vyneyard, &c. Because euerp tree which wareth barren, muft be cut by, as hee taught them by the parable following (although outwardly they femed godly) Euen so nowe hee puttert them in mipno of the vengeauce which banged ouer they heads because of their barrennes in Chapitianiline.

2. And when the time was come. he fent to the Hufbandmen a feruat that hee might receive of them the fruite of the Vineyard.

A Mathew maketh the matter by thele words more plaine, laying, And when the time of Fruite drew nere. he fent hys Seruaunts.

Some afforme that those fernants which our Euangelyste Marke and

dayned a wine Presse, and bui'te a Luke affprme, were sent at the fuster one, by one: were not the fame whome Mathew maketh mention of , to bee fent at feuerall times. And therefore. (far ther) the parable is thus to be bu derstoode, that the owner of the byne. pard fent now fome, and then fome of his Geruaunts about the nonth Woneth which is September to gather \$ firffe and rivelt fruicte and to bipnoce thereof as a prefent. But in o moneth of December, which is twelfthe, and lafte Moneth, he fente (fay they) more of his Derugunts together, to bringe to him the whole mofite of the Uinepard The which Opinion feemeth to be confirmed by that which followerh in the s. Herse of this Chapter, wher it is favo. And againe he fente another, and him they killed : and many other, beatinge fome, and kyllinge fome. As touching all that which followeth buto the 34. because it is at large eryounded in the 22= chapter of Mathew,it thatbe here omitted.

24. And when I efus fawe that hee answered discreetely, hee sayde vnto him. Thou artnot far from the kingdome of God. And no man after that durst alke him any question.

(Thou art not far from the Kyngedome of God. Z. The Kingcoome of God is here take for & Golpell, to for & knowledge of God by chill. To know God and to beleve in him, Chiff is to be in the kingrome of & D D. This Deribe certainely had a certain fayth and knowledge of things, a minde alle which consented unto the truthe, the which he professed and acknowledged one thing not with standing which was very necessary, was wantinge as yet, namely to believe p lefus is he by who onely all thinges are geuen, that are good, the fame is the fon of the ly. uing God, the anointed Chapiteof the

Teh

Lozd. This thing the Scribe knewe not. For he flode with those which que Kioned with Chapft to tempt him, as you may read in Mathew. For the exposit id of the 6. Herses followings. Read the two and twenty Chapter of Mathew.

41. And when Iefus fate ouer againft the Treasury, hee behelde howe the People put money into the treafury, and many that were rich cafte inmuch. (And roben lefus fate oueragainste the Treasury) A. This treasurp is called in Greeke Gazophulakion, the which Conifieth a place for treasure to beput into. The Arke was that into & which the money that ferues for the vie of the temple of the lord was put; of b which me reade thus. Then lehouda p prieft toke a Cheste, and boared a hoale in the lyd of it, and fet it beside f altar. on the right fide as every man commeth into the Temple of the Lord, And the priestes that kept the dore, put therein all the money that yvas brought into the house of the Lord. All voluntary oblations wer cast into this treasury, of the which whatsoes uer was necessary for y ble of f teple was bought, we read of another treafurp in p boke of Nehemy, where it is faid. The chilozen of Ifrael, and o chil-Dien of Leuy hall bring buthe Diffe= rings of the Come, of the wine, and of the ople buto the chavers, a ther shall be p vellels of p lanctuary a p prieftes b minifter, the porters & b lingers. it was neveful truly to be a place mete to contain much, b hould have al thele things in it, mot litle. But it is eui-Dent p the treasury whereof Marke, & Luke make mention was a Cofer, as we reade in the place cited out of the booke of Kings. For the expolition of the 42.berferread the 22.of Mach.

.Kin.13.

43. And he called vnto himbis D. feiples, & faith vnto them, verely I fay vnto you, that this poore vvidovy hath call more in, the all

they which have east into the Treasurie.

C. These words of Throst cotains Doctrine very profitable namely, that whatfoeuer men offer buto God is not esteemed according to the outewarde papee, but onely according to the affection of the heart, year ob his vietpe is more which offereth a litle accordying to his abilitye, then his, that offereth much of his abundance. Therfore this doctrine is profitable in two respects. For God both incourage the poore which seeme to be destitute of abillity to do wel, that they might not let to beclare they? delire to bo wel, though it were neuer so poorely: because, if they confecrate themselves, they small oblation shalbee no lesse precious then if they did offer all the treasure of Cresfus, Againthey are admonished which have more plenty a which are indewed with more aifts, that it is not inough if they excell in gening those that are poore a not able to neue: because it is leffe thankeworthy before god for arich manto geue some meane gifte of his gret abundant, then for a poore mā to strain himself in his youerty to geue a mite or bookin. That therfore which is here spoke of oblatios aught now to beerteded to gening of almes. For they ted both to one end, aboth ar geue to god. As we have no externall teple, as we have no external facrifice te offerat as we have no external prie-Athod eue fo we have no crefury but o relieuing of b pooze, a b febing of the hugary a helping of those also y mini fer to p teple. what some wee gicue buto thele. God truly acknowlegeth it to be geue bnto him. Euery ma ought to have regard to his ability: god hath respect bato esthinges, namely to the mind ato sperfo. How therfore faith S. Paule) performe & thing which pee began to doe: pas there was in you a.

2. Cor.II.

readines to will , euen foge map performe the beede of that which pe haue. for if there be first a willing minde, it is accepted accordinge to that a Man bath, and not according to that he hath not . And to what ende both the Apo: file freake thefe thinges. Surely that as well the poore as the riche thoulde gieue freely with a chearefull minde, to the reliefe of our Brethren and to perfourme those Offeringes whych God hath commaunded. But let the Bych men take beede that they delvile not the finall rifte of the poore: and let not the poore be discouraged in b they want ability to gene freely as the rich doit is sufficient to bryng a wyllinge monde. If wee bee poore, let bs Offer for all that the thinges which wee are able & then we may affure our felues that we offered an acceptable facrifice to God.

44. For they alldid caste in of theyr superfluity: But she of her Pouerty did cast in all shee had euen all her lyuing.

(For they did cafe in)

C. The Lorde here theweth a reafon wherefore this poore widow offered more then all the reit.

(She of her powerty did caft in all shee had)

The viery of this Widow was not to be founde in many, which came not into the presence of the Lord withoute fomewhat, no, rather then the woulde fo bo, the would leaue ber felfoeftitute of foode. And this limulicity is commended of the Lord, that forgettynge ber felfe. the mould veclare that thee & all thee bab was the Lordes.

And in deede the proncipall lacry. fice that is required of us is the deny-

ing of our felues.

FINIS.

Chapterthe 13.

1. AND as hee went out of the tepleone of his Disciples sayde vnto him. Mayster, see what stones, and what buildings are heere,

BV. Dar Saufour Chapit at the length preacheth banishment and Defiruction to a nation and People, not ye for it is not ye that speak, but the knowing how to repent, and bespiling eternall Saluation. Thefe hoped that they thould be preferued by theholines of the temple, (even as their Fathers ciped in the time of Ieremy the 1920. phote. The Comple of the Lorde The Cemple of the L DR D C, (But the Lord both prophecie that the Tem ple allo hall be bestroped. These thinges are expounded in the 24. Chapter

of Mathew.

11. But when they leade you, & presente you, bee not carefullaforehand, neither take thought what yee shall speake: But whatsoeuer is geue to you in the samehower, that speake Hely Ghoft.

Thele Mondes are expounded in the tenthe of Mathew.

(Benot carefull aforehand)

Mathew hath. Be not careful how ot what yee shall speake.

Let this linke in your heartes that pre mult not premeditate what youre Defence Malbe.

(But whatfoeuer is geuen to you) Math. Mathew aboeth, for it shalbe greuen to you in p hower what the shallpeake.

(For it is not you that speake)

The lyke wordes hath Mathew in effecte. But Luke thus.

For I my felfe will gieue vnto you a mouthe and Wifedome, the whych your Ennemies shall not beeable to Gainesay nor resiste.

For the expolition of the twelfthe berle. Read the tenth of Mathew.

13. And ye shalbe hated of all men for my names sake: But who so endureth to the end the same shalbe safe.

(And ye shalbe based of all men)

Luke adveth: And one hagre of pour head thall not perith.

The which expounded the Majors of Mathew. Where here laith, but all your haves are number.

(But who fo continueth to the end)

Luke hath: By Patience possesses

R. It is a commaundemente, and confolation in all Advertities. For it teacheth what is to be done, and what is to be hoped for: As if he thoulde far: Conceiuc Patience in your foules, leing you are compatted about on every the with to many troubles.

I would not have you wover the pretence of the Golpell, violently and lebitioully to relife, but I would have you to be patient. For God hath luch a care over you. he wil cut preserve the happes of your heade, neither shall one happe of your head be pluckte by, without the will of your Father. For whether it abyde in the head, or whether it be pluckte out, it is Gods gift.

Wherefore if God have so greate care of your hayres, how much more wil he care for your lyfe a savegard. Wherby we have to learne that what soeuer happeneth onto is by the will of the Kather is not loss is not de-

fructio, is not verh, but it is gain life & felicity. For no crouble by the wil of the Father can happen to the Codly, but it is most happy and the belt,

Al that followeth butothe 34. verle is expounded in the 24. cap. of Mat.

34. As a man which is gone into a ftraunge Countrey, and hath left hys house, and geuen authority to his fer usuntes, and to every man his worke & commaunded the Portar to watch.

B. This parable pertayneth Generally to vs all, because wee are all as Servaunts, to whome the Love veparting hath committed his subkance bath incorned to every man his work and hath commaunsed the Portar to watch. For ther is no man which hath not received some gifte of Chypte to dispence to his Brethen. Reither is there any that hath not his proper office and Tocation.

Wice must watch therefore Fapthfully to dispense the gistes of the Lord according to his will. But specially it is the portars office to watch, because the custody of the house is committed but hym: Even so truly they must watch more then the reste, to whome he care of congregations is committed.

By this parable therefore Chayfte freaketh thus buto bs.

At fareth with you as it fareth wyth Servaunts which are fet in Authority by their Payster to governe the house. Among whome the portar hath received speciall charge to watche agayns the Chiefe that commeth in the Right. Therefore as every one of the pottar disigent by playeth the Watchman, even so, A require of you about all things dily gent and saythfull watching. For I veparte in Bodye, but the time wyll come when I shall retourne agayn in

Subgemente. But for that I popute no certaine Day, I them no certain time: one that I will mote certainely come, the time being buceratine to you Watch therefore alwais loking for that my comming. Reade \$24Chapter of Mar for the next Cleric.

37. And that I fay vnto you , I fay

vnto all watche.

Leaft any man thould think of fame

which was spoken to the visciples not to pertaine buto them these Moorbes were added.

(Watche)

BV. Not without cause these wordes of the Lord, watch: ought alwaies to sound in our Cares. For it celleth us what we should so all our Life tyme. Dur life is a warfare byd erth. There fore we must alwaies watch.

FINIS.

Chapter the 14.

A Fter two Dayes was the feaft of Passouer, & of vnleauened bread and the hye Priestes and the Scribes sought how they might take him by crafte, and put him to death.

BV. Rowthe Euangelist Marke, commeth to the absolute perfectio of our faluation. Mamely to the beleription of the falutiferous and inholesom Sacrifice of our Revenution by the Death of Chapft:in the which firft he rehearlesh the caules of his death, the which in beede appertayneth to the Anuerlaries of Chaptt, to the hie vile-Hes I mean, and to ludas the traitor, who being blynded with conetonines and Enuploulo the Lorde for a fmall price. And then he maketh mention of his last supper. All the which Thonges are at large expounded in Math. Read the 26, cap for that which follometh buto the 10. Aerfe.

70. And Iudas Iscarioth one of the twelve went away to the hie priests to betray him ento them.

The Euangelyst Luke sayeth that. Sathan entered into Iudas, in these mortes. And Sathan entered into Iudas, whose Syrname was Iscarioch

which was one of the twelue,

offinthe 26. of Math. where you may read of the same.

47. And one of them that stoods by, drew out a Sword, and smote of a Seruaunt of the hie Priests, & out of hys Eare.

Luke abouth laying. But Ielus anfwered and fayd, fuffer ye thus farre forth, and when he had touched hys

eare, he healed him. R. Jefus turning to bis Disciples, favo. Goo forbio that ye thould fighte with the Swerd, I wil that pe lufter. my Abuerlaries to them they? cruelty bpo me, lo far forth as it is permitted buto them. I know not you to bee my Aduengers, there is an other to whome I have committed all Clenge once, be when hee feeth time convenys ent will revenge all infury bone buro me. Wherfore luffer pe them to rage against me at this time fo far as they can. For in healing Malchus Care, hee fufficietly declareth that he milliketh of Peters beebe aboue all the reft. oo that the more infirme and weak chill feemerh to bee at this time, the more

respect

refrect wee ourbte to have buto thys Pracle. For he was captive buto his Enemies in boby, but not in Power and Baieffy. for although be bleth not his maielly to the opprellinge of bis ene mies be peclareth not mithitas Ding by the bealing of Malchus that the fame is prefent with him to bend be might veclare that hee mas a Capsine by his owne free will, and not by mans force.

st And there followed him acertaine younge man clothed in linnen vpon the bare, and the yonge Men

caught him.

C. Dow it commeth to valle, that tertaine imaginthis to be fohn, wee knowe not: neither both it make any great matter:it pertaineth more to b matter to note wherefore our Fuange Lift onely maketh mention of this fto-

12. De byo it truly to this end that we might know howe thantefully andragingly the wicken raged and banchen they prapin apprehending a man bn knowen to them and not sufpected of a ny matter. Telbo this vonce man was (as it may be by probable realons coiectured) wee baue thewed in the 2 . cap.of Math.

54 And Peter followed him a gret way of, even till hee was come into the Pallace of the hye Priest: and hee fate with the Servants and warmed

himselfe at the fire.

BV. It is a token of areate loue b Deter followeth the low and of feare in that he followeth him a farre of, @ of rath footitines in intruding hym. himselfeinto the Courte of the hinhe mielt. For the refte that followeth in this Chapter, read the 26. of Math.

FINIS.

Chapter the fiftenth

A Nd anone in the Dayvning the hyghe Pryestes helde a Councell with the Elders, and the vyhole Congregation, and bound lefus and led him avvay, and deline-

red him to Pylate.

BV. Row Marke veclareth what mas bone with the Lord before Pilate the Deputy to whom the lewes pelyuered him to be put to death. Al thele things are more plentifullye ernoun. bed in the 27.0f Mathew.

6. At that Feast Pylate did deliver vnto them a Prisoner vyhomesocuer they would

defire.

BV. The intente of the Dryuty is beclared in that he goeth aboute to be Liver an innocent, and one that beferued no punishment:but in bain, for he was overcome by the wickennes of & lewes. Furthermore Priare belte not foleriously and with so great constancp as it was needefull. Dee thali baue a more plentifull Expolition of thele Thynges both in Mathewe, and in 16. And the Souldiers ledde him away into the Hall, called pretorium, &he called together & whole band. BV. fpift the Euangelyft no= ted what the Lord fuffered of the minifters of the lewes in the palaice of p hie Prieft: now be teacheth what hee fuffered at the hads of Pilates feruats a beathe Judge after he was codeinp ned in & Judgement ball, and finally, ly how hee was led buto the Death of the Croffe.

All thefe things are to be fene more at large in Mathewage Ioin,

And

0

And they brought him to aplace named Golgatha: whych is if a ma in terprete it is the place of deade mens Sculles.

Marke biligently beferibeth what mas none after his condempnation in the place call Caluary. Mamely home Chapfte mas navied and banged on & Croffe betweene two Cheenes, what. hee dyd fpeake on the croffe, what was done about him, and at the legth how be peelbed by the Choff.

34. And at the nynth hower Iefus cryed with a lowde voyce faying Floy, Eloy, Lamafabacthani, whych is, if one interprete it. My God, my God, why hast thou forfaken me.

The Euangelyste Marke bypngeth beere many woodes which were then bled of the most of the Beople amonge the lewes. Potwithflandingthey wer corrupted by the longe Captivitye of Babilon: Among which also he wrote this Elay, Eloy. The Hebrewes fave Eli, Eli, as Mathew alfo bath.

Many affirme that Marke wrote Eli, Eli, But what this wood Eloi fignifieth read the 27.0f Mathew.

37. But Iesus cryed with a lowde voice, and gaue vp the Ghoft.

(And gone vp the Ghost) After that Chapft hav thus geuen by the Bholf, and committed his foule into the Dandes of the father, fome batte written that he then bescenbed in to hell, which they call Limbos Patru where (as they breame) the foules of the fathers reffe:to whom (farther) be preached, butill he role a gaine, being moued to to affirme, by this place of Peter, wher it is layo: In the which 1. Pet.3 Sprite allo, be wente and preached to the spyrites that were in papion.

And the Vayle of the Temple did rente in two partes from the Toppe

to the Bottome.

BV. Marke now maketh mention of certaine things which followed the beath of the Lozo which bo commende the Proce of his Deathe, and doe fet forth the Paicity of him beinge nowe a Dying. Straighte way after o beth of the Lord fayth Marke the battle of the Temple rente in two from be op to the bottome. The Cale was that which wente betweene the light of the Deople and the Baly thonges which wete in the Temple . Whereby wee baue to learne that hadowes banific awaylo fone as the light of the truth thoneth. The reft concerneth the Erpolition of this Clerle, and that which followeth pee hall finde in the leucn and twenty Chapter going before.

FINIS and so I while Come I we ing a set of the apparent of the seller and

Chapter the fixtenth

AND When the Saboth day was paft, Mary Magdalene, & Marye the Mother of James and Salome, brought sweete smelling Onemets that they myghtcome and anoynte

hym.

(And when the Saloth day was paffe)

grand to mittle gousdon grad or flittle bars.

BV. In this laft Chapter, the C. namelpite deferobeth the true relate rection of the true Body of our Mojo

lesus Chypst from the deade, and that which the other two Euangelists have done largely, our Euangeliste Marke bath knit op in few Mozdes: because these store wordes in steede of many might seme to suffice.

The Godly women come to annoint the body of the Lord that it might abide sweete, that it might not stinke through corruption. Therefore they bringe such dimments as are of socce to dry by and consume the mottle humans of the body, to the end the same might thereby be kept bucorrupted.

Mow, because they found not his boby:it is enform that the same was risen. 2. And earely in p morning the first day of the Saboths they
came vnto the Sepulchar, when the

fonne wasryfen.

BV. The time is here noted whe these women went to the Sepulchee, that thereby we might gather & time of the resurrection also.

(The first day of the Sabothes)
This day is the first day in the weeke next following the Daboth, being the bery same which for a memorial of the resurrection we call Donday. That which is heere called the Dabothe is to be Daterday. A. Read the 28, cap.

6. And he faith vnto them be not amazed: Yee feke Iesus of Nazareth, which was crucified: He is rysen, he he is not here, behold the place wher

they had put him:

of Mathew.

BV. Note here viligently how by the Tellimony of the most holy Aungels of God, the special points of our revemption are revealed and veclared but Hore was shewed but the Virgin Mary by the Aungell Gabriell. And now Angels, being ministers of touch are witnesses of his resurrection from

the deede. Then the Lord fandynge bypon mounte Oliver aftended into Peaven. Angels appeared and testisted that the Lord leius should so come againe to Audgemente as the Oilciples sawe him ascende into Peaven. Wherfore if we wil not let to beleve sworne witnesses, how much more ought we to gene credit buto Angels, & the Pinisters of truth.

(Behould the Place where)

It is the true property of a humane body to be in one certaine place. And because the Body of the Lode whych was risen from the dead, was no more there, where it was at the first, it followeth that the true body is risen, the bery same which was saide in the Sepulchre, and to conclude it followeth that the same body rising agapne lost not the property of a humane Body, for then the Angel should not have truly sayd. He is not here. Reade the 28, cap. of Mathew.

7. Butgee your way, and tell hys Disciples, and Peter that he goeth before you into Galile, there shal ye see him, as he sayd vnto you.

BV. This also pertayneth to confirme the verity of Chauss body. For that Locall mooning both theme the Uerity of Chaiss body.

(There shall yee see him)
As if he should say. There yee shall see him he place being ce reain, ye shall see him not as a spyrite, but as a true mã.

11. Afterward he appered to the elevien as they fate together, and cast in they reeth their vnbeliefe and hard nes of hearte: because they bely eved not them which had seene that hee was risen againe from the dead.

Some English translations have.
(As they sate together at meat)

But it cannot be gathered by the Hebrew not Greeke texte, but rather h. that

Lukes

Ad,L

Luke 14

that therefate together weeping, am in prayer. For certagne it is, that this was the fifth Elikon or appearing of Chryst, which was aboute Dionight (as it may be gathered by Luke) which was no fit or convenient time for supper. Againe if they had bene at meat, it is not like that Luke woulde have saybe that the Lorde standpage before them asked them for meate. Or if they had any thingeto care. For he shoulde have sene himselse whether they had, or no. But it is the Hebrew phrase of Speache to vie this word setting for resting in any place.

(And cast in theyr teeth)

Where as some restraym these words of Marke unto Thomas, it seemeth to bee to much coacted, or Wrested, so that it is better more simpelie to expounde it thus, that Christ whe bee Appeared at the sprifte to have a posses, reduked them because they woulde not believe those Writnesses that sawe have after his Resurrection.

Powbeit their harones of heart is not only condempned in this that they giene no credit buto the words of me. but because they being convicted by & fuent of the matter it felfe, woulde Skarle beleue the tellimony of & Lozde himfelf: Therfore tuftly the harones of they? hearts is cast in their teethe: because to they flow butnes obstinacy was also inynco, even as though willingly they veliced to suppresse bwhich manifeltip appeared to be true : not b they went about to extingnish & glozy of they? maifter, but because of they? dulnes which made them bricaly to be taught, a haroned them. BV. But it is not here expressed buto bs, what words the Lord bled in this repreherfion of his disciples. In Luke weread certaine words which tend to this end

where by we may gather what plwas which is not here expected.

Let us bereby learne to know that the Lord is angree gretly displeased with our unbeliefe which have such enident testimonies of the resurrection of our fleshe, and yet do bamber.

Elice mufte all waves framely betieue that whych is confirmed worth fuch bindoubced cellimonies,

As touching that which followeth into the '9 bette. Read the 28 of Ma thew.

19. So then when the Lorde had fpoken vnto them. Hee was received into Heauen, and fate him downe on the right hand of God.

(So when the Lord had)

BV. An other special popule of our Religion is heere pur nowne onto be by Marke, to the which at the lengthe all Changes being finished our looke Belus came at the lengthe.

(Hee was receyued fayeth hee into Heauen)

De hath put bown h buto be in few wordes which Luke by many wordes declareth.

For the afcention of the Lord into Deauen. Read the 8. of Math. (And fatchim downcon the righte hand of God.)

BV. Chat is to lay bee being entered into his Kingdome bath recepued power of all thynges both in heauen and in Earth.

As concerning the right hand of God, the litting of ChR IS T at the ryghte hands of the Father, and the Kingerome of ChR IS C. we have spoken largely in the 22.cap. of Math. 26 and 28:

preached every where, the Lorde working with them, & confirming the Woord with figures following.

BV. pere

Luke 24

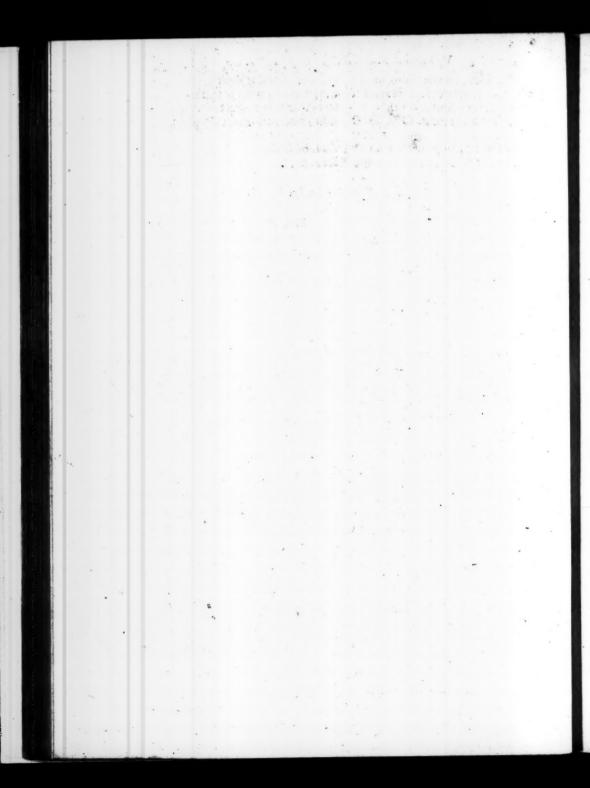
By. Heere the exact faith, and the continual viligence of the Apolles of the Lord is commended buco bs.

They Obeyed the LORD E whych commaunded them to preache the Gospell throughoute the whole Morld:leaving but obs an Example

to frame our felues, and all that wee have according to the will and pie a-fure of the Lorde. As touching that which concerneth the more Ample en larging of the expolition of this place Read the 28. Chapter of Mathewe, the 20. verse.

FINIS Finalis.

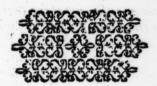
Kii.





AMBROSE in Lib. DE . Virginibus.

Omnis anima accedit ad Chrystum: quia omnia Christus est nobis. Si vulnera curare desideras medicus est. Si sebribus astuas, sons est. Si grauaris iniquitate, iustitia est. Si auxilio indis ges, virtus est. Si mortem times, vita est. Si cælum desideras, via est. Si tenebras sugis, lux est. Si cibum queris alimentu est.



THE NAMES OF THOSE

out of whose workes this expo-

fition is gathered as fol-

Martin Bucer.	B.
Caluine.	C.
Erafmus.	E.
Mufculus.	M.
Philip Melanchton	P_{\bullet}
Erasmus Sarcerius	E.
Brentius	R_{\bullet}
Bullinger	BV.
Zuinglius	Z.
Vitus Theodorus	V.
Augustine Marlorate	A.



The Argument.



. LVKE,

playnely gieueth Testimony of him Gospell. As though it did not euyselfe. Many affirme that thys dentlye appeare by that which is Luke was at the first by his profess. Straight after added, that hee speaon a Philition at Antioche . Af- keth of the whole preaching , and terwarde, when hee came to the not of one Booke. For he faith, For Knowledge of Christe, that he was the which I suffer trouble, euen un studiouse in the Faith, and exer- to bondes. And it is certain that cifed in Christian piety to his great he did not suffer bonds for the wricommendation: and they apply un ting of a Booke, but because he did to him this place of S. Paule. Deare minister & preach with ope mouth Lucas the Philition greetethyou. the Doctrine of Christ, A. More Cololant A. The which notwithstandinge over this faithfull Servaunte of hereafter wee will shew to bee very Chryst, S. Luke hath left unto us unlykely. But their opinion is more probable, which affirme hym to be hath writte no leffe diligently the one of those three, which brought & faithfully, R. In the first hee hath latter Epistle to the Corinthians, written both Learnedly and also as wee may reade in the 18, verfe most plainely, concerning the acts, of the 8. Chapter to the Corinthi- Doctrine and Ghofpell of our Lord 2. Timot. 4 ans. And this is without all con- and Sautour Tefus Christ: in the otrouerfie, that Paule made menti- ther, he hath very artificially pened tion of this our Enangetifte, when the Actes of the Apostles of christ hee wrote thus vnto Philemon: from the time of his affention in-Marcus, Aristarchus, Demas, to Heauen. And both these hee Lucas, my fellow labourers salute hequeathed to acertaine godly Re-

him, or els fell away. Luke (faith he) the faithfull wri- is with me alone. C. Notwithstan ter of the Euan- dinge that which Eusebius affirgelicall Historye, meth is to childish as that Paule is was the insepera- the Author of that Gospell, of the ble Companion of which S. Luke beareth the name, the Apostle Paule, cuen as hee because he maketh mention of his two facred Histories, the which he you. And writinge unto Timo- ligious man named Theophilus his the, hee heweth that bee suffered deare friend: C. that havinge the with him all maner of perilles for custody of this Heavenly treasure, the name of Christ, when as all the bee might faithfully leave and disrest of his fellowes either forsooke pose the same wato his Posterity. A.

z.Timo.z. 3.

H.

But because the author him selfe, contrary to the maner of the other Euagelists, hath made a preface to

this Euangelicall hystory, let vs cotented with these few words, come to the explication of the same.

FINIS.

Chapter the first.

" [8

Or asmuch as manye hane taken in hand to set forth in order the declaration of those thynges whych are

most furedly to bee beleeved amonge vs. (For as much as many) R.

This Erozdium and preface, which Luke hath fet before his worke, thewech to whom this worke was vedicated: and also what modued the author him felfe to write the same. C. Albere fore only Luke, maketh a preface to his Gospell, that he might briefely shewe the cause which modued him to write. But where as hee writeth to one man alone, it seemeth very absure: seeing it rather appertagned to his Diffree, to call men generally to the Farth, by the open sounds.

Therefore it seemeth not meete, that p Doctryne, which belongeth not co one or to two, a no more, but to all estates of men, sould be by him privately be-bicated to his Theophilus. Hereupon it came to passe p some thoughte this word Theophilus, to be a name appellative, and that all the Godly are called theophilos, that is to say Louers of God, of the Greeke worde Theos and Philos. To the which Dyinion the Epithete whych is therewithal added is contrary: Not bee calleth him, Most exellent Theophilus. And, we needenot be a fearde, of p absurdity, which

mooned them to that Judgement and opinion: for the poctrine of the Apostle Paule, both not therefore the leffe ap. pertayne to all men, because hee bath Devicated some of his Evillells to certayne Cyttles, and other some also to men. Map, if wee call to mynde the condition of their times, we will confesse that this was very well a wifely fore. feene and done of Luke; The Morloe was full of Tyrancs, which with feare and terrois hindered & course of their Doctrine. This gave fathan and his ministers occasion to disperse abroade the cloudes of errors, which might obscure and trouble the pure light. And because the common for of men were not carefull prough for the keeping of the purity of the Golvell, and fewe dis ligently wayghed what fathan crafte. ly went about, and how great damger there was in such fallacies and subtill mares: as every man excelled others in farth which was rare, and in the cr. cellent apftes of & spirite, so it became him to ble the greater care and dilligence to keepe the Doctrine of Biety, all that hee coulde, pure and buspotted from all corruption. Such were cho. fen of God to be as it were preferuers of his woode, and faythfully to leave and to Dispose unto their Bofferity, the beauenly Doctrine which they had in their custody. Witherefore, to this ende, and for this raufe Luke Dedicat Sa 2. eth his

14.and 3. 14.

eth his Golpell buto Theophilus, that . Timot. s hee mighte take oppon bim the fayth. full cultopp of the lame. The which office Paule also commendeth and enions neth his Tymotheus. B. Alfo many of the auncient Fathers affirme that the Quangelift Marke, wit his Gofpell buon the reporte of Peter and the Cuangelift Luke hys Golpelis from the mouth of Paule. Many thinke that Marke bib lo. whom Peter calleth bis forme. Furthermore, they fay that hee . Pet. g. 13 was allo a Companion of Paule, of Cololano whom he bim felfe fpeaketh, fayinge,

Arittarchus my Pryfon fellow faluteth you, and Marke, Barnabas fysters ionne. Laft of all, they fay that bee preached Christe the twelfth yeare after be ban fuffered bis Pallion ; in Agypt and in Alexandria; and that hee interpreted those thinges which Peter preached. And heereuppon they are broughte to beleeve that bee fawe the Lord in the flesh, and that hee believed in him, and alfo that hee knewe many of those thinges which hee hath write ten by his owne fight. BV. for whereas fome make him only an Abbrioger of Mathew that is altogether buttue: For otherwife there thoulde bee onely three Guangelifts : euen as wee haue Wewed in the Argument of the Gol. pel after Marke. But cocerning Luke. it is enivent prough by this Prologue that he received those things which he bath written, not of Paule, (who knew not Chiffe before Stephen was put to beath) but of the fe which bad feene wich their Epes from the beginninge those thinges which were done by the Lorde, and were fome parte of those thunges maich they declared. But why thele two write their Golpells after Mathew, of Mathew after thele two, when as notwithstandinge the whole three theme one thing, this feemeth to

be the more likely caule, for that they wrote them in divers countreps, and & fame farre biffante one from another. in to much that the one badde no hope that the mitinges of the other woulde come buto p Countrep where be was. For inho neede to boubt but that they. which from the beginning knew & bnverstoode by Farth these wonderfull Telis and most whollome mordes of & Lorde, appointed their Preachers to put the fame in writinge, leafte any of them houlde bee forgotten : and lo by this meanes other Golvles were witten to other fome? The which octalion Sathan by and by takinge, thruft in alalso his Cuancelistes into the Churs ches, which tooke buon them to write the fayinges and beedes of the Lorde. but mingled wall their owne dreames and Imaginations. Whereby it came to valle (as the Mature of man is alwaves wont more to fancy the Imaginations of men, the which thinge o belighte it felfe which is alwayes taken of Fables. Tales, Baceants, and fuch like baine Fantalies, manifettly proueth) that many preferring Lyes before the truth-forged buto themsclues a fap ned Chrifte. And thus a booke concerning the Infancy of our autour was received of many, with many other gol nells and writings not only Apocrifa, but allo very vernicious; with o which the gooly Bylhops afterwards had no licht cotencion. This milchiefe began to take place in Lukes time: whereup. pon feeinge that nepther the Golpells of Mathewe, not of Marke were in that Regian, was moued with b loue of truth and lincere Chapitianiline to mite & Golpell, by which, not fo much this Theophilus (to whom foccially be water the fame) as others alfo, omitting trifells, might have & certainty of thole thinges, concerninge which they were

mere taunht. Therefore the Euannelift Luke fayth bere (For so much as many haue taken in hand) As they which baue waytten Golpells in the names of Bartholmew of Andrew of Nicodeme of Mathie of h Nazarites and in thenames of many others.

C. Dee feemeth beere to alleage the cause of his writinge which aught rather to have staved him from writing. For to write a new which was handeled already of many, was a fuver fittoule labour, if fo be they had faythfully and cruly done their duety. But he both not fo much as in one woodbe accule them opther of peccipte, or of newligence, or of any other fait : therefore in effect his wordes are as much as if bee thould lay that bee will do p which is already donc. To this we aufmere.

That although bee spareth others which had written before, vet notwith-Standing be both not alcogether allow their labor. Wee both not expressy lay they hav written of boubtfull chinges: but challenging buto him felfe the certainty of matters, modelily perogateth from them fure and booubted credit. If any man object and fay, that it rather became bim harply to inuegob, if la bee they discevued : Talee aunswere agapne, that it might bee that their offence was not great, which was rather committed of rathe scale than of malicioule wickennelle : and that therefore there was no cause wby hee should bebemently reproue them. And it is likely that they were onely certagne enterances and profers, which beinge at b time not greatly burtfull , had aftermarde bone more harme to the fauth, if to be they had not bene provided for in tyme.

Pozeouer it is profitable to noate, that God which prouted this remedy by Luke for superfluouse writings, by his wonderfull countable broughte to paffe, that others beinge by publique confent rejected, thefe only mucht have credit, in whom his reverend maicfip perfectly thuned. Whereby their madnelle is leffe tollerable, which bo now let forth but a the whole Morive wice ked and bigodly fables, binder f name of Nicodemus, or of any other.

(To let forth in order) E. De b. leth this phrale of fpeach, because for others had fet forth certapue thinges bunerfectly aleaninge beere and there and not profecutinge any thinge at the full. Dea & Cuangelut Mathew buit felfe although hee bee more plentifull than the reft , and beginneth with the bery Matinity of Christe like a bysto. riographer, pet notwithfandinge bee bath metermitted almoft all b Cholis boode, and pouth of Christe. Also the Bolpel of Marke omitteth many thinmes, and begynnech the Euangelicall Opfrom at the preachinge of John the Baptiff. Iohn toucheth certayne thinnes gleaningly, as omitted of the reft. Wherefore S. Ambrole gieueth buto Luke a Opffozicall or peculier fiple. For when hee hath genen to enery one of the Evangelists that which belongeth buto bim, bee fayth, But S. Luke observed as it were a certaine Hystoricall order, and hath reuealed vnto vs more of the Lords Myracles: notwithstandinge so that the Hyttory of this Gospell might coprehend al the Vertues of Wisedome. And a litte after he fapth, For wee haue fayd p this Booke of p Gosple was penned with a Hythoricall Style. To bee fhorte, if fo bee wee compare him with others we fhall fee that hee bath bestomed much more Laboure, as well in waptinge of matters, as in expressing Preceptes. Alfo this our Euangelift after the Do.

of Herod the king. &c. The which Di-Row be profecuteth to bend. (Which are most furedly to bee beleeved) B. The Eugngeliste woulde haue those thinges which bee is about to thewe, to bee taken and recepued not as matters of Chaunce, but as Batters of maight and crevit, enibently proued, without all boubt. For fornuch both & Greeke worde importe. C. Chere is in this weache a fecrete Antithefis, of comparison (as wee sayo before) becauje hee challenging to himfelfe paus thority of a farthfull witnette, abrogateth credit from others which taught the contrary. B. Let be learne by this erample of Luke to follow with all ofligence, fincerity, & certaynty in Bobs matters, leaft at any time wee imbrace the Imaginations of men for p worde of Gob. Let be beeno longer Chplbeen wantring and carped about with enery wynde of Doctrine, in the will= Ephe 4.14 nelle of men, in craftinelle to the laying mapte of becetpt. They which are led by their owne opinions must of necesfity above boubtfull : the which is far from a Christian man, who ought to bee most certainely pers wated by the fpirite of God of these thinges which bee belieueth concerninge Chapite. Wherefore allo they which are faythfull Monisters appointed of Godto acue buto bis family the worde of faluation, if at any time (as often times it happeneth buto men) as bubilcreete persons they doe mingle with the true beauenly foode the poplon of humane inventions, they ought not onely most willingive to fuffer both them feluesa alfo their Brethien to be abmomifeb thereof, but also increate them to doe it. Thereuppon Paule when one Dib prophelie would baue freft to Indae. Leaft any humane thinge thould creepe

tion. There was (lapth be) in the daies

into the Churches buder the name of Good morbe. Dere wee fee that Luke both note or accuse none of all those which tooke bypon them to let forth a flow of the Lorns Actes, of any notable lye or error, but only of bucertains ty: and yet not with franting be thought that caule fufficiente, for him allo to write the narration of thefe thynnes. Mercly if in this lyfe we have nothing more wholesome than the Moorde of Bob : it is meete that mee foulbe not bce leffe carefull to fet forth & preferue the fincerity of the fame, then Dathan continually laboureth to leaven o cozrupt the fame. (Among vs) C. This ought to bee referred to the faythfull. B. But bee feemeth bery felenderly to around farth byon the revert of men. which ought to be flaved onely byon & woorde of Bab. And in beebe the certainty of farth is attributed to b fealing of the Spirite. Wee auni were. that Fapth, except & authority of God bee chiefly effeemed and boe firft take place will bee concented and latilfied with no testimonves of men: notwithflandinge when there is firste in them the internall confirmation of the Sopirice, that they have also gieuen onto them a certaine Optionical knowledge of thinger. Tiee call that a Optionirall knowledge, which wee concepue of matters done, eyther by our owne fighte, or els by the revorte of others. For concerninge the manifelt worked of God, wee muft geene no lelle eare buto epe Mitnelles , then wee muffe Knory. geeue credit bnto experience. Boje ledge Hy ouer Luke both not followe pipuate o rical. Authors, but fuch as were allo Mini-Aers of the Morbs. By the which Citell be ertolleth them aboue the begre of bumane authority, Sapinge,

2. Euen as they delyuered them to vs, which from the beginninge lawe them,

&Cct.14 32.

them, them felues with their Eyes and were some parte of those thinges

which they shewed.

(Euen as they delinered them to vs.) E. Therefore it euivente that the Euangelift LVKE bath wyptren those things which hee heard of others. For that is delyuered which is by narratis on btterco from one to another. But bee writeth not those thinges which bee bath heard of every one, but that which hee hath bearde of men of bnboubted credit: (that is fave) of those which were prefent at the boing of all those thinges which they shewer.

(And were some part of those things which they (hewed) A. Or, which were Mynisters of the worde. For to they which have bene well exercised in the worde of GDD thoughte good to translate it. For hee calleth the Apofells Pynisters of the worde, which were appoynted Mynisters in preaching the worde of the Golpell. De which only leeth, may report other wyle then hee fame : but thefe were not onely eye witnestes, but were appoputed also Mynisters. C.Wherefoze they faith fully reported that which they havde feene and preached. He meaneth there. fore that they teltefico buco bum cocerning the Golpell, to whom authority was greuen of GDD to preache the lame. Percof allo commeth that fecurity of the which frante wan hee maketh mencion, the which excepte it bee Rayed on God, may afterward be thas ken and troubled. Therefore it contayneth great wayaht, that hee calleth. thole Prillers of the word, of whom bee hach recepted his Golple: becaule the farthfull may thereby gather that they Witnesses which ought not to be benped or excepted.

3. I determined alfoas foone as I had fearched out dylligently all thynges from the begynninge, that then I woulde wryte vnto thee, most excellent Theophilus.

(As foone as I had fearched out dilligently) E. The olde translation hath, When I had attayned all thinges. And the Greeke worde is metaphoris cally taken from those, which followe one ftenne by ffeune, leaft they loofe a. no whit of the way. Therefore o mimbe of Luke in this place is to expresse his paynes and billigence in enquyzinge ?

fearching out the truth. L. Dow Di This note ligently wee oughte to examine thole beginning thinges which are taunht, the Guan: at L, is ta. gelift theweth by his Example when k:001 t of bee farth, I determined also assoone Lambert as I had fearched oute diligentlye all by the mathinges from the beginning. &c.

For the Ceacher muft take beebe, that aided bebee teachenothing but that is founde, caule Mar , true, and moff certapne. Alfo p Bods lorace is ly hearers muft be affertapned of that but bricle. voctrone which they must beleue, that it is the words of God, and the motte fincere truthe. Deberwple they fhail not bee able to frande acraynft Synne, Death, and Bell. for by fayth onely in the worde of God thele are ouercome, the which cannot be firme & line cere, excepte first of all the mynde bee affured concerninge the truth of the worde. (Most excellente Theophilus) E. Theophilus is the proper name of a notable and worthy Berlonage, to whom this Booke (which appertagneth to all & faythfull) was Dedicated by S. Luke : even as weehaue layo before in the first verle.

4. That thou mightest know the certainty of those things, whereof thou half ben informed. (That thou migh teft know) E. The latine word is not, vi Cognoscas, but ve Agnoscas; betwene the which there is bufference : for Cognofcere lignifieth to know, but Agnofiere figni-

fieth to know

finor, and

of olde, or by proofe : As wee known

bim whole face we have feene not ma.

my pearce before. (Whereof thou halt

bene informed) In olde time, they

which were newly baptiled, had deliuered but othem the mufferies of the

Chiffian farth, but by word of mouth without writing : according to the maner of those olde Deuines amonge the Ægyptians, and of & Druides amonge Druides. vere fom the Frenchmen. This was to be new. time in ly infiructed in the mifferies: the which F. ance cal Paule, and Luke call in Greeke Gate. ied Gallia chein:for Echein, firmifieth to founde one of the with the boyce : whereof came Carethe tyvo echein, which fignifieth to teache and flates of 1.ke cends infruct by warde of mouth thate thintion as the ges, which thou wilt not leane in way: fpicitualty tinge. Whereupon they which were is novva. taught were called after the fame mamong vs. ner Catechoumenoi, oz Catechetoi, that is, not pet entered into Religion: and they which taughte Catechetai,

by woorde of mouth.

Dereby wee learne that wee minst reads S. Luke to this endethat wee might be without all feare and secure it his narration, not doubtings whether he speake in good sooth yea or no, but assuring our selves that wee have a true and most certaine narration.

that is to lay, Teachers. The Dence

therefore and meaninge of S. Luke is this, That thou mightest nowe more

fully and certainly know by wryting

those thinges which thou afore time

at thy entery into Religion learnedst

(The certainty of those thinges) E. The boe the more assuredly knowe those thinges, which wee have learned by writing and order, specially if wee have hearde the same before of others, or all one thing of the selfe same men: because the constituence of p narration both bring great credit to any thing.

C. Chis place berely is weathy to be

noted with dillicence: for the deloride cannot differne fayth from an opinion. For that which the Morle conceineth bath no certavnty: But God moulde have be fure. There is also another comon erroz, for come men when thep mould have any certainty, boe rather canfirme and flav them felues buron thinges which come balooked for then boon the manifelt truth. But wee ice that God will not have be to wander: for hee bath gieuen be that bypon the which wee may flay our felues, as this Dufforp. Let be ble his benefite, and not lettell our myndes in erroz and in boubtfull matters under the pretence of Farth. And withall let us knowe that we must not receive for a certayntp what foeuer is spoken, but must ble Judgement. As for Example, there were many bayne Dpinions fpread abroade after prefurrection of Chrift : all which if a man will imbrace, there thall be no ende. Therefore the Lorde caue buto bis Apostells a beeve & wife collderation in writing that we might haue somewhat certayne. Reuerthe. lelle, wee mnit take heede, b we thinke not the authority of b holy Scripture, to bevent byon menas the enemies of truth meame, but byon the true God, who hath spoken by his holy spirite in bis feruamtes. R. Therefore, bom well fo ever mee knowe the Canonicall Scripture, because the Church bath allowed the fame, vet notwith-Candinge neyther the true Church of Chille nor the Opporticall and falle Church, which is mirte with the true Church, oughte to blurpe bnto them so great authority as to invert the holy Deripeure, to appoput newe Come maundementes of Gob, and to make neme Articles offapth: but we ought rather to voe this, that feeing this holy Scripture which the Church hath Delpuce

beliverebto be as it were from hande. tohande, is appropued and confirmed by moft affured teffimenies, and feing that wee men are not the Authors, but the Witnelles of the Scripture, not Deans, but Dembers of the Church. not maiffers, but mynifters, not Lords but the fernauntes of Christe: this I fap confidered wee oughte to imbrace this Scripture with both hands. Let bs fubmit our felucs to these comaunbements of God which are conteined m this Scripture and let be obap this fauth, which is prescribed buto be love before by the Prophetes and Apolics and to by the whole Apostolyke church that we may attayne true Saluation in Chipff Jesus, the which we oughte to beloze aboue all Thinges in the Morio.

There was in the Dayes of Herode the Kynge of Iurye a certayne Prieste named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elyzabeth.

(There was in the Dayes of Herode.)

B. The Myaculous riling of John the first Euangelpste, made somewhat to the commending of the uppce of the Golpell, and of the acceptable time which began when the Gospell was meached in the Morloe.C. Wherfore verye fitely Luke begynneth his Golpell at John the Baptifte : euen as a man which would speake of the Day Lyghte, beginneth at the Day Carre. For he went before the Some of roch teoulnes, which was even arpling, as both the Boning Starre.

The rest of the Euangelistes also make mencion of him, but they begin at that time when he crecuted hos Office. But Luke feeketh to banner Tre-Dit and estimation buto him before hee was borne, letteth forth the monderfull

and mighty power of God in his Infancie, and sheweth that he was appoin ted of God to be a Droubete before me could discerne what he should bee, the which he both to this ende & purpole, that he might be heard with a greater reverence, whe he thould come abroad to let forth the alory of Chaple.

And this Herode of the which Luke maketh mencion, was the fon of Antipater whome his father aduaunced buto the Kingedome: in inlargynge whereof he tooke fuch paynes and La. boure that hee was called Herode the greate . And there are some which thinke that he was therefore heere na. med of Luke because hee was the firste forrepne Kyna. And that therefore it mas a convenient time for the redemp tion because the Scenter was come to a fraunce Mation . But they which. fo fav. bo not well bnderstande & 1920= phelie of Iacob, where the communate Ge.49.10. of the Wellias is not limpely promps fed when the lewes should bedensived of the Scenter but whe the fame was taken away from the Tribe of Iuda. Dowbeit this was not the meanings of the holy Patriarke, that the Trybe of Iuda thould be frovled of his Scenter before Chapite came: but that pre= miment of the People hould bee fable in the fame, butill Chipfte, that in hys . person the cotinuance of & same should at the laft be permanet. And although at what time the Machabers floppihed the Trybe of luda had no preheminace amonge the reft, and thortely after the last Captarne Iohn of the same Matis. on or Trobe was flavne: Pet notwith-Canding the Regiment and Rule was not quete extinguished, because there remapued as pet a cholen Countaple of the Family and Pofferity of David to whome belonged the chiefe authoris ty:and it continued butil the comming

of Herode, who by the wycken flaunhter of the Judges renenged the punish ment laved bypon him, because hee being convenimed of Wurther, was con-Arapned to choose exile and banishmet then to luffer Death . Therefore the Raigne of Herode byd not breake the Scepter of the Tribe of Iuda because hee was aftraunger : but because by his Robbery, and cruelty all the big= nity which remayned in b Tribe was abolithed. And although the Kyngly bignity was becaped longe before, and the Regiment by litle and litle almost quight gone, pet notwithfanbing that becay is not repugnant with the 1910phelie of Iacob. For God hav promp= led two things which might feeme co. trary one to the other, namely, that the feate of David should be everlasting: and that after it was becaped he would repayte the fame agaphe: that & power of the kingdome thould be everlatt. inge, and pet notivitanding a braunch thould come out of the deade flocke of Tlay. Both which must needes be fulfilled. Therefore GDD fuffered the Rule which he had erected in & Tribe of Iuda, to becap for a time, to the ende the people mighte the more earnestly hope and looke for the Kyngdome of Christe. And when as by the lotte of a Counlapler, the hope of the farthfull was as it were cleane cut of the Lord fodaynely shyned.

And nowe this appertagneth to the order of the Control, when the true of the thinge done is noted: but not without cause the myserable condition of \$ time was therewithall noted buder p name of the King to the ende plewes might know, that they must now have respect unto the Mellias, if so bee they woulde faithfully imbrace Gods coue-

John Lif. nante. (A certayne Prieft named 3.18. Zacharias) R. Luke going about to

Describe the Matinity of Chrifte because Iohn the Bantist his forerunner was to bee fente before him, to teffetie to Ifraell that hee was the prompled Mellias, therefore firtte of all bee belcribeth the conception and Brithe of Iohn. And because a witnesse hath no credit (foccially in matters of greate waight) except hee bee bery boneft. & of good fame: Therefore first of all Iohn is described by the honesty of his Stocke and Barents, and by the mp. racles, by which not to much his natis tiuity was aborned, as the authority of his testimony whych hee should gieue concerninge Chrifte was commended. (Of the course of Abia) C. Itise= uident by the facred Scriptures, that the Umreds of the Prieftes were belcribed of Dauid by certayne beareele. In & which matter David vio nothing against the commaundement of plaw. God had genen the Priethoode to Aaron and to his fonnes: the rest of the Leuites hee had appopnied to letter of fices. In this thinge Dauid made no alteration: but his purpole was part-Ip to prouide that there mighte beeno tumult amonge the multitude : and partly allo to cut of Ambition, with all to bringe to valle that a fewe might not drawe buto them the whole office, and f greater parte fit Ivell at home. And in that diffribution Abia p Conne of Eliazar had the eight place. Zacharias therefore was of \$ Priettly focke, of the Potterity of Eleazar, who fucce. bed his father in the Office of p high Priette. (And his Wyfe was of the Daughters of Aaron) R. Luke fees meth to make mencion bereof, to thew that Zachary tooke not a Wipfe of a. my other Trybe, as many other bibs which was against the lame of God.

C. Pogeouer for honors fake Luke maketh mencion of the stocke of Elyzabeth

zabeth. For it was lawful for Zacharias to marry the Daughter of any comon Leuite. It appeareth therefore by hys Parentes one eyther lide b hee mas in his order no cotemned verson. But how Elizabeth being of p daughters of Aaron-coulde be the Coline of Mary, we will thew in the 36, berfe of this Chapter. (And her name was Elizabeth) That is to fap, The reft of my God. This fignification bid bery well belong and agree to this Tilo. man, leeing that of her hee was borne, which preached the everlaftinge and bleffed Reff whych was to come by Chaiffe, And Zacharias, is almuch to lap, as mindefull of God.

6. They were both righteous before God, and walked in all the lawes and ordinances of the Lord, that no man coulde finde fault with them.

(They were both righteous before God) C. Luke neueth notable teltis mony to the father a mother of John, not onely b they iqued holy and unbla. meable before men, but suffly allo before God. And briefly he theweth what richteoulnes this was, when he layth that they walked in the precents of the Low. Both are viligently to benoted. For although Zachary & Elyzabeth are prailed to this ende, that we might knowe that the Candell which shyned before the some of God, came not oute of an obscure house, but rather out of a noble and holy flocke: notwithstandinge boder their example, the rule of Godly and byzight lyninge is withall e frifte let forth buto bs. This therefore is b to a first thinge which wee must observe in ly lyfe. Other time of our lyfe, namely b we en-Denour our felues to make our felues acceptable before Gov. For we know p reth a hee Cpecicially requireth a pure heart e Con- and fincere Confcience. Therefoge hee thall begin at & wronge ende, which o-

nce.

mitting & integrity of & heart follow= eth onely an outwarde thewe of lyfe to Workes fulfill the Lawe. For we muft reme. vvithout a ber that God to whom we are comau- heart are bed to haue respecte, both not beholde not accepthe outward thew of worker, but fpe- table to

cially the hearte. Secondly wee must imbrace obedis ence y is to lay, no man mult frame to The fecod himselfe a newe forme of obedience at fep to his owne pleasure, without & worde of God, but they mult luffer them felues to be noverned by him. For this definition is not to be neglected, that they are iust which frame their Lyfe accor= dinge to the commaundementes of the Lawe. By which is proved that God is not Delyahted with Wans fayned worthipinges, a that o whole course of humane lyfe is erroneous to foone as he forlaketh the Lawe of Goo. Therefore Luke calleth Zacharias & Elyzabeth, righteoule, because they walked in b comandemets of \$ Lord, a because they were accepted for such before the Lord. For they are not therefore called fult, because they observed al & comau-Dements of the Law (even as lob was called full because hee perfourmed the mhole Lawe) but because they beinge received into the favour of God, then allo they pleased him w their workes, the which lies way when with fatherly compassion and not with extreame Rigoz. For althoughe wee voe all thole thinges which are commaunded bs to Luk 17.10 doe, pet notwithstandinge wee are bnprofitable feruauncs. For what both God owe but obs & Coulde ever any man fulfill the Lame? Di fhall a man bee counted ryahteouse for voinge one or two Goodworkes being a trafgrefles of al prest of p workes of p Lame ? This were very absurve. Dr shall he bee counted righteouse for many good. workes fake, if fo bee bee bee guilty of

23b 2.

God.

transgrel

Lawe benyinge the fame, and proclayminge all thole to be accurifed, which boe not all their Lpfe time fulfill all & commaundementes of the Lame. Finally, is there any morke, which beferueth not to be condemned of impurity or imperfection ': And how thoulde it Tobas.14. bee then in bis fixbte for whom p ffars are fearle cleane inough, not the An: nels righteous inough ? Thus we are confragned to craunt that there is no acodwork which is not volluted with tranferellions and with his owne co. ruption, that it may be without & bo. nor of righteoulnelle. Therefore it co= meth of & righteoulnelle of fayth, that morkes are counted righteoule before Coo which otherwise are impure, bncleane, buperfecte, and butworthy his prefence beuine. Zacharias and Elioufneffe of zabeth therefore were ryahteous becaule God imputed not bato the their finnes: for they allo were not without their corruptions. But God accepted their obedience though it were bnyers fect : because they bended them selves to ferue the Lord. Anerample hereof we have in Abraham. Coulde hee Doe a more notable beene than to bee willing to offer his only fonne & But thall we thinke that he was fo willing to o:

bay and fulfill that which o Lorde had

commaunded phe wanered a doubted nothinge at all's Mo boubt the fleshe

wonderfully rebelled. But leeing bee

withstoode the same we must acknow.

ledge o greater confrancy to be in him. But pet if hee come before the tribu.

nall feate, a if God enter into extreame

Judgment with him, thall be (thinke

pou) be founde so verfect that nothing is wanting: No berely : feeing the ve-

ry flarres (as we layd before) are im-

Bure in his lichte. Such are all the

transcrettion in any poynte : Mo man

Dare afforme this, the prefeript of the

works of his fayntes : but Bob of his fatherly mercy and compassion, accepteth them for righteouse and perfect. Therefore they are fand to walke in b commaundements of the Lord and to be righteous. (In all the Lawes and Ordinaunces of the Lorde) C. Be= twene Lawes and ordynaunces this is the Difference, that the name of Dibp. nances is properly referred to the erercifes of viety a beuine worthip : but the first is more generall, and pertays neth as well to the worthin of God as to the Ducies of Charity. For the Hebrew worde (which fignifieth flatutes, and decreefe) is turned by the Greeke Interpreter to Justifications for the which our Englishe translation bath. Didinances. But the Hebrew moide in the holy Scripture lianifieth Ceremonies, by which the People exercifed them felues in the worthin of God and in the confellion of fayth. And althoughe Opposites are in this parte berreurious and billigent vet notwith standing they are far bulike Zacharias and Elizabeth. For the fincere Totog. thippers of God, as were thele two, do not imbrace naked and bare Cerema. nies: but bending them felues wholly buto the truthe, Doe observe them fpi= ritually. But impure and Oppocriticall men, althoughe they dayly wearp them felues in externall Ceremonies, pet notwithstandinge because they obferue them not as they are commaunpen of Godthey bo nothing but trifell and loofe their labor. To be fhorte, in thefe two words is camprehended the whole lawe. But iffo be Jacharias & Obied Elizabeth were irreprehelible in keping the lawe, they had no neede of the grace of Chaiffe : for the full oblerua. tion of plaw bringeth lyfe: and where there is no transgrellion of the same, there is no condenation. The answere, Answere

that

Righte.

fayth.

Sinne is in the most holy.

that this comendation which is beere genen buts the fernantes of Bod is to be taken with exception. For we must confider how God dealeth with them. namely after the lawe and couenaunte which hee bath made with them : The first principal popute whereof is free recocilliation & baily parbon by which bee forgeuerh their linnes. Therefore they are couted just a irreprebensible. because their whole life restifieth that they are neven to right coulnes, that & feare of God raigneth in them, lo long as there is in them a certayne paterne of holinelle. But feing their gooly ftuby is far wyde from perfection (as me faid a litle before)it cannot pleafe God without pardon. Therefore & richteoulnes which is comended in them, bependeth byon the free Wercy of Bod. whereby it cometh to palle b he imputeth not buto them & burianteousnesse which remapneth in them. Thus wee mult of necessity expounde what soeuer is found in the scripture cocerning the righteoulnes of man, leafte wee ouer. throwe remillion of linnes : the which righteoulies of man can no more ffane without the fapo remission, then can a bouse without a foundation.

nes by imputation. a

And here & foolishnes of & Papists may bee eafely refelled. They fet this which is here attributed to Jacharias against the righteoulnes of faveh: the which as it is most fure that it floweth from the lapve righteoulnelle, fo it is meete p it be lubiect buto p fame, og at least that they concur a agre together. And vapne is their fallacie which they builde upon one worde. Juffifications (lay they) are called o comaudements of the law: therefore they Juffefie bs. As thoughe wee benyed p true righteoulnes were geuen in the law, oz bla= med the doctrine for not juffeffing, and not rather our owne flethe. Therefore

although we confesse a hundred times that Lyfe is contayned in the comaundements of the Law, yet notwithstandinge men shall have no profite thereby, which by Mature are quite contraty to the Lawe: and being now regenerate by the Sprite of Bod, are not withstandinge as yet farre from the perfect observation thereof.

(That no man coulde finde any falte with them) B. This agreeth with that which Paule requireth a Bythop 1. Tim.3.2.

to bee, namely, irreprehentible. That is to lave, they led fuch a lyfe that no man coulde Juftly reprehende them: Namely not onely from eucil, but abstayning also from all outward apparance of eucll.

7. And they had no Chylde because that Elizabeth vvas barren: and they both vvere nowe vvell strooken in Age.

(And they hadde no Chylde)
BV. The Enangelist prosecuteth his
narration until hee come to the conception of John the Baptist.

C. And it came to paste by the singuler purpose of God, that Iohn was begotten not after the common and vival order of Mature. The same also came to passe in Mac, in whom God had betermined to thewe forth a rare and notable erample of his Grace.

Elizabeth was barreme all the florishinge tyme of her youth: the which tyme being past, Age maketh fruites Ge.17.10. full Momen barrayne. Therefore in and 21.20. two lettes there appeareth a bouble myracle of the power of Godiand that to this ende that the Lope as it were by his stretched out Arme from Deas uen myghte veclare that the Prophet was sente from him.

Dee was Borne a Portall man of earthly Parents: but a supernaturall meane both no selfe contenue him than

if hee were fallen from Deauen. (Because that Elizabeth was barren) E. Barrennelle was very reprochfull amonge the lewes, as Elizabeth her felfe teffiffeth when thee favth.

Thus hath the Lord delt wyth me Luke. 1.25 in the dayes wherein hee looked on me to take from me my rebuke from amonge men.

Do Moifes Weaketh of Abraham.

and Sara, lavinge,

Nowe Abraham and Sarah vvere Ge. 18. 17. olde and striken in age.

> 8. And it came to passe, when Zacharie executed the Priests office before God, as his course came.

(And it came to passe) A. Job

he beginneth to thewe how John was viomifed to Zacharias himfelfe name. ly when bee was executinge the office of the Priest. (Before God) That is to lave when bee entered into that parte of the Temple which is called Holy, o which was rightoueragainst the Sanctum Sanctorum, in the which was the Arke of the Lord, byon the which hee appeared: for the which cause the Arke fometime beareth the name of God him felfe, as in this place, and oftentimes also in the olde Testament. Thele thinges hee declareth in b verle followinge, laping,

9. Accordinge to the custome of the Priests office his lot was to burne Incence when hee went into the Tem-

ple of the Lord.

(Accordinge to the Custome of the Priestes offyce) C. The Lame commaunded to burne Perfume cwyle a bay, that is to fay, in the Poininge & in the Eueninge. And whereas the Prieftes vid ferue by turne, that was fo appoputed by Dauid, as we shewed before. Therefore that which is fpoken here of burning Incencesthe Law

of God ermelly comaunded. For thus it is wrotten in the Lawe,

Thou shalte make an Aulter for Exo.3.1.7 Sweete Perfume of Shittim Woode thou shalt make it.

And in the feventh berle following

And Aaron shall burne thereon fweete Incence euery morning: whe hee dreffeth the Lampes thereof shal he burne it.

C. But whatloeuer was more it mag appen by Dauid : Dombeit that which he appointed was not dilagres ing from the Lawe. For he only thewed the way howe every one might difdischarge that office which was intopned him. (When hee wente into the Temple of the Lorde) C. By this worde (Temple) is ment the holy place. The which is therefore to be noted, because sometime this woode Temple comprehenveth the Churchparte. But Zacharie is lapoto go into the Temple, whether it was lawfull for none to goe but the Priests onip. Therefore Luke faith p the People Stoode a farre of betwene whom and & Aulter bypon which they burnte Incence there was a great distaunce : because in the midest there was an Aulbyon which they offered burnte facrifice. And it is to bee noated that Luke fauth Before God.

For to often as the Priette entered into the boly place, bee came as it were The prien into the presence of God, that he might a mediator bee a Deviator betwene God and the betweene people. For God woulde have this God and knowne buto his People that no man had accelle buco beauen but by f me- ple. viation of p Prieste: yea, and that fo longe as men live bpon & Carth, thep come not buto the heattenly Throane, but in p person of a Mediator. Therefore feeing there were many Prieftes,

it mas

In the Exo, 40.26

Fear ary.

at once thould execute the office of Intercellion for the people: but they were therefore appointed tournes, that one alone might enter into the fanctuary, and that to there mighte bee but one Infence & Prieste at once. And to this ende perthe vie thereof in tayned the burninge of Incence , that the farthfull mighte bee admonished, the lavve. that finell of their prapers bid not alfcende into beauen, but by the facrifice of Dediator. But how thefe fp. gures are applyed to bs, reade the nynthe Chapter of the Epistell to the

Hebrues.

it was not covenient that two of them

70. And the whole multitude of the people were without in prair while the Incence was burning.

(And the whole multitude) C. The multitude was not in the holy place, when the high Priest entered into the same, at that time when Insence was burnte: even as Moses wreteth.

There shall bee no man in the Tacui.16.17. bernacle of the Congregation, when
the highe Prieste goeth in to make an
attonement for him selfe, and for the
People. But the multitude aboade
without in the Courte of Parte: the
expresse forms whereof and of the holy
place, with the Austers for Incence,
burnt Sacrifices is to be seene in those
bybles which Robert Stephanus hath
prented, in the sixt Chapter of pthirde
Booke of Kinness.

And there appeared vnto him an Angell of the Lorde, standing on the right side of the aulter of Incence.

he was troubled and feare came vpon him. (And when Zacharias fawe him) C. Although GDD both not therefore appeare but o his feruauntes it to terrefie them, yet notwithstandinge it is prositable and very necessary that they should be made a fearbe, that they

being confounded in them felues, may learne to geue poue bonoz bnto God. And Luke both not only fix w that 3a. charias was a fearpe, but also aposti. (And feare came vpon him) Tathere by bee gieucth by to understande that bee was lo afear be that bee was over. come therewith. And the feare which commeth upon men at the presence of God both not onely bringe them to re= ucrence, but also humbleth the prive of the fleshe, which is so veruerse, that men will never submitte themselves unto God except they be violently con-Arapned thereunto. Whereby also we gather b me neuer flatter thefelues & war proude, but when God is ablent, that is to lave, when they wythorawe themselves from his presence a lighte. For if so bee they did beholde God as a Judge, they could not but presently be a fearde. And, if this happened to 3acharias at the fight of & Angell, to whom the prayle of ryghteoulnesse is genen, the which Angell is but a spark of the beuine light: What that become of bs milerable men if fo be the Waiefty of God appeare buto be at the full? Thus wee are taught by the example of the holy Fathers, that none have \$ feelinge of Gods presence, but thep which feare and tremble at the light of him: and that they are very blockishe and bull which carelelly neglecte his boyce. Let men therfore cease to stand in their owne conceipte, and let them bumble them felucs before God.

13. But the Angell sayd vnto hym, feare not Zacharie, for thy prayer is hearde: and thy wyfe Elizabeth shall beare thee a sonne, and thou shalt cal his name Iohn.

(But the Angell fayde vnto hym)

C. God both manifest his glozy unto the electe, that they mighte not bee swallowed by with seare and tremb-

linge,

Feare is very neces linge, but onely that they for fakinge & bayne trufte in themlelues, may with bumility beholde God bum felfe. 3a. charias is amazed and abathed with feare, and vet be is not beffroved therewith. For God bid moderate bis bejection, that hee might bee call bowne fo farre as was profitable for him.

Therefore fo foone as God hath bea. ten damne the prode of the flethe in bys farthfull hee lefteth them by by reach. inge buto them his hande. But he dea-Ich otherwyle with the Reprobate.

For fo often as they are brought before the tribunall feate of God, thep are o. ueriphelmed myth desperation. And. this God gieueth bnto them as a iuft rewarde for their banne belightes, by which they giene ouer them felues to fime. Wherefore wee muft imbrace this consolation, by which the Angell comforteth Jacharias, namely that we mult not feare when God is fauorable buto bg.

For they bo much beceive themselves, who to iniope Beace hyde themschies from the face of God: when as wee

must feeke peace in him.

(For thy prayer is heade) C. Zacharias minbte feeme to have bone as mille, and contrary to his bucty, if be entering into & Sanctuary in & name of the whole Multitude, praped as a prinate man cohaue a Chilbe. For the Priests Office was takinge byon him a publique perfon, as forgettinge him felfe, to pray for the comon wealth of the Church. Of so bee we say that there was no absurdity in this that 3acharias having finished & speciall part of paper, thought next of all pipuate. Ty upon himfeife, the folution that not be much amiffe. B. For & high Prieft when hee entered into the Cabernaele mily, and for the whole Congregation.

C. But it is scarle lokely that 3achas rias praped then to have a fonne, for & obtaming whereof be had no hope by reason that his Telpfe was well ftrice ken in ace. Revther can we cather by the mords of the Auncell any certains moment of tyme. Wherefore we limplely understande it phis praper was. beard at the last which longe before he had made buto the Lorde. B. For the Savnts without any offence onto Gob may may for & obtaining of a chyloe, and for other externall benefites, if fo be they have this first in their mynde. Hallowed be thy name. Thy Kyngdome come. Thy will be done. And Mar. 6,9 whereas the Fathers to earneftly belired Choloren, Chrofte mas the caufe there of who as yet was not exhibited. buto the Totalde, whom every man vellered to come of his Deede. Dom= Exod.13 beit we and they have all one caufe, for 36. that we counte & Procreation of Chil. Deu. 7.13 dien the bleffing of God.

Deeing , therefore Chyloren are a testimony of Govs blesting, it follows eth that we may crave them at & bands of God byon the forelande condition. (And thou shalt call his name Iohn) God was wonce in olde time to gieue names buto those whom he chose to bo great thinges, agrecinge to the fame. as weemap fee in Abraham, in Sarai, and in Iacob. So our Lorde had the name of Ielus geuen bato him: and be bimlelfe afterward chaunged & names. of the more weciall Apostells. Derebpon allo John had his name geuen bn= John 1.41 to him of God before hee was Borne, Mar. 3.17. whole office was to preach Christ prefence unto the Ectoribe, and to popute him out with the Finger. Ops Office was to bee a Dieacher of Grace, and Mercy: and therefore he recepued his name of Brace. Hoz, him whom wee call John the Hebrewes sall Johanans

Levi 16.17. is fano to man for himfelfe, for his fa-

aftic

of the Pedrew berbe, which fignifieth to grateste, to endue, to gene freely. Therefore Iohanan, or Iohn signifieth gratious and accepted, who in deede was most acceptable, whom in deede God had chosen to is notable an office of the Gospell with so great myzacles. But rather he was called gratiouse gaccepted, because hee was a Preacher of the grace of God by Chrise.

C. Therefore not only the grace with the which God vio specially endwe him is commended in this name, but that grace also which his office was to bringe but all men. In lyke manner whereas God gaue but o him a name before he should be borne, it was as it were a seale of the promise. As if hee should say, To the ende thou mayest know y it shall not bee in vayne which I tell thee, thou shalt call thy Sonnes name Iohn. Even when God promyfed deliveraunce but the People by Moses, hee addeth.

This shalbe a token vnto thee that to,3.12. I have fent thee, After that thou hast brought the People out of the Lande of A gypte, yee shall serve God vpon

this Mountayne.

C. The force therefore and waighte of the name of the some of Zacharias, amplifieth the time, because God imprinted in him atoken of his Grace, before he is borne.

14. And thou shalt have Ioy & gladnesse, and many shall reioyce at his byrth. (And thou shalt have ioy)

C. In that the Angell prompleth Joy, her the weth that the lame thalbe not onely for the Childe, but for some greater matter. For an olde grave man is not Joyfull and glade for a tryfell. We are all glad for receivinge children: but afterwarde cares arple, especially when they doe degenerate a are not according to our mynde, here

is no fuch thinge. For & Angell them. eth that the some of Zacharias Chalbe fuch a one as hee burffe not afke foz. (And many thal reloyce at his birth) C. The Annell goeth farther, hewing that the fame thall not bee a bomefit. call Tope for the Parentes to have as lone, but belonging to frangers allo, to whom the Fruite of the Matinity Wall come. Therefore the wordes of & Angell are as much as if he had fand, that a forme fould be borne not to 3as charias onely; but also to bee a Teacher and a Prophet to all the People. B. Whereupon his father afterward Did Brophelie of him, thus,

And thou Chylde shalt bee called the Prophet of the hyghest, for thou shalt goe before the Face of the Lord

to prepare his wayes.

C. Paviffs haue abulen this place. to bring in the Prophane maner of celebrating the brith of John. But to c= mit their magical practices in hallowinge that day, it thall bee fufficient for bs briefly to thewe that the wordes of the Angellare fallely wrested of them to a year ely rejoyle inge of a byath bay, feeing the Angell fimply commendeth the Joy which shoulde come to all the Godly by the fruite of his Doctrine. For they reiouced that a prophet was borne buto them, by whole mynistery they were brought into hope of faluation. B. Cherefoze when wee fee that Iohn was to great and notable a Seruant of God, we have also great cause to reiopcesthat fuch a Preacher is fent unto be, which in some part should premonttrate Christe buto bs. Forhew. foeuer hee ferued his age and time, pet notwithstanding hee speaketh still buto bs : and that notable Sernion, Beholde the Lambe of God, is directed bnto bs.

s. For hee shalbe great in the fight

of the Lord and shall neveher drinke Wyne nor stronge Drynke; and hee shalbe filled with the holy Ghoste, euen from his Mothers Wombe.

(For hee shalbe great) C. The Inmell confirmeth that which he had fooken concerning Joy: because Iohn was appointed to a greate and wonderfull calling. (In the fight of the Lorde) Z. Were now the third time he farth. In the fight of the Lord, but not all in one fence. Dere in this place, In the fight of the Lord, fignifieth, in the bufinelle and worke of the Lord. C. for here the vertues in the which be excelled are not fo much commended, as the greatnelle and excellency of the office

is ertolled. Euen as Chrifte, when he affpameth him to be the most excellent among Momens Chilozen, bec bath not refrect fo much to the bolyneffe of Mathatt Life as to the Myniftery. (And hee shall neither drinke Wine nor strong Drinke) C. The purpose of Luke

was not to revole pareatnelle of John in the abstmency of Wivne and Grong Drinke : onely his intent was to them that be should have some speciall gifte dilagreeinge from the common life of men : not that this of it felfe fimply is to great a matter (for wicked men arc Abinen founde to abstapne) but the Logo ment by this evident liane, to acue a badge bnto his feruaunt, whereby the world

Nazarite. The Prieffs also abstanned from Mome and frong Drinke, when Leui to o their turne came to ferue in the Cemple. The fame abstinency was preferi-

might knowe him to bee a perpetuall

bed to the Nazarices, butill fuch time Num 6.3. as their bowe was at an ende.

The Rechabites also abstarned for Tere 57 6 euer, because it was lo commaunded them of their Father.

But God hemed by anctable token, that John was pedicated a Naza-

rice buto him buring his lyfe : euen as ludg: wee reade alfo of Samfon. B. Moren. uer it was merte that Iohn fould ercell all the Prophetes which were before bim in beuine preachinge, belive this that bee was wecially appointed a Prophet to the Tewishe Ration: Wherefore it was meete b be thoulde wante nothinge of the most excellente bolinelle enen in externall things:that there myahte bee no occasion taken at him to rejecte the Golpell which bee thould meache. Dowbeit this ferued not & Reprobate. For when they law that he farre excelled all that went before him, they fayo notwithftandinge Matha hee had a Deuell. C. Mozeouer we may not bnoer the pretence of this place faine a worthip of God in abitai. ninge from Mpne : as doe the apilhe Paviftes, who imitate the Fathers in euery thinge. Only let cuery one im. brace temperancie. Let them which feele harme by brinking of Mine, willingly abstavne from the minking of \$ fame : and let them which want winc be content to miffe the fame. (And he shalbe filled with the holy Ghoste)

C. By thele words nothmar els is no. ted, but that there thall appeare fuch a towardnes in John, which thall thew the hope of his greatnes to come. And wee speake not of such towardnesse as is in Browhane men, but with fuch as acteeth with the excellencie of the Dffice. Therefore the lence and meaning isthis, The power, and Grace of the frite thall not onely then thew it felfe when he thall begin his Office, but he thall excell in crofts of & spirite fo foone as hee commech oute of his Dothers wombe, which as certapne tokens that teltefie what he halbe. for from bis Mothers Mombe is as much to fay, as from his firft infancie. Wecofeffe that the power of the spirite wrought

cie of Iohn.

in Iohn,

in John, when bee was as pet included in his mothers Mombe: but the Ans mell bath bere a farber meaning name lo, b Iohn being pet an Infante, fould be openly discouered with singular camendation of the grace of God. There forethere were two fignes, namely & externall figne, which was pabitinece of Mone and frong brinke: and in the inwarde figue, which was excellente apftes.

There is no neede that wee shoulde here fubrilly differe, or rather tryfell and frende the time in bayne, concerns ing the fulneffe of the spirite: because the Scripture by this name meaneth n.1.16. nothinge els but the great abundance of the apftes of the holy Ghoffe. We be.4.7. knowe that p spirite was geuen aboue measure to Christe alone: that we all might receive of his fulnelle : but to o. thers it is ceue by measure. But they which are indued with fuch plenty of grace & the common force of men haue no fuch measure, arc lapt to bee full of the Spirite.

> Moreover as the plentifull power of the Spirite, was the ertraoidinary gyfte of God in lohn, to wee must note that the fpirite is not deuen by and by to all men from their Childhoode, but when it feemeth good buto God. John bare a badge fro his mothers wombe of the grace to come. Saule, all & while that hee was a licever of beaftes, hav no maner of kingly thewe in him, but being chosen at plength to be king, be was lovainely cholen into a newe man. Therefore let bs learne by this Type, that there is the free operation of the Spirite in men from the first Infamic. bnto extreame olde age.

16. And many of the Chyldren of Ifrael shal he turne to their Lord God. (And many of the children of Israel) BV. At that time in the which lohn li-

ued among sien, true Religion among the lewes, lay fo befiled and corrupted with Pharalaical traditions and with an immunerable force of other impieties, in somuch that there appered no thewe of that Religion which the Watriarkes imbraced, and the Prophets vicached. John therefore came to re- Mathio.it forme true Religion, (as our Sauiour Chailte allo tellefieth) by & leucre expolition of the lawe, and by feareful threatnings of grieuous punishments renoking the Tewes from wicked Dy. vocrilie to followe true repentaunce. Mow (layth be) is the Are layed unto Makaget the Roote of the Crees; every Tree therefore which bringeth not foorthe good fruite is hewen bown and caft into the fier. He inviteth the Phariles, and Saduces to repetance byon paine of eternall bestruction. O Generation of Vipers who hath taught you to flee from the Vengeaunce to come? Brynge forth therefore due Fruites meete for repentance. And hee thall connerte many, but not all, and (as \$ 1910phet fapth) only the reliques. The Efay 10.11 Reliques of Iacob (farth hee) shall be converted.

C. But there feemeth here more to bee attribuced buto lohn then belonge eth buto a man For Geing the converfion buto Bod both renewe men into a Obiedies spirituall Lyfe, it is not only the proper worke of God, but it doth also furpaffe the very creation of men. So v by this meanes the Pynisters mave feeme to be equall with God, yea, and to be preferred before him, as bee is b Creates: fceing it is a greater matter for men to be borne agaphe into aheauenly lyfe, then for mortall men to bee borne in the earth. The folucion here- Anfrece of is ealle to be mave, because the Lord in gening to great praple to berternal Doctrine, both not devide the fame fra

the lecret vower of his @virite. For, because DDD both choose men to be Monifers buto bim felfe that he may ble their labor to the buildinge of bis Church, bee both also worke by them by the fecret power of his spirite, that their labour micht bee effectuall and fruitefull. Do often as the Scripture commendeth this efficacie in the SDy= a. Cor. 3.7 niftery of men, let be learne to referre the fame to p grace of the fpirite, with out the which men thall frende their breath in bapne. So & Apostell Paule when he boafteth him felfe to be a mp. nifter of the Spirite, hee both blurpe nothing to him felfe, as of him felfe, & although by his boyce he pearced into the heartes of men : but bee preacheth the power and grace of the Spirite to be in his Ministery. These maner of speaches are worthy to bee noted: becaule Sathan wonderfully leeketh to extenuate the effect of doctrine, that be unighte allo weaken the grace of o fpirite anneres botothe fame. Wie grafit that the externall preachinge can preuaple nothinge of it felfe beinge feverated from the internall operation of the foirite: but because it is the instrument of the benine power to our faluation, and an effectuall inftrument by & arace of the Spirite : let be not leverate those which &DD iovneth torether. Moreover, to the ende the glory of coversion and of faith may abyveto God aloane, the Scripture both often times tell bs, that the Wynisters are nothing of them felues, but both compare them with God, leafte any man shoulde deue unto them bhonor which be bath taken from God. To be fort. those whom God converteth buto him felfe by the labor of the Appnifter, the Minister is sayd to convert, because he is nothinge els but the hand of God:

and both are plainely expelled in this

welent place. BV. Meuertheleffe we Conuei mult note , that the ende of the Mynis en vote flery of the worde of God is, that the Godby People might be converted buto their the prest God. And we are contierted bitto the ing of the Lorde, when his woorde pearceth into Worde our myndes. The which verely both not pearce as it is ottered by man (for we knowe o oblinacie of mans beart) but it is the fpirite p pearceth. C. for how farre bnable the Ministers are to turne men buto God, we gather berebp, because Iohn bid convert all men p hearde him (the which no doubte hee would have bone if he might have had his owne belier) but he converted thole onely whom is pleased God to call.

In fine, the Angell teacheth the bes ry fame here which the Apostell Paule both in another place layinge, o farth Ro. 10.1 cometh by bearing; but yet that none have b illumination of fayth, but they to whom the Lord inwardly renealeth his Arme.

17. And he shall go before him with the spirite & power of Elias, to turne the hearts of the Fathers to the children, and the disobedient, to the wisdome of the just men : to make ready a perfect People for the Lord.

(And he shall goe before him) C. In these wordes be defineth what the office of lohn should be, a by this note hee discerneth him from the rest of the Prophetes, to whom a certaine & proper amballace was comitted : leeinge that Iohn was fent only to this ende. p bee might goe before Christe as a haruinger a forerumer of a kinge to prepare the way. For fo faith the Lord bus to Malachias, Behold I send my Angell which shall prepare the way before me. Briefly, the vocation of lohn tended to no other ende, then to prepare an auditory for Chrifte, and Dife ciples allo. Roce here that he layth,

Before

i.Cor.3.7

Before him, namely before God. For in the verle going before he had made mencion of God to the ende we might know that Chapft was the fame God, which frake by the Prophet Malachy.

C. Dereby therefore is prouch the euerlafting deninity of Chrifte. Z. But bome John wente before Chrifte Mathew declareth in his third Chapter.

(With the spyrite and power of Elias) C. By thefe words Spirite and Power, we biverstande the bertue or excellencie of & Spirite, with & which Elias was endueb. For we muft not bere imagin b breame of Pythagoras, that the Soule of the Prophet valled into lohns body, but plane fpirite of God which had wought mightelp in Elias, the web p lyke power a efficacie afterwarde in John the Baptiste.

But this worde (Power) was abbed expolitively, to expresse that kynde of erace, with the which Elias Inccially excelled, for that bee beinge armed with heavenly power-wonderfully repayred the becaped worthin of God, & abrogated the falle worthip of Baale. For fuch reformation far excelled bumane Arength. Row the same which was becon by John was no leffe monberfull, wherefore it is no marneyle if to be it was necessary that hee shoulde be endued with the fame ovft.

A. Whereupon allo Chrifte himfelfe erpounding Malachy faith that Iohn is Elias in office and power, not in perlon, because of the likenesse of spirite a power that was between them; who (as did Elias) excelled in areat apfres and vertues. Reade the 7. Chapter of Mathew, beginning at the 10, berfe. (To turne the hearts of Fathers to the Children) C. Dere the Angell noteth in what Ihon was most lyke buto Elyas. Therefore he afformeth that he must bee lente, togather together the-

Cattered people incothe buity of faith. For the convertion of the fathers bn. to the Children, is the bringing backe agaphe from enmity to fauour: whereuppon it followeth b there was a certapne breach which cut of and devided the People. R. for Elias when in bis time true Religion was befiled with the Ivolatroule worthin of Baal, a the fonnes of the Batriarks followed another kinde of Religion then b Patris arkes thefelues had followed, fo refto. red true religion, p be reformed p religion of b Batriarks among their chil. been, & reformed & Religion of & Chilbeen by the Religion of & Patriarks, the unbelening Chiloren followed the Milbome, (that is to lav, the faith) of the righteoule Parriarkes: who are bereof called righteouse, because they beleiued the Brompse made to Abraham. Euen as it is written.

Abraham beleued God & that was Gen. 15.6. counted to him for righteousnelle.

Moreover there was areat controuerlie and biffention concerning Relp. gion: the greatest parte of the People in the kingbome of liraell followed p Religion of Baal: bery few oblerued p true religion of that God which was wordipped in Hierufalem Dereupo it came to palle that fome fathers followed Baal, and the children the true Bob : and fome Children were Ibolaters a the Fathers true worthippers of Goo : fothat, not only in one City, but in one boule allo, yea, and in one Bed Divers Religions were founde.

Therefore Elias when he had ouer. come the Browhets of Baal by the miracle of the facrifice which was confumed with fier from beauen , turned p hearts of Fathers bnto their children: that is to fap, be restored amonge the Fathers and their Children , one and the very same buiforme Religion, info-

much that now the Chilozen of Ifraell which were then aline, calling alive the micked worthin of Baale, followed the pure Religion of the true Bod, & Lo. uers whereof their fathers were. So that by & Diniftery of Elias were conuerted to the Farth of the righteous who godly and wylely Judged of Religion, Such a binding and bnion of & Fathers with their Children Iohn bes nan to make and Chrifte at the laft fis nifhed & fame. Wherefore when Malachy (peaketh of turning, bee ceueth bs to understand that the State of the Church fhall be rent and torne, at the comming of the other Elias: And fo it was in deede, as & Opftowes do plain.

Ip recorde.

The voctrine of the Scripture was corrupted by an infinite forte of inuencions, the worthin of God was befiled with groffe Suverstitions, Religion beinge devided into byuers partes. R. For fome followed the Pharifes, fome the Baduces, and other some the Ethnikes. C. The Pricits were open. Ip wicked and Epicures : the common forte ran headlong into al wickebnelle: to be shorte-nothing whole and sounde was to be feene. R. But Iohn came & preached the Sofpell concerning Jefu Christe, by the which preaching be fet forth fuch a certapne, true, & buiforme Religion, that there began to grow a. gayne, godly concord and unity among those betwene whom before there was great biuilion. C Whereas it is here fet bowne, The hearts of the Fathers to their Children, it is improperlye fpoken : because the Chplozen oughto rather to have bene converted, which were breakers of the covenaunt, a had forfaken the righte Farth of their Fas thers. But although the Euangelille both not fo playnly expresse that order of connertion vet not muthifanding the fence is nothing oblure, & God monta bring to paffe by the Labor of John, b they thould growe together agains into bnity, which were before biffracted and rent. The Prophet fpeaketh of & convertion of both: whole vurvole mas nothing els but to note a mutuali confent and agreement. But because men Doe oftentymes confivre among themfelues to braw one another more from God, the Angel with all the weth what maner of coversion this shal be name. ly fuch a one as thall turne the dilobevient to the milbome of the Juft. For hee farth. (And the diobediente to the Wildome of the Iuft men) That is to fav. that the bubelieueing might be connerted buto the Fayth. For the Breeke moorde aneither . Conifieth. vilobevient, obifinat, peruerle, following the corruption a force of their wic. ked mynde, not admitting wholelome countable. C. The which is therefore to bee noted, leaff wee bee foolifbly intangeled with the mycken, by the falle Dietence of concorde.

Because the name of veace is bery plaulible and acceptable, fo often as \$ fame is named in the Scripture, the Papills areedily take holde of & fame to make be hated : as though that wee which noe about to bring the Morloe from Defection buto Chriffe, mere the. authors of discorde. But by this Texte their folly is very well condemded, in that the Angel befining the way of the Truthand true and lawfull convertion, maketh & Wyldome wilbome of the righteous, the flay and is the bond bonde of peace. Curffed therefore is p of peace. Peace and buity by which men acree

together without God.

And there is no doubt but that by & Milhome of the righteoule, Farth is binderstoode, even as on the contrarpe parte the disobedient are called bubeleuers. So that this is a notable appellation

pellation of Faith, by which we learne that we doe then attayne to true righteoulnes when me obar the woode of the Low. The Morloe also hach his Mploome, but the same is perucrie, pernicious and bayne. Therefore let bs knowe that men are fo to bee linked together in buty, that the same ought not to be a breache of b concorde which

they ought to have with God. (To make ready a perfect People for the Lord) C. This sentence agreeeth with that parce where it is lapo p Iohn hould be & forerunner of Christe to prepare the way before him: for the enve of his preaching was to make the People attentive to the Doctryne of Chrifte. R. This feemeth to bee boyrowed from the Prophetes Elay and Malachias. For thele Prophetes Did prophetie that Iohn should prepare the way before the Mellias: the which the Angell here calleth, the makinge reaby of a perfect people for & Lord. And they thinke that Iohn herein prepared the way of the Lord, in that he preached repentance, and brought the people buto the knowledge of their fynnes, whereby they might be ready & meete to receive Christe by fayth, by whom alone men haue righteoulucffe, remiftion of their times, and everlaftinge lyfe. The which ought specially to be noted. For no man is more apt a meete to recepue Christe and to attapne faluation, than hee which acknowledgeth his finnes. Meyther hath he any veffer of Chapite, which is not troubled in himselfe with the feeling of his sinnes. Motwithstanding the more simple on derstanding of this texte is to interpret it concerninge that Testimony which Iohn gaue bnto Chriffe: that to prepare the wap of the Lorde, and to prepare a meete people for the Lord, and to gene testimony buto Christ, may be all one : by which Teftintony men are muited & prepared to receive Christe, and to beleue in Chaifte. For Iohn was prompled in the Scripture & to aceue testimony unto I E S V S that hee was Chriffe. There was (farth the Cuan- John, 1.6. geliff) a man fente from Bod, whole name was John. The fame came to beare witneffe of the Lycht, that euery one might beleue through him.

And John himselfe lapth, That hee thould be declared to Ifraell, theretoze Tohn 1.31 am I come bautising with Water. 18. And Zacharias fayd to the Angel, By what token shall I know this: For I amolde, and my wife well stricken in yeares. (By what token thall I know this) C. Row followeth the boubtrnce of Jacharias, and the punishment which the Lord lared bygon hom for his infiberity. Dee had praped to have a Some geven him, and nowe when the fame is prompled, as one for getting his request and farth, he doub. teth. Dowbeit, if thou way thefe mores according to the outwarde thewe, they feeme plainly to agree with the words of Abraham and of Mary the Clirgin. For when Abraham hearde the 1910. Gen. 15.8. mife of the Lande of Canaan: Howe (fapth he) may I know that I shal poifelle it? Mary allo, when it was tolde her of her sonne Chapte, farth, How thall this be feeing I know not a man. C. With then is the Lorde fo greatly Obiection offended with the answere of Jacharis as. De obiecteth his olde age. So bid Abraham, whole fayth is to highly co. mended of the Apostell Paule that he Rom.4.19 fayth that he had no respect to his bo: op which was deade, nepther pet the Deaduelle of Sarais Wombe, but limply Caped hym felfe byon the truth and power of God. Zachartas demandeth how and by what argument he may be affuren . Gedeon required a bouble ludg.4.17

ligne

figne in like maner and was not reviehended. Dow commeth it to palle then that God both lo leuerely correcte 3a. charias as quiltye of a most havnouse offence 's

We confesse verely that if we have Anfrere. refpect buto the words onely, that eyther they unned all alyke, or els Jacharias had committed no offence at all. But feeing we muft Judge of b words and beedes of men accordying to the affection of the Deart, wee muft rather ffand bnto Gods Judgemet, to whom the fecrets of the heart are knowen. The Lord no doubte fame some worle matter in Zacharias, than his wordes Ceme to importe : and therefore be reprepended him because by diffrust bee rejected the grace prompled buto him. It is not our parte to teach God what be thall doe, but to geue him leauc to pumplh that in one whych he forgeneth in another. But it both ealely appere that there is areat bufference between the cause of 3acharias, and the cause of Abraham, Gedeon, or Mary. The which difference can not be vercevued in the wooders. Therefore wee muffe leave the knowledge buto God, whole Ge. 17.17. Cyes boe pearce euen to the bottome Ge. 18,10 of the heart. So God put a bifference betwene the laughter of Abraham and the laughing of Sara, when as notwith. flanding in outward thewe the one differed not from the other. But praule of diffrust in Jacharias was, for that hee standing byon the order of nature, attributed leffe buto the vower of God than became hym. For they do to ffrict ly and wickedly Judge of the workes of God, which thinke that hee will doe no more, that is lyke by nature to come to paffe as though hys power were epther lubicet to our fence, or thut a included in earthly meanes. But it is moper buto farth to believe much

moze, than Carnall realon telleth bs Farithbe may be bone. Therefore when we boe leeuch not affuredly fap our felues bpon the more the morbe of God, wee are conbemmed of is feene b infidellity: because fayth cannot stand carnal rewythout affurance: and where boubt- fon. ing is there is incredulity. Wie oughe of this only to reason with our felues, whether & Lorde bath froken it or no: that wee thoulde examine the truth of hps words:(for that were druelish impiety) but only to the ende that when it is manyfest that & Lozd bath fooken we might in nothing boubt. Butif 34. charias had doubted of the Revelation from whence it came, it had bene no liane of bubeliefe. C. But he doubted not whether it were the boyce of God pea or no, but leaning to much buto p Worlde, an overthwarte boubt crept into his minde, whether that which be bad heard should come to valle. And herein be did no final infury onto God. because it was as much as if hee had disputed with him felfe, whether God were to be couted true, whom he was fure had woken. Dowbeit wee mufte know that Zacharias was so unbelines inge, that hee fwarucy quite from the Fauth. For there is a generall fauth whyth taketh holde of the promple of

eternall fauation, and of the tellimonp of free Adoption. And as after that

God hath once recepued be into his fauoure, be both make many special voo-

miles buto bs. as that he wil feede bs. Delyuer be from perille, befend our in.

nocency, and preferue our lyfe: fo there

is allo a certayne speciall fayth which

agreeth to enery one of thele Promps les. Therefore some tyme it commeth.

to valle that one trulling in God con-

cerning Remission of linnes, and his faluation, thall in fome parte boubte. For eyther hee thall doubt to much in

much

the perill of beath, or cis will be ouer.

inuch carefull for daily foode, epther will be to doubtful in his Counsayles. Such was the incredulity of Jacharias, because he holding fast the roote of foundation of fayth, doubted onely in one parte, as, whether GDD would geue him a Some. Alberefore let us know that they doe not quite fall away from the Fayth, who in some particuler Businesse are troubled with their owne instructe, and that faith both not quite fall from the roote, so often as boughes thereof are shaken with the winder.

hes

Tea

Doreover it may be that he purpole of Jacharias was nothing leffe than to bring the fayth and truth of the veuine promple into question: but being perfemated after a loste that God is true, was secretly drawen by the malice and crafte of he vill into a wicked distinction. Atherefore we ought to bee the more disligent in watching and taking heed. For which of ws shall be without daunger of Sathans shares, when we see that a man of such rare vertue and holynesse, fell into the same?

19. And the Angell answered & said vnto him, I am Gabriell that stand in the presence of God, and am sente to speake vnto thee, and to shewe thee these glad tydings.

(And the Angell aunswered)
The Angell dringeth Jacharias from
the consideration of his age and of his
wyfes age, to the cogitation by whom
and from whom these thynges were
tolde, he sayth, (I am Gabriell) By
which wordes also the Angell geneth
him to understande that he did not discredit him but God, from whom tee
was sent, ton whose message he came:
and thus hee blameth Jacharias because he is commelious agayns God.
B. As if he should say, why bost thou
consider thyne and thy Wingsage;

Collder rather who I am which bring this troings buto thee, & from whom I am fent. And before he pronounceth the vunishment, he sheweth how areat ly Zacharias had linned. Hee fayth not that he is a man, or a Spyrite coming of his owne accorde, but fint by the comaundement of God; and that there= fore he did iniury buto Gos because he believed not his mestage. For DDD will not only be heard in his owne perfon, but by his Mynifers allo: and he will have so areat reverence asuen bu to his worde, that he will have & fame recepued of energe one to whom it is brought. C. To the which effect pertayneth this sentence of Chapite: Hee Luk. 10.16 which heareth you, heareth mee, and hee vvhych deipyfeth you deipyfeth mee. for although the preachinge of the Golpell is not brought to vs from Deauen by Angells: yet not with fanding because God and Chapst o prince of Angells, bath declared by to many Appacles that the fame is come from him, and hath preached the fame with his owne mouth, that he might Elfabliffe the same for ever, p same ought to have no leffe Paietly, than if it had all the Angells of Deauen openly cry= ing and gening testimony buto h same. Peathe Apostell beinge not contente when hee had made the Golpell preathed by men equall with & Law which was greuen by Angells, bypageth an Argument from the leffe to the more,

Eapinge,
Hee that despiseth Mosses law dieth wythout mercy, vnder two or He. 10-28 three Wytnesses: Of how much so He. 12-25, rer punyshment suppose yee shall he bee vvorthye, which treadeth vnder foote the Sonne of God?

Therefore the Patetly of Tod is to Obediece be worthipped which appeared in his excellent Moorde. Wherefore let us learne to frensee.

Do.

geue

geue the obedience of farth bnto Gob. 1. Reg 15 which he efteemeth more then all facti. fices and burnt offerings.

> C. This worde Gabriell is almuch to lay as Strength, or the fortitube & dominion of God. And this name was neuen to the Angell for our fake, that we might learne to geue nothing 120= per buto Angels feeing b whatfoeuer power is in them is of God. For Ancels have fuch names acue bnto the. that wee might knowe b they have no power which is not of God, but boe rule under the name of God, ball map be neuen buto Gob.

Obiedir n

But it may be demaunded if some of them be not greater then otherfome. If fo be we would curioufly france bp. on this popute, it is to bee feared leaft wee fall into that perill, which Paule Col. 2.18 fauth happened bato thent, which are rogantly disputed of matters buknow: en. Me ought to thinke and fpeake of thele loberly. Concerning Angels we Math.4.6. haue fpoken in our expolition of Ma-Mat. 18.10, thew. This is the fame Gabriell of

Dani. 8. 16 whom mencion is made in Daniell. Dan e. 11. Co ftand before Bod in this place ficeniffeth to ferue p Lozd, and to be preft and ready to doe his will. As if & Annell should lay, that hee is no mortall man, but a heavenly fpirite: and that he came not without caule, but as the Mynister of God he had done his duetp. Whereupon it followeth that God the author of promple, was greatly contemned and offended in the verson of his myniller. In the same Sence Chailte layth that the Angells doe beholoc the face of his Deauenly father. Reade the 18. of Mathew, the 10. bert. (And to thew thee thefe glad tidings) This worde alad tydinas maketh the faite of Zacharias more hapnouse, be. caule bee was buthankefuil buto God, who prompled him a thing lo Jopful &

fo areatly to be wifhen for.

20. And behold thou shalt be dumb. and not bee able to speake vntill the day that these thinges be performed: because thou belevedst not my words which shalbe fulfilled in their season. (And beholde thou shalt be dumbe) C. The Lord chaftifeth Jacharias to an eafie punifbment. Dee had fpoken rathly after a blafphemoufe maner fetting his Age against God. Because therefore his tongue berein had offenbed, the same suffered the punishment. Sothat it was meete that Jacharias thould be plaqued with this kynde of punishment, p being bumbe he might looke for the fulfilling of the promple, the which when he ought to have heard with filence, be brake of as it were by his murmuration. Fayth bath his fie Faithle lence, that it may greue eare buto the a time in worde of God: it bath allo his time to heare, a Speake, that it may answere, Amen. a time to

According to this place, I wyll fay speake vnto them, Yee are my people, and they shall say vnto me, Thou art our God. But because Jacharias habbe rathly spoken against the worde of the Lord, this grace is not graunced buto hint, that he thould by a by burft forth into thanks gening, but the ble of bis tongue is taken from bim for a tyme, which had bene to laupshe and rashe. For what injury did Zacharias buto God in doubting of his power : Contrarywife what areat along did Abraham neue bnto God when be beleued that he coulde fulfill that which he had prompled?

A. For the fame cause as that holy Father of the Faythfull, was prayled for his notable farth, euen fo 3achari= as is revioued of God for his incredulity. C. Who notwythstanding of his clemency mitigated hus punishment, Capinge, (Vntill the day that these

things

Ro. 4.24

0

things bee performed) C. 3acha. rias for boubting beferued to be beprined of the promiffe. For he had made himself butworthy of solgreat a benefit: pet notwothstandinge God taketh not that away from him which he had prompled. Allo at p ende often monethes hee tooke from him that great plague wherewith he had Arreken him: with the lyke fauoure and mercy bee dayly banoleth bs.

For it is necessary that the truth of God thouse after a forte breake forth with violence, that the course of the fame may continew Hill towarde bs. This is the meaninge of the Aungell, when bee acculing the unbeliefe of 3acharias, both notwiffanding pronouce that p same shalbe fulfilled which 3a= charias both not believe. So that 3acharias is not a litle caled and comforted, when bee heareth that the fayth & truth of God is nothing deminished by his falt, but hath fill p preheminence. For it cometh some time to palle that the Lord both gene that some tyme to the unbeleuing which hee hath promyled unto them although they withstand the same. Df & which matter we have a worthy Example in King Achaz: who when hee had rejected the prompled faluation, was not with standing belyuered from his Enemics. But the fame turned to platuation of his elect people without his lafegarde.

A. So Paule wighteth of the Infidelity of the Tewes, But if some of them did not beleue, shall their vnbeliefe make & truth of God of none effecte ? God forbid.

om.3 3

C. But Zacharias cafe was otherwife, whom the Lord to pardoned, y withal he corrected his want of faith. Wherefore let be in this place note diligently both the great goodnelle of our Cod, and the certagnty of his worde.

21. And the People wayted for Zacharias, and marueiled that he taried so longe in the Temple.

C. Now the Tuangelift Luke flew. eth that the People was a witnesse of this vilion. Jacharias tarped longer in the Temple than his accustomed mas ner was : hereuvon arew a suspicion that some buwanted thing had happened buto him: (In the Temple) A. Dere and in the berfe following by the name of Temple he understandeth the boly place, being but a parte of v tem. ple. C.Where was the Aulter of perfume. From bence, when the Priefis had done their feruice they were wont to come into the Parte of the Temple where they did bleffe the prople.

22. And when he came out he could not speake vnto them : and they perceyued that he had feene a Vision in the Temple. For hee beckened vnto them, and remayned speachlesse.

C. Zacharias being come out of the Poly place, declared hym felfe by his Testure and by signes to be dumbe. It is also very likely that there were fignes of feare to be feene in his Countenance. Perebythep gather that God had appeared buto him: There appeas red filcome or never any visions : but the People remembred that their forefathers in olderine had feene many visions. Wherefore they doe not with= out cause thus Inoge by manifeltingnes. For it came not to palle by man b bee thould be fodaynly bumbe without any diffeale, and after his longer taris ance then bee was wonte, to come out of the Temple amazed and a fearde. So that God by certagne Wiracles kept the people as yet in the obedience of his worde: as by that cocerning the Poole, the Mater whereof was ffy: John, 1.2. red by & Angell. But Prophets were very geason: for the Lords will was

to beviue the veovle of them that they might i more earneltly belier Chrifte. For the People were all most befverate, because they wer ownelled with cruell bondage, and their religion was wonderfully corrupted, as wee have lavoe. The which mastolde by & 1920phet fayinge, Remember the Lawe of my fernaunt Moyfes &c. And why is 't he the weth the reason : Beholde I Mala 4 4, fend you my feruaunt Elias &c. Dee meaneth therefore that o people shalbe fuovled for a time of their 1920phtes,

> er wayte for the comma of Christe. Therefore the people confectured not that Zacharias had feene a Willon, be. cause the same happened oftentymes, but becaule fignes appeared in bim, & because hee taried longer in the Cem-

> that they might with the greater Defi-

ple than hee was wonte.

23. And it came to passe, that assone as the dayes of his office were out he departed into his owne house.

A. Dereby it appeareth o the Priefts abstance from their boules, when they executed their Dffpces as their turnecame, to the ende they might bee wholly addicted to b worthip of God. And to this entethere were Sollers, or Chambers adiopned to & Temple. Dowbeit we poe not reade that o Lord comaunded this at any time. Checo-Leui.10.9 maunded this at amy time. The commaundement of the Lawe was other fhould abstance from wone fro frong Dzinke, and from carnall Copulation when their turne came to Doferuice.

> But it is likely b many Proctes bid not fo reverently Discharge their buty, neyther kepte that commaundement, whereupon it came to paffe b they had their abroinge places in the Cemple, leaft they might be moned wi the intiling allurements of their woules. Dere toon, when the Temple was builded

there were certain loverings or Prieffs Chambers erected, which Solomon provided for the easemet of & Brieffs. that they might be helps buto the Lam of God, to the pure discharging of the facred worthin. C. Moreover feeinge the order of their life was to be chaunmed, it was profitable for them not to Devart from the Temple that the bery light of the place might move them to imbrace that purity which the Lorde had prescribed. It was profitable also to have all matter of fufferance and in-Dulgence cut of, to the ende they might baue the more leafure to bo their dues ty. The Papittes at this day by this vietence, befende their cruell Law co. cerning finalenelle of Lyfe.

For thus they reason, Seeinge the Ditells in olde tyme were commaunbed to abstance from their Whues, at what tyme they attended byon the feruice of God : there is good caule why pervetual continencie fould be regut. red of the Prieftes now, who facrifice not by turne but enery pap: specially feeinge the bignity of b worthin is tar more excellent than buder the Lawe.

But they should also shewe buto bs why they abstance not from Myne & Arongedipnke. For it is not meete to make a severation of those commaun. Dementes which God bath eniopned b the one balfe may be observed and the other neglected. The lying with their Wholes is not fo ftraptely forbydben as the diviking of Alpine.

If so bee the Bove buder the Bretence of the Lawe inforneth finglenes of Lyfe buto his Shauelinges, why noth hee aceue them lyberty to bypnke More, which with the like playne Ezei44. moredes is forbydoen to the Prieties

of oldetyme.

Wea, according to this reason all p facrificeing of Paffe Prieftes mut be thut by

thut by in Some Church Chambers, there to leave their lynes without the company of Momen and Beonle.

Thus wee enibently fee that they Doe wyckedly metende & Lam of God. from the which they wholy swarue. Jaotwith fanding & full folution fran-Deth boon the Difference of the Lam &

the Gofpell.

The high Priefte foode in the mefence of God to offer Sacrifice for the finnes of the people, that bee might be as it were a Dediator betwene God & man. It became him to whom this office was committed to have Comewhat whereby bee might be exempted from the common order of men, and mighte bee knowne to bee a figure of the true Dediator. En this ende belonged the boip Barmentes, and the anountinge. "At this day wee have no fuch thing in the publique Minusters and Pastors of the Church.

Tae speake of those Appnisters which Chaiffe ordanneth to feede his flocke, and not of those whom the Pope maketh rather Butchers, then Sacrificers, to offer by Christe. Wherefore let us gene heede unto the mynde of the holy Ghalte, which pronouceth Medlocke to bee honorable amonge

all men.

24. And after those dayes his Wyfe Elizabeth conceyued: and hyd her felfe fiue monethes, fayinge,

Gods pro miles are certaine.

(And after thefe dayes) R. Beholo beere the fruite and power of p worde of GDD. A monderfull Some was promifed to Jacharias by the worde of God : the which promise although 3acharias in the beginning received not by Fayth, per notwithstandinge the Low is lo faithfull and Jult, that hee fulfilleth that which he bath promps led, and bringeth to paffe that y worte

of Jacharias, although Shee were as well by Mature as by Dive age unmeete to conceine, conceineth her promised Son. (And hyd her selfe fine monethes) C. This feemeth bery ablurve, as though the were athanied of Gods bleffinge. Some thinke that the matter being as pet boubtfull, the durft not come forth abroade, leaft the thould be a jeffing flocke, if to bee that ovinion thould be fruffrate which thee bab conceived. But wee muft rather Judge that the was to vertinaded of & promife made, that thee feared not the fulfilling of the fame. For when thee fame the great planue layed upon her Dufbande for the rathe and bnaduifed weache of his conque, did thee Will remapne boubtfuil likewife for the space

of fine monethes together &

Also her Mondes playnely shewe that her Hope was not suspended or doubtfull. For when thee lapth, I hus hath the Lorde delte wyth mee, thee both playnely and boldely pronounce, that his grace was knowen unto her. And there might bee two causes why thee hid ber felfe : Che firft was, leaft the might make the wonderfull worke of God to bee talked of amonge men. before & fame was enibent : according to the common maner of the Toolo, which mas ever moonte to talke, and prate rashly and unreverently of the workes of Goo. The other was, that when men thould favenly perceive her to bee areat with Chylbe, they might bee flyreo by the moze to prayle God. For those Woorkes of GDD which thewe them felues by litle and litle, are often tymes when they are finished, litle, or nothinge of vs regarded.

Elizabeth therefore dio not hide her felfe for her owne cause so much as for the respecte which whee had unto o:

thers.

25. Thus hath the Lorde delte with mee in the dayes wherein he looked on mee to take from mee my rebuke amonge men.

(Thus hath the Lord delt with me)

C. This is a thanks gening, whereby Shee attrobuteth all thinges buto God the author of b worke. It is like. Ip that her hulband had enformed her by writing of the fame which the Lord had monwed: for the which cause the more affuredly & with a more cheeres full mynde, thee pronouceth God to be the author of this benefite, as appear. eth by these words allo, (In the dayes wherein he looked on mee) for the noteth this to bee the cause of ber barrennelle, for that the Lorde at o time had turned amay his fauour from her. A. for by these morbes (loked ypon mee) fhee noatcth that grace and benefice which had happened buto ber of ber varte undelerued: The contrarve whereof is turnbe fro, and to looke a. nether way.

Pfa.138.6

Dereupon the Prophet David faith, Hee looketh upon the humble, as for the proud he beholdeth them a far of. to that is to fay, bee bath compaffion byon the lowly, but bypon the proude not fo. And it both not much biffer fro the worde (Mercy): fauinge that to beholde fignifiech the Jeffure of him b bath compation: and mercy is the af. fection of Gods good will toward be. Elyzabeth therefore accounteth it for a linguler benefite of God that thee is great with Childe. And not without caufe. C. For the Scripture maketh Speciall mencion of this among frempotall bleffings of God, that God ceneth buto be the Fruite of our Boby. And not in bapne. For if fo be the fertill:ty and increase of brute beaftes be bis bieffinge, looke howe much moze excellent is the increase of mankinde,

to much the more account ourth we to make of plame, And this is no meane or finall honor, that feeing Bod is and ought to bee accounted our onely father, bee admitteth the fonnes of men Children to be partakers with bim of this name are the Titee muft hold fast therefore this bocs bleffing of trine, that Chilozen are finberitance God. that commeth of the Lord, and & fruite Pla. 17.3 of the Monthe bis remarde. But Elyzabeth had a farther refrect because the being barren and an olde Moman. had by a finguler myracle contrarp to custome and the order of nature concepuet. (To take from mee my re- Barrenbuke) Barrennelle was not without nelle vest cause alwayes a revioch, seeing b blef counted a fing of the wombe is reckoned among reproch a the special testimonies of Boos love. mong the Some thinke that this was a freciall IEWES, thing most acceptable to this auncient people: because Chapite was to come of b feede of Abraham. But this only belongeth buto & Trybe of Iuda. The Judgement of others is much better which affirme & the multiplicatio of & holy people was molperouse and have py : euen as it was laybe to Abraham, Gen. 13 16, Thy feede shal be as the fande by the feas fide and as the starres of Heaven.

Moreover the universall bleatings (which is extended to all mankinde) a the promile made to Abraham, which Opecially belongeth buto the Church of God, ought to be Jorned together. Therefore they which want Chailoze, feeme to be berived of that grace and benediction, which was spoken of by \$ Parophets, sayinge, God shallblesse Plans. thy Wombe. Alfo, Thy Wyfe shalbee as the fruitefull Vyne vppon the Walles of thy House.

On the cotrary parte God curfleth when either he geneth not or taketh a: way the fruit of our bodies. Motwith. standing this is but a temporalicurse.

Let therefore all Barents learne to be thankefull bnto Goo for the Chylozen which they have received: and let them which are without fruit, in this pointe learne to humble themselves.

(Amongemen) Elizabeth reftrais ned this reproch buto men, because it is a temporall vunifbment, for & which we look nothinge in the kingbome of beauen.

ic

7.3

125

Therefore the goody man which is without fruite, ought thus to confider and way with him felfe, that Goo will not make him partaker of this honoz for some Just cause. It is the tytle of God to be a father as we have lave already: in that therefore men are called Fathers, it is because God bouchfafeth to gene buto them this name of honoz. Therefore this curffe is not a ligne of rejection, but it is an erubition to bumility. R. Let bs learne here by \$ erample of Elizabeth to afcribe that which wee have recepued of God, not to our owne nomer, but to his deuvne grace, leaft we be to proude, but be rather brought to bumility.

26. And in the fixte moneth the Angell Grabriell was fent of God vnto a City of Galile named Nazareth.

(In the fixt moneth) A. That is to fay, after that Elizabeth had concepued. The Guangeliff Luke viligently noteth the time. For the Angell sayde afterwarde to the Clirgin, Also beholde thy Cofine Elizabeth hath conceyued a Senne in her olde age: and this is her fixt moneth which was cal led barren.

Mee hearde even now also that Elizabeth, after her conception his her felfe for & space of five moneths. Therfore in the lirt moneth, bnver & raigne of Herode, in the 32. yeare of his rap: and thele thinger followings came to patte. By which we gather that Iohn the Baptiff was elber then the Lorde Chrife by certapne Monethes.

(Vnto a City of Galile named Naza. ret) C. Wonberfull is the ordering of Gods countaple, and farre differing from the common Audaement of men. in that God would have a more noble beginninge of Generation in the forerumer Iohn the Bapriff then in his owne forme. The prophetie concerning Iohn was mthe Cemple : but Chaife Chriffe is is promifed to & Mirgin in an obicure promifed place of Iudea, and the lapt prophetie to the Virremapned buryed in the bosome of the Mirginonely. But this fame ought to be fulfilled ene from 6 byzth of Chaift, That God hath faued the Faythfull LCord, 25 through fooligneffe. But be fo laved by the Creafure of this Pyffery with the Citrain, that at & laste in due time it was knowen to all the godly. Wee confesse that this kinde of custody was berp contemptible, but pet not with fa-Dinge fuch as ferued ercellently well both to the allowing of the humillity of faith, and also to the beating downe of the prope of the wicked. And let bs learne modeffly to fubmit our felues bnto God, pea although reason bo not Arapte way appeare unto bs: and let bs not bee ashamed to have her our Schoolemailtres which caried Chaift in her Mombe, the everlation Mile-Dome of Bob.

Wee ought berely to take heede of nothing moze than leaft wee by prond cotempt deprine our felues of h knows ledge of the incomparable mystery, \$ which God woulde have revealed to Babes & fuch as are apt to be taught. A. Finally Nazareth mas a little town of smale reputation, the which hee chole which came to teach men humility. Df the which we have fpoken in b ficond Chapt. of Math. berf. 23.

27. To a Virgin spoused to a man, whole

whose name was Ioseph of the house of Dauid: and the Virgins name was Mary. (To a Vyrgin spouled to a man) E. De betrotheb to a man. Both are allowed of good Authors. The Greeke participle which the C. nangelift vieth bere, lignifieth that & Uirgin was then promifed to a bul band : but not deuen buto bim to bee his Whee. For it was very bluall a. monac the Tewes, for the Parents to keepe their Chylpsen for a tyme at home after that they handfasted them to their bulpandes that should bee : o. therwise the Lame which is excant co. cerning the corruptions of the men betroathed had ben superfluous a baine. For thus it is written by Moles, If.a Deu 22.23 Mayde bee betroathed vnto an Huf-

Mayde bee betroathed vnto an Hufband, & a man finde her in the town

and lye with her &c.

And this feemeth to be peaufe why GDD chole a Airgin elpouled to a man, being the very fame which we alteadged before, namely that so the humility of Faith might be appround, the Prive of the wicked therewithall beaten bowne.

C. Origus imagination is bery corrupt, when he faith o the Lord vio this that bee might bive from Sathan the faluation which hee prepared to geue bnto men. Therefore & bale of Matris mony was drawen before the Eyes of the Morlos, that the godly at the last might know him to bee the Sonne of Goo, whom the common fort beleued to be the sonne of Ioseph. Wherefore Chailte came not forth so beuopde of glopp, but that his heavenly father beclared from the beginning the glosp of the beninity which was in him. Hoz the Angels tolde that a fautour was borne, but their Hopces beinge onely bearde of the Speepheardes founded

not farre.

One myracle might have ben much spoken of which the Magi published in diverse partes, which came from the Gast, how that a starre appeared voto them witnessings byth of a great King: Vet notwithtandinge wee see how God kept his Sonne as it were in secret until the full time came in buhich hee should be made manifest unto the whole Worlde.

(Whole name was Iofeph) A. All thele thinges make to the certainty of the history. (Of the houle of Dauid) The Eugelist Luke faith afterward.

Because Ioseph was of the House

and Linage of David.

Df the which the Euangelist Luke therefore maketh mencion, because & kinreds of men were wante to be fooken of with their names. Df b which thing we will speake more in another place. E. Therefore this Uirgin was betroathed to a man bery bale accords inge to the estimation and Judgment of the worlde, but bery acceptable buto God for the vertues of the mynde: by arte bce was a Carpenter, his Mame mas Ioleph, comminge of the forke & Longre of David: From the which Stocke allo his Spoule hao ber Df. furinge: leafte that Prophette thoulde not be fulfilled, which prompled that \$ Mellias hould come of the course and focke of David the king. For it was meete that the man & the allpfe should bee of one Tribe, as you may fee in the first of Mathew, verse 16: that loseple

28. And the Angell went in vnto her and fayd, Hayle thou that art freely beloued the Lord is with the bleffed art thou amonge Women.

(And the Angell went in) A. Nom the Peffenger sente of God executeth his office. (And sayd Haile) E. The Greeke woode Kaige, for the which

wec hauc

Luk. 2

phi

mee haue, Haile, bere, may be engly: thed, God freede; Be of good cheere: (Thou partgratiouse) C. Because this mellace which the Angell was to reporte was bery frauce, and almost increvible, the Angell beginneth with the commedation of the grace of God. And leeing our myndes accordinge to the finale cavalrity of our bubertlands ingare not able to comprehend the crreedinge greatneffe of the woorkes of God, this is a notable remedy, if wee lift by the fame to meditate and confi-Der the infimmelle of his grace. Secinge therefore the gate of Fayth is the feeling of the goodnes of God, the Anwell both bery well observe this order, that in causing the Citain to muse of the grace of God, bee might bring ber to the conceineing of the incomprehe-Able. For the greeke participle Kexa-PITOMHUE which Luke bleth, ernzels feth the free fauoure of Gob : as map more eutbently appeare by that place of Paule, where bee fpeakinge of our reconcilliation, fayth, God in his welbeloved Sonne, Exucitorep, that is, hath receited us into grace & fauoure, which were before Enemies. E. for bee may bee beere buto be or beloued, who bath comended himfelfe buto bs by his outifulinefferbut no man can be called Kexageramevos, but hee whom we love of fauoure freely. Therefore the Angell goings about to theme the moft excellent benefite of Cobs good. neffe towards men, and now ready to bee offeren to the Worlde, fo faluted Mary that bee put ber in comforte to looke for some notable and topefull thinge.

phe. 1.6.

(The Lord is wyth thee) This is an explication and proofe of that which the Angell land before in callings her gratious. For hee which bath gotten

with him, who loueth him, and petereth his benefits byon him. C. Therefore the third parte is abbed, (Blefled arte thou amonge Women) for bee putteth the bleffinge as the effecte and proofe of Gods fauour. For praise is not ment hereby but rather felicity.

Do the Apostell Paule first witheth Rom. 1.7. grace, and then peace (that is to fay al maner of goodne ffc) geneing us to bus berftand that wee are then bleffet and ryche, when wee are loued of God the author of all goodnesse. Therefore if to bee the felicicy, righteoufnes, and lyfe of Mary came from the free loue of God, and if fo bee all her ber ues a excellency was firee and meere libes rality of Ged, they doe toto wickedly, which teache us to crave that of her which thee her felfe bath recepued and thall receive with be from another. Alfo to exoffe is the Imorance of the Papiffs, which turne this falutacion as it were by Dagicall exoretime, into a Prayer : pea and they have brace the fame to farre, that none of their Preachers may crave the grace of the Onirite before their Sermen, but by their AVE MARIA. In the which AVE there is nothinge contained but a falu. MARIA tacion : and what fooliffines is that to a Popula falute one which is abfint.

29. And when the tawe him, the was troubled at his faying: and cast in her minde what maner of falutacion that flould bee.

(And when thee fawe him thee was troubled) C. The Euangelist Luke fapth not that the dirgin was troublev at the lighte of the Angell, but at his favinge. With then doth he make mencion of his light': This feemeth to be the cause, for that Mary knowinge that there was some heavenly glozy in the Angell concepued a subben feare of the reverence of God. Therefore thee

grace and fauour with God bath God

was troubled because thee percepted that thee was saluted not of a mortail man, but of the Angell of God.

Fonce and Childishe then is their opinion which thinks that Shee was troubled because shee feared least they were some enviscinge wordes of a Louer to some evell. But there is no boubt but that a maiety and glozy shined in the Face of the Angell, in such things, but mighte rather knows him to bee sent.

C. Moreover Luke both not lap that Se bee was fo troubled that thee crped out, but both rather erpreffe the fiane of an attentine monde, and well adupfeb, as appeareth by this. (And catt in her minde what maner) That is to fap, whereto this falutacion tended, and what the meaning of it was: after the which confideration fhee perceived that & Angell was not fent for naught. BV. Shee bnoerstoode that it was a finguler, and special falutacion, contapninge fome mifterp in it : but what it hould be thee coulde not tell. C. By this example wee are taught, first that the woorkes of God are not rathly to bee bnderftoode : lecondly, that they ought so to be waved of bs, that wee haue firft Religion and feare.

Feare not Mary; for thou haft found

grace with God.

(Feare not Mary) BV. Although p thirgin auniwered neuer a woode to the Angell, pet neuerthelesse hee percepted by her countenance and behausour that shee was after a softe asearde. Therefore out of hand hee openeth but o her at the full the salutation, which was a remedy soft her seares and therewithall briefly and eractly vectored from and ende of his message.

And first hee laith, Feare not Marry, All those thinges which thousears est are in safety, and to the ende thou mapest playnely understand I will expounde but o thee the reason of my lastutation, and why I come to thee a messenger from God.

C. In that the Angell willeth ber to lay alibe feare, let be alway have in minde the imbecillity of our fielbe, the which cannot but feare fo often as the Icalt fparke of Gobs glopp appeareth. For we may not thinke that & prelence of Bod is without effect when wee ferioufly conceine of the fame. Chere. fore freinge all men are fubiect to bis Fearet Judgement, of feare commeth trems eth of the blinge, butill the Father theme home infirmity felfe. The holy Wirgin fame fuch a of the ke great heape of wickennelle in ber Mation, that thee had Juft caufe to feare great bengeance. Wherefore the Andell to take away feare, pronounceth bim felfe to be the Bellenger of an incomparable benefite , fayinge, (For thou hast founde Grace wyth God. Z. This is a confirmation of p which hee fand before, Hayle thou that arte

The like kinde of speach wee have in Moyfes, Thou haft founde fauour Exo.33.1 in my fight. Alfo, And now I praye thee if I have founde favoure in thy Exo. 33.11 fight. &c. Agaphe, Because thou halte founde grace in my fight. The lewes by this maner of freach beclare that God is the cause and well springe of grace, and powreth his Grace into bs freely withour our merite, and that hee bestoweth his benefits bypon vs of his mere liberality and goodnelle: For hee is not lapo to finde grace which feeketh the fame, but he to whom & fame is offered without leeking.

freely beloued.

Z. Thus wee reade, that Noe found fauour in the fight of the Logoe: The

mhick:

which is as much as if the Scripture had layd, God had compassion bypon Noe, hee loved Noe, and bicsed him. Therefore Mary founde sawour wyth the Lord, (that is to lay) the Lorde of his goodnesse, and ready good will had compassion on her, powed his grace and systes into her, loved her, and opdayned her to great honor.

31. For beholde thou shalt conceyue in thy Wombe, and beare a Sonn e : and shalt call his name lefus.

(For beholde thou shalt conceyue) R. Row the Angell heweth the caule of his ambaffage. C And bee confirmeti his wordes first of all by the prephelie of Elay : and afterwarde by other places of the Prophets, to thenbe they mighte the better finke into the minde of the Clirgin. For fuch 1920phelies were very well known among the godly. Powbeit herewithall wee timite note that the Aungell dio not speake privately onely in the Care of the Uirgin: but that hee brought the Golpell, which thortly after was to be preached throughout the whole world. Wherefore it came not to paffe without the countagle of God, that the confent and acreemente amonge the olde Prophets was to plainely expressed, and the prefent mellage concerninge b reuealinge of Chil

A. The Prophet Efay fayth, Beat. 1.23. which Mathew tourneth thus, Beholde, a Virgin shall be with childe.
And Luke, Thou shalt cocciue in thy
Wombe, and beare a sonneithe which
are all one in signification.

C. Allo this worde Concepue) is fufficient to cofute both the Perelie of Marcion, and Manichaus. For hereby we may gather that Mary brought not forth a Phantafticall body, but the

bery same which thee first concepued in her Mombe. (And thou shale call his name lesus) The reason of this name is greenen in Mathew, namely, Because he shall save his people from their sames.

32. Hee shalbe great, and shalbe called the sonne of the Hyghest, and the Lorde God shall geene vnto him the Seate of his Father Dauid.

(Hee shalbe great) BV. The Aunael very viligently theweth how areat and who this lefus shalbe, speakinge of the glory and eternity of his King-Dome. Dee both not beclare his whole office, hee counteth it fufficient to Declare him to bee the Mellias and plomiled Redemer in the Lawe and Pacpheths. De layth that he Ga'be great. C. The which also the Angel had spoken concerning John the Baptist in b 15. berle going before: whom not withfanding his purpole was not to make equall with Chriffe . But Iolathe Baptiff in bis begree was great : but the greatnes of Christ is straight way expressed when it is sapo, (And the Sonne of the hyghest) By the which worder the Angell excolleth the fonne of Mary about all Creatures. For he bath his fingular and proper to hym felfe alone, that her thoulde bee called the Sonne of GDD, euen as the &. postell afframeth.

Wee graunt that the Aungells of Beauen, and Kings of the earth haue fometome these Tytells gecuen but them in the Scripture, but these are called the Sonnes of DDD in common for their excellency.

And there is no doubte but that Soon both exempt his Sonne from all others, when hee peculiarly speaketh thus but ohim, Thou are my Sonne. Therefore Chiste is Topned here nei Phim.

Heb. I.

the

ther with Angells not with men, that he might be in the number of homes of God: but that which is generated him is such that none may presume to take the same but o him. The Donnes of God are Kinges, not by the right of Nature, but because it hath pleased God to advance them to such honor. This title belongeth not to hangells but only because buder the most chiefe they excell amonge other Creatures. The somes we also are the somes of God by Adoption, which were obtaine by faith, adoption. and not by nature: but Christic is the

onely begotten fonne of God.

A. Alfo this woode (Highest) is the name of God bery ofterimes bled with

out the Substantine (God) as heere.

Pfal. 83.29 Thou on'y art the moste highe aboue all the Earth. Also. It is a good thing Pfal 92.2 to praise the Lorde, and to singe but thy name, D thou most high. Also, I

EGy. 14.14 wyll bee lyke vnto the most hygh.

C. And whereas the Angell vieth the worde of the future tence, sayinge, hee shalbe called, the wicked Dogge Seructus thereby goeth aboute to prove he Chisse is not the everlassing sonne of God, but that he began so to be accouted when he tooke upon him our slesh; but this is horrible a blasuhemous.

Seruetus Herefie. De realoneth thus; Christe was not the some of God before he taking upon him our slesh, appeared in p world: because it was said unto h Angell. He shal be called the Son of the highest.

But we answere, that the Woodes of the Angellhaue no other signification, but that the Some of God should be manifestly veclared to be such a one in the sleshe, as hee was with the Kather from eucriastinge, that is to say, eternall. For, to bee called, is referred to euchent knowledge. And there is great difference between these two Whether hee began to be the some of

Soo which was not before: or, whether he was revealed among men, that they might knowe him to be flame which was prompted loace before.

ze.

Dze.

EGy.

Dan

Mi

Ko

Merely, lecinge Goo & Sather was called upon of his people in all aces. and acknowledged to bee a father, it must needes thereof follow that he had a Sonne in Wcauen, of whom and by whom thes fatherboode came unto men. Therefore . men thall arrogate to much buto them felues, if they me. fume to boaffe them felues to bee the formes of God, without ithe in refrect that they are & embers of his onely fonne. Wiberefore it is certapne p the holy fathers were bolde to gene buto them felues that bonezable name one: Ip boon truft of the Sonne which was there Bediator.

Moreover, what this more perfect knowlodge, of p which we now liveake Rom to can doe, the Apostell Paule teacheth in Galat, another place, namely p now wee map both cry and call God our Father.

(And the Lord God shall geeue vnto him the feate) C. Dee momifeth p it thall come to valle that thee thall be with childe with him, which was promiled to Dauid the King, to the ende the Clirain might the better knowe b bce should be f same Redeemer which longe before was promifes onto p fathers. And fo often as the Prophets speake of the building by of schurchs they referre the whole hope of p faythe full to the Kingbome of David: in for much pir was bolben as a fure groude amonge the lewes, that the laucinge health of the Church consisted in the bappy and prosperouse Estate of that Kingbome, and that nothinge coulde better agree with the Office of Meffias, than to builde by a new the king. bome of David. Wiberefore also the name of Dauid is fometime geuen to Ier. 301

the Mes-

the Mellias. As this . They hail ferue their Lorde, and Dauid their Dzc.3.5 King. Alfo, David my feruant shall raigne a Prince ouer them. and those places where bee is called the Some of David are well prough knowen.

To bee shorte the Angell sheweth that the Brophelie of Amos thall bee Amongal fulfilled in the person of Christe, concerning the rapfinge by of the Cabernacle of throane of David, which was broken bowne and overthrewen.

> R. To the which agree the wordes of the other Prophet, fayinge, Hee shall fit vpon the feate of Dauid and vpon his kingdome, that he may confirme and establish the same in Judgement and in righteousnes from henceforth for euermore.

> The Seate of David is the King. Dome of David : not which David poffeffed, but which GDD prompfed to Christe the Some of Danid. Alfo, bow Chaiffe is Capo to bee the fonne of Dauid, reade the 22. Chapter of Mathew beginning at the 43, berle.

> 33. And hee shall raygne ouer the House of Jacob for euer : and of hys Kingdome there shalbe no ende.

(And hee shall raygne ouer the) Dan. 7.13. A. This allo was promiled by the prophets, Beholde one came as the fonne of man with the Cloudes of Heauen. &c. His dominion is an euerlastinge dominion which shall neuer be taken away: and his Kingdome shall neuer be destroyed. Also, He shall raygne ouer them in Mounte Syon, from that time forth for euermore.

(Quer the house of Iacob) C. Dees Kom. 15,8 ing faluation was specially prompled to the Tewes (even as the covenaunte mas made with their Father Abrabam, and Chriffe, as wineffeth the A: postell Paule, was a Mimster of the

Circomcition) the Auncrell both not without cause appopute his Kingpoin in that nation, cuen as it was his proper fcate. But this is not vilagrecince with other Prophetics, which ertende the Kingdome of Christe to the bemoft partes of the Carth. For God bath ingraffed the Gentiles by a newe and wonderfull Adoption into & flocke of Iacob who were before fraungers: notwethstandinge so that the Jewes might keepe the more principall place as p firlt begotten. Enen as it is fapb, The Lorde shall sende the Rod of thy Pfal, no. 2

Power out of Syon.

Therefore & Seate of Chapite was placed amonge the People of Iraell, from whece he suboued & whole world buto him. For fo many as bee gathes red together by fauth unto & Chyloren of Abrahamare counted the Ifraell of the Lorde. And although the Tewes God dorn by their defection banifhed themfelues net repete from the Church of God, yet not with him of astandinge the Lord will keepe to p ende ny whom Some Reliques, because his calling is hee bath without reventaunce.

The Body of the people feemeth to be beuided and cut of, but wee muft remember that Spollerve of the which Paule fpeaketh : Mamely that it will come to pade at the length, that Cob will gather some of the Jewes from diffipation and confusion. In & meane tyme the Church which is dyspersed throughout the whole Morloe, is the spirituall house of Iacob, seeing it hav his oxiginall of Syon.

A. Dereof therefore wee affyrme that Chaifte both raigne over the house of IACOB, and nothing hindered by the Infidelity of the Temes. For he hath in his charge and tuition the postericy of Abraham, and the vaile is taken as may which severated the Gentiles fro the Lewes, infomuch that now all the

€C 3.

elicite

EGy. 9.7

Mich.4.7.

elect are layo to bee of & house of Iacob whether they bee Temes or Bentiles. (For euer) C. The Angell themeth in what fence, everlafting con invance was promifed to the kingbome of Dauid. Dnely the Kingbome of Dauid and of Solomon flatified with continue ance, mith voiver, and with Ryches: Roboam the thirde fucceffor fcarle retapned one Trybe and a halfe. From thence formarde greate Deffruction came to the fame, butill at length it was quite overthowne.

Row the Angell veclareth o when the fame is established in the person of Chrifte, it Mail not be subiecte to fackinge and beffruction any more : and to proue this bee blurneth the morbes of Daniell, that there thall bee no ence of this kingdome as we lapo before.

Boreover, although the sence of the moornes hee, that Goo will beethe es uerlastinge befender and preferuer of his Church, and of the Kingbome of Chrifte, in fuch wife that the lame that neuer becay boyon Carth, fo longe as the Sunne, and Poone thall thine in Deauen: pet notwithftanding the true perpetuity both appertaine to the glo-The king- ry to come. Cherefore the Farthfull Doe fo fucceede one another in order in Chrifte is this lyfe, that at the laft they muft bez nathered together into Deauen, wher they shall raione for ever in the king-Dome of Deauen. R. to that this kingdome of the Mellias, fhall baue no fuch maielly in this Wolloe, as it hall have in the Morlo to come. For lique preaching of the Golpell and by

Mat. 16 is in this ZClould it fanbeth by the pub. Mat 1810 Fayth, buto the laft bay. The Bates of Well (faith Chapfte) fhall not meuaile aminft it. Againe bee lapth, I mill hee mith you buto the ende of the morles. In the worlde to come it thall be reueales with grationle Batelly, p

they which beleue in Chrift, that have euerlaftinge felicity : but they which beleeue not, thall perithe euerlafting lp. & bis is the enertalling maielty of the Kingrome of Chiffe: this is his enerlaftinge Dominion which is gieuen to him of the father.

34. Then fayde Mary vnto the Angell, Howe shall this bee, feeinge I knowe not a man?

(Then fayd Mary) C. The holy Circin feemeth no leffe bagrobly to re-Arapne the power of God, the Jacharias bad bone before. For thee coniectureth that to bee impossible which is not accordinge to the common order of Mature. Forthus thee reafoneth, 3 know no man: bow fhall I then beleue that the fame thal come to passe which thou bewelt? And wee must not much feeke to purce ber from all falte. For thee ought brand by to bave valled by Faith to the erceeding power of Bod, which is not tred to naturall meanes, but is aboue the whole Worlbe : But Standeth now in the common maner of generacion. Dowbeit we muft know that thee both not to boubte or queftion, that thee woulde make the power of God : onely thee being fricken and amazed with fodavne admiration, is Drawen to moone this quellion. And that Shee obedientely imbraced the promple, wee map bereby rather, that when Shee had many Dbiections to bee made to the contrarve. She frocke and floore in boubt but of one thinge. Shee mighte baue obiceted, favinge, Mhere is that Deate of David, fee: inge the whole Dignity of the Kongboine, and the glosp of the kingly fock mas quite gone. Herely if Shee had maiabed and confidered the matter by the Audaement of flefbe, Shee would bane counted all that Shee had beard

of the .

dome of euerlaft. ing.

of the Angell for a fable. Wherefore there is no boubt but that Shee being throughly perfmance that the Church houlde bee builded by againe eafelpe beleeued that, which by the reason of Flethe and Bloude was incredible.

And it is likely that this Prophetie was in diverfe places not forgotten.

There thall come a Rod forth of the Stocke of Ishai, and a Graffe shal

growe out of his Rootes.

ay.ELE

ay. 7.

Therefore Farth of the Grace of God being conceived in the monde of the ditain , broughte to paffe that without controverlie. Shee abmitted the Avoinges broughte buto ber concerninge the fertinge by of & Seate of Dauid. But is it not also mytten in Elay, Beholde a Virgin shall conceiue and bringe forth a sonne? Des berely: but the knowledge of that my-Gery was then obscure.

The Fathers Did hope that a King Moulde bee Boine bnto them, bnber whom the People of & D D houive bee bleffed and happy: but the maner how this thould bee, lay hid as it were bnber a Caple. Therefore it is no maruaple if fo bee the Doly Wirgin moone a question of that which was

buknowne buto her.

But whereas fome have taken occalion bppon this place to lay that the Hirgin had taken a Howe uppon ber of perpetual Airginity, because other= wife this ber auniwere had bene fuver fluoule, it is to friuonlouse and bayne. Shall we thinke & the Wirgin luffred her leffe to bee betroathed to her foulbande, to mocke him & & bis in beebe had bene fuch falfchoode as kad bene worthy to be reprehended, if so be the had delipted the holy bonde of Matrimony to the cotenming a scopning also of Bod. Who knoweth not b the Law of Batrimony was avointed of God': A Damfell cannot betroathe ber felfe to ber Dufbande at ber owne will. Wherefore to absurbe and riviculous are those Immagination which are fo confectured of this place.

All barbarous cruelty that may be hath bene thewed in this poince in the Davacy, vet neuerthelelle they neuer burft be fo bolbe as to come thus far, that they would fuffer a maried wyte to bowe Challity or continencie at her owne will and pleasure. Also it is a Childifhe phantalie, to fayne Mona- Monchary

chisme amonge the Temes.

Rotwithstandinge, wee must aun among the Imere that Diection, that the Uitain bath refrect buto the time to come and that therefore thee meaneth that Shee will have nothinge to doe wyth her Dul bande. This confecture is both probable, and fimple, that the greatneffe of the matter, or rather the Patetty of the fame aftonifhed the viroin , in so much that all her Sences mere ouercome with admiration.

Wihen Shee heareth that the Sonne of woo thall bee borne, the conceiveth no common matter : and this is y rea. fon why thee excludeth the carrall co. pulation with a man. Dereuppon beinge amazed the cryeth: how that this thing bee. Therefore lo louingly God pardoneth ber, and auniwereth gently and friendly by his Angell: because reveretly and foberly, not without admiration of the worke of God, the had demanded how it should come to pade which the had verfuaded herielfe was aboue the comon & accustomed maner of nature. Furthermoze, this quefti-Uton therfore was not cotrary to faith becaute it rather came of admiration than of diffruft.

K. By this place we gather, that it is not alwayes unlawfuli to make enquiry after y promiles of God, how thep

VV2s DOE

can be, fo that diffruft and bubeleefe be fet a fibe. Mary here bib not bonbting. In bemaunde o maner how but with & zeale and feruency of munde thee beliered to knowe the fame.

34. And the Angell answered & said vnto her. The holy Ghoste shal come vpon thee, & the power of the higheft shall overshadow thee. Therefore also that holy thinge which shall bee borne shalbe called the sonne of God.

(The holy Ghoste shall come vppon thee) C. The Angell both not thew fuch a maner bow, as map fuffice or fatille curiolity (for it was not fo needes full) but hee simply bringeth the Airain to b confideration of boly Choff, that with Glence and quietnelle Shee might lubmit her felfe wholly buto the fame. BV. As if hee thould fay, That pure and holp spirite thall couer thee in fuch wife that no man shall boubt or miltruft any bucleanenelle. For God is a confuminge fier, incorporall, with out affection & corruption. This pure Spirite of God I lay, thall extend his beuine power buto thec, & thall make thee fruitefull without mans Deeve, and thall bring to patte that of thy fubstance, the some of God shall take the Substance of the true and humane Bobp, differinge nothing from other men finne onely excepted. Thefe Moides (come vppon thee) contayne greate Emphalis and force, and lignific that the worke halve extraordinary where the meanes of Mature are wantmae. BV. As if hec thould lap, bee thal not onely befrend from Beauen into thee, but thall alls come bypon thee with great force, that beemay worke effectually in thee. Thus the Spirite of God bath bene fand to have descended byon Samplon and on the Brophets. The which is as much as if & Scrips

ture had lapo; The fpirice of God mo. ued Samplon and & Prophets: it was effectuall in them, a mightely brought those thinges to passe which it woulde haue bone. R. This place teacheth bs the fame article of our Farth, whereby is confirmed that Chaffe was con. cepued by the boly Shofte. And to this effect pertaineth that which is written in the Golpell after Mathew, When Mat.t. Mary was betrothed to Iofeph, shee was founde with Chylde of the holy Ghoste. And in the twenty berse followinge, That which is conceyued in her is of the holy Ghofte.

At this also the Moman rencevus erh by the power of the Spirite, it is The Spi-God which greueth thape and life to the rite work tender Infante, the spirite worketh in eth in the the creation of all thinges : but here & creations Angell excludeth those blual meanes, all things as the worke and ordinary ble of heat. Dehers also are conceived by the nowet of Gob, but by the Deeve of man. In like maner Christe is concepted by the Power of God, but without the Deede of man. And although power of God be topned to the conceptions of other men, per notwithstandinge man which is concepted is left carnal, because the instrument (that is to sape man begotten of Adam) wherewith man is concepued, by Mature is Carnall. But in & conception of Chailte & Instrument is holy a heanenly. (And the power of the hyghest shall ouer-Thadow thee) C. This Dember is abord ervolitively. For the Spirite is as it were the effentiall vower of God, the efficacy whereof both thew it felfe as well in the whole government of p morly as in impracles. In the word D. uershavow, is a very apte Detaphor. The Ceripture very often both compare the power of God, by which he protectesh & befendeth bis feruantes to a thas

ption oftpu

hrifts

ımeta 4.

Bu. As inthefe places. The breath of our nostrels the anointed of the Lord was taken in their nets of whom we Pfal. 17. 8. faid under his shadow we shalbe pr pfal. 17. 2. pfal. 17. 2. faid under his shadow we shalbe pr pfal. 140.8. ferued aliue amonge the Heathen. Pfal. 191. 4 That is to say, bnock his protection faid under his shadow we shalbe pre-

That is to lap bnoct his protectio. Hide me vnder the shadowe of thy wings. Again. Vnder the hadow of thy winges shall bee my trust, Alfo, Which shadowest (or couerest) my head in the day of Battaile. 200100. uer. He will shadowe (or couer) thee under his winges. C. But there feemeth to be another speciall reason of this place. Ramely that the operation of the Duppite thalbe fecrete, euen as if he bid fet cloudes before the eves of men to keeve them from the behol-Ding of the fame. Euen as GDD in working of miracles hideth from bs the reason of his woorkes, even so ic is our parts loberly to adore y which be wil have bioben from bs,

(Therfore p holy thig p shalbe born G. In p corrupt bookes of p old tranflatio itis thus red, which shall bee bornof thee. The which 2 wordes (of thee) me have taken away having for our warrant & authority of & Greeke traffatio a allo p molt a liciet appro ued latine. For & angell (peaketh not bere of perfo of p coceiver, but of a new maner of cocciuing, a of p ercellecy of the cholde. As if he should lay, when power of god that work here, pehplo thalbe born boly, p is to hip, le perated & differing fro thole impure cocepcions which ar by copulacio of hma a h woman, thy h comittion of their feedes not wout original finne. Therefore what linguler or proper ption theretone muatimum of properties of this child, be relitis o molt pure conception euer was, a ordained for p lanctificatio of p whole world: b which if it had be impure a polluted it could not fanctifye

tholewhich are befiled to b buclenes & original fin of Add. c. Therfore it is a cofirmation of & fentece going before. For pangel teacheth p chaift ought to be boin wout carnal covulatio of ma & woma, bhe might be holy & plon of god: p is to fay p be might excel al cretures in holines & glozy, & might not be as other men are. (Sharbe called & fon of God) The herecicks (as Seruetus) which faine b hee to foane as he was bom mã was made p fon of god, do bere take hold of this calual clause b he is therfore to be called the fou of God, because he was woderfully co. ceived by power of b holy ghou: but they reald amis, for although he wer manifelted o fon of Bod in b fleft, vet it doth not follow but the is b worce begotte of b father before al morlos. But rather b very fame which was b fon of God in his eternal bininity appeared alfo the fon of God in humain fielh. A. Therefore be faith that chivit thalbe called o fon of God, bis to fav. be muft be acknowledged to bee fuch a one of menas he was always with pfather.C. Poreover this place both not onely comend the butty of the perfon in Chrift, but also theweth p christ m b he toke boon him our humane na ture, is f fon of god. Therfore f name of plon of god as it was proper fro p beginning to p beuine ellece, euen fo now also it belogeth joyntely to both natures: because the fecret & heauely reason of generation exempteth him from the common order of men.

In other places oftentimes to proue tim felfe to be bery man, be calleth himfelte \$ fon of man: but the bericy of his humane nature both not let but & the benine genes tion map challege hono; bnto him aboue all other Men, end that because soyth= ont the Dabinary manner of nature , tre was Concepted by the Boly Shoft.

Beereuppon Dee haue tufte caufe to fortefre our faith that for may more bouldig call bppon God the father: who because

hrifts co

44

because hee michte make be to baue fellowship with him, would have hos onely son to bee our brother . Wee mufte allo note that Chrift in that be was conceived by fpirituall power, is called the holp Deede. For as it was meete that he should be bery man , to make fatiffaction for our line , and to coquer beath & Satha in bur fleft, to be a true mediator: lo it was necellary that he thould be free from all pollution and bucleanenes, that he michte purge bs. Therefore although Chrift was borne of the Deede of Abraham, pet notwithstanding bee toke no bucleanes from his victious nature, because the spirit of God kept him pare euen fro his opiginal: and not onelp p be might be boly bimfelfe, but rather that bee moghte Sanctifie thole that are his. A. According to this fayinge of the Apostell, who was made buto ba of God, wiledome, riabteoulnes, lanctification and rebemption.

C. Therefore the very manner of his conception teacheth, that hee was seperated from summers to be our mediator. Concerning the which matter read the 7. cap. of the Epistle, to the Hebrewes beginning at the 26. verse

36. And behould thy Coufin Elyzabeth, the hath also conceined a Sonne in her olde age: and this is her fixt which was called barren.

(And behold thy Cofin Elizabeth)

C. The Angel by a bomefticall & Familiar example confirmeth Maries Faith and putterh her in hope of the miracle.

R. As if hee houlde lay Elizabeth hath hitherto luffered the reproche & Ignominy of barrenesse amonge all men And nowe this is the firt Ponoth since her conception of a some in her old age. Therfore if it were possible for God to make an olde Moman far Aricken in age to be with chylde,

how much more possible is it for hymico make a Airgin to conceive a chylo without mans seed. Atherfore there is no cause D Mary why thou should best leane so much to the vsuals meanes of Nature, seeing thou maps behold so manifest a proofe of Gods devine power in the kinswoman.

But here a Question may bee demaunded how it came to passe that Elizabeth which was one of the baugh ters of Aron, and Mary, whych was of the sinage of David were Cousins. And this also sceneth to bee Repugnant with the Law, which forbad wowen to marry out of their Cribe.

As touching the Law, if wee have Angred respect onto the same, it onely sozbab those mariages, which might mingle one inheritance with another. But there was no such baunger if so bee a moman of the Tribe of such maryed with a Priest, to whome the Inheritance could not come.

Also the like was it so be a woman of the Trybe of Leuy were places out of her kynored. And it may be that the mother of the holy Airgin came of be tribe of Aaron, and so the kindled of consanguinitie mighte bee betweene. Mary and Elyzabeth.

(And this is the fixt moneth.

C. This is spoken to prove here tainer of the thinge. Because, seeinge the woman both seele the Chilo quick at the fifth Poneth, the little moneth taketh away all boubte

Mary ought to have bene so conteted with the simple word of God that thee shoulde not have needed to have had her faithe consirmed by an other meanes: but least the shoulde doubte any more the Lord bouchsafeth to confirme his promise by this meane. The like yea, and greater sorbearance the Lord of his mercy sheweth daily to wards-

f.Cor.1.

warns every one of bs, whe our faith is meake. Therefore leafte his truthe micht be boubted of be hee bleth by: uers testimonies to approve the same buto bs. Mary excelled divers wapes: pet notwithstanding it is not superfluous that the Aungell bringeth an erample to confirme and Orengthen ber.

For with God shall no word be im

possible.

ic Sie

364

Dur English translation is . For with God shall nothing be impossible. C. If we understande this worde (worde)in his proper and Maturall fence then the meaning hall be, God will hinge to passe whatsoever hee bath promifed : because nothing can withfrand bis power. And the Argument halbe of this forme. God hathe promifer this: Therefore he will performe it:because no impossibility ou-The to bee objected agapult his word: But because this word (word) according to the phase of the Hebrevve Conque is taken oftentimes for thys woord (Thinge)our Englith traffation may ferue very well as is before fet downe. Powbeit we must alwais batte this in mino as a firre ground, that they are wide which bo imagin a ny things of the power of God wythpat his morb. Because wee multe fo thinke of his incomprehentiblenesse p the same may gene by occasio of hope and truff. But now we that not only rathip and bnyzofitably, but also daff= geroully visuute what is vollible bnto God, except we also confider of his will. And the Aungell both that thing here, which God himselfe is wonte to doe in diners places of the feripenre: Mamely when by a general doctryne he confirmeth a particuler Promple. And this is the right and true ble of general voctrine, to apply vivers pro-

miles to the prefent caule, fo often as we are careful and vered. For fo long as they are indefinite and not applyed they are colde. A. Therefore & Alis gell vieth an Univer fall conclufien. namely that the power of God is infinite: the which if wee keepe in minde. we shall not any more accordinge to our manner biffrufte. C. W. herefore it is no meruaile that the Aungell preacheth the power of God unto Ma ry, whose distrust both bery much bifcredit the promifes. In word all men will confeste that God is omnipotent. Motwithstanding if hee promise and thinge buto vs which is about our ca Valcitie: we doubte and diffruft.

Whereof commeth this, but becaule wee attribute no more power bnco him, then our sence and realo can comprehende. Therefore Paule commending the faith of Abraham fayth Rom 4.20 that he gave glory buto God, because he was full certified that what he had promifed he was able to performe. And in another place speaking of & hope of eternal life, he calleth to mind

the power of God laying.

For I know whome I have beleved and am perswaded that he is able to keepe that which I have committed 2.Ti, 1.12;

to him agaynft that day. This feemeth to be a finall portio of farth, because no man though hee be never to wycked, wil ovenly derogate from Goothe Title of omnipotencie, but he which hath rightly and Gods pothroughly the power of God fixed in preheded his beart, that eafely ouercome all o by faith. ther impedimentes of Fayth. Moths Clanding we multe note that the effectuall power of God is apprehended by true faith. For god is mighty and will be so acknowledged that even in his word hee may veclare hunfeife to be truc.

And # f.2.

And Mary fayde: Behold the Handmaiden of the Lord, bee it vnto mee according vnto thy woord. And the

Angell departed from her,

(And Mary fayd) C. Totee fce \$ the virgin bilvuceth no furcher, and cutteth of allo allocration of Difputation which mighte come into her invinde : peelbing ber felfe wholp to p wyll and Pleasure of the L D R D, and framing her mynde to the Dbe. brence of the Aungell . And this is the true Probation of Fayth, when wee restrayne our Pondes, and kepe them as it were in Subiection,that they prefume not to Dbiecte this or of Infider that agaputt & D. Cuen as on p concrary part the Unbaidled lycence of Disputing is the mother of Infidellicy. Let therefore the woll of god bre unto us in steede of all reaso. And there is no small waightein these Calourdes (Behould the handmayd of the L O R D E.) for thee offe reth and eveneth her felfe wholv bns to & Do, that he may ble his owne wil and pleasure. For the unbeleuing Doe wythorawe them felues from bis Dande, and doe hynder his Woorke Faith brin fo much as in them lyeth. But faith geth forth maketh be prefte and ready to obay the Will of & D. Wherefore if so bee the holy Mirgin were therfore the handmapden of & D D , be. cause thee obedyently submitted her felf bnto bis Will, there is no grea. ter contumacie and Contempt, then by fleeing to beny bim that which o=

> bediece descrueth and requireth. To be bivefe, as Farth onely maketh bs the obedient feruants of Bob and fubmitteth bs to bis Bower. C. ue lo Infidellity maketh men rebellious and oblimate Starteawayes. A . Therefore Mary calleth berfelfe the haudmapten of the Lozd. At thes

Daythe Papills call Ler the queene of heaven, and the laby of the mozibe.

Toy which Mames they doe unto her arcat injury, feeing thee fubinitteth ber felfe wholy baco the goucrament of God, and viurpeth not buto berfelf p gouernmet of creatures. (Be vnto me according vntothy worde)

C. This part may be expounded two waiestetet b the birgin came now to make her petition a prayer, or elle that fird with one fpeach the goeth forward in fubmitting her felf bnto gob. But this may simpely bee interpreted b the being now perswaved of the power of Goda willingly following whether the was called both therew. all subscribe onto his promile, and fo both not only looke for the effecte, but allo earnestly besireth the same.

E. Shee fpeaketh feriouslye and in good carnell, not civilly or for a fathis on. The unbelening boe not refule to ober God, but they make fuch belaies that they turn away themlelues quite and cleane from him. A. But Bobly mindes do by and by gene themselues wholy buto God, and obey him (And the Angel departed from her)

BV . This is not above withoute cause, but to this end that by the bery beparture we might know the mat ter to be perfected and fully finished for the which he came. Dehad not gon away before hee had ended his Am ballage, leeing be was f faithful feruant of God.

39. And Mary arose in those Dayes, and wente into the hil coun trey with haft into a City of Iuda.

(And Mary arose.) B. Seing this prouerbe is true in all thinges. Lpke will to like, a that OD Dooth almayes bringe like bu to loke, in Gods matters, this is by to neuch the truer, by how much the

Came

The tokes ct faith &

obedience

fame are the more Syncere and foud Not they are capable of onely fincere found, and tult friendlbin Guen lo & bleffen Cirain, the cholen Wellel of 6 D D whych is bleffet amonge Momen , when thee bearde that Elis zabeth was bleffed though the were a Clirgin and wythout all boubte not accustomed to Trauaple, went out of Nazareth into Iuda-to ethillerate & make Toufull her Coline for the blef: Eng vionouced buto her and for thole things which had happened buto her. So that hee topneth them together, not onely in Body, but alfo in mind, whome the Sprite of CWRIST truly polleffeth. Dereupponthe Apo. ftle Paule hat fo Carnell a belire oftentomes to Cethis Brethren : Dereupponatio beefo often tymes falus teth them . Clabereuppon we baue greate caufe to feare at this Day, that many are very finally Pollelled with the Somite of CORISE as pet tubych recken them felucs amou the Chrefe manntainers of the Gol. pell, because they have so smal consiveration of the Friendelbiv contunction and familiarity, which they ouathe to have with they brethren . To whom foeuer Chiffe is rightly knowen, the fame cannot choose but bee must bee carped thyther, where be be lieueth that bee bwelleth : that is to fap, to all those which confesse his name with their mouth and deny him not with their deedes. Let by therfore behould the feruent befire of Mary. who ran not (as it is likely) for the latiliping ofher fantalle, but rather bema carried with a Godly zeale. Rei: ther had the regard to that which the might baue confidered if the had ben ambitious. The thould the not come rather and feeme : For Elyzabeth was ber Elber and neere ber time.

As it becommeth the Faythfull to bee ready to do their duty one towards another, to they oughte to prevent one another in boing of plame. The which Mary bid in going to fee her Colin.

Therefore this going of the whych Luke maketh mention tellifteth othe faith of Mary was not gone, because the promise of God vanished not away with the light of the angell, but refled fil in ber mind. And wetwich haft into the hil countrey. C. This balt betokeneth a ferious & feruente affectio. Dereby we may gather that the birgin eftemed & preferred thys grace of God (as it was mete) before

all other things.

32 Morwithstanding it may bee bemaunded to what purpofe the tooke Queflio. this tourney. It iscertain b Gecame not limply to make enquiry (because the had the fon of God no leffe in her bart through faith, then in her wobe) neither is telikely that the came only to fee how thee byd: but partely to increale and confirme ber faith, and partely to let forth the grace of God in each Poynte. And there is no cause who wee should thonke it absurbe, b thee loughe the Confyrmation of her Farthe, by the lighte of the myracle, the whych the Angell not wythout caule reucaled buco ber . for although the farthfull are cocent with the bare worde of & D, vet not. withstanding they Meglect nothing of hys Monthes which they knowe may ferue to the cofpination of they? Farth. And there was areat cause why M A R Y shoulde receive that Conformation offered bniaber , er. cepte thee woulde reject that which the L D R D Chao willingly geueu bnto ber.

FURTHERSONE, the Quenall lighte of eche other ofthem F 3. might

might afwell moue ber as Elizabeth to the greater thankefulnelle , as apneareth by the terte. If on the Pomer of god was the more manifelt and notable in one light of bouble grace, be cause the very comparison byb not a little manifelt the fame.

(Into a City of Iuda)

E. In the which Zacharias owelter C. Luke both not them what this Ci ty was in the which Zacharias dwelt but onely layth, that the fame pertaps neo to the tribe of Iuda , and that the fame was cituate inthe bill coutrep. Whereby we may gather that it was further from the city of Nazareth the Hierufalem.

40. And entered into the House of Zachary, and faluted Elizabeth,

A. Mary entered not buithout gret feruency of minde into the Doule of thus olve Priefte , and faluted ber Coline. del de d'affac

41. And it came to palle b' when Elizabeth hearde the Salutation of Mary, the babe sprange in her wobe and Elizabeth was filled with the holy Ghoft.

(Andit came to palle.)

R. beere is a notable miracle at the Salutation of Mary: John, being an infante leapeth and spanngeth in the wombe of Elyzabeth

C. It is anaturall thinge for an Infant to moue in a great bellfed womanat a sodapne Top:but p purpose of Like is to note fome ertraozbina: tp matter. Dewbeit it is far from the purpole to crouble our felues with in tricate questions, whether the infante felte the melece of Chipit, or whether this was rather a feeling of Goolp. nes Let this one thing luffice, that o infant fprange by the fecret motio of the sprite: for Luke both not attrp. bute buto him any proper feling: but both rather gieue be to bnderfande p

this was a part of the Denine operation in the Pother ber felfe, that the infant fprange in ber wombe. (And Elizabeth was filled with the

holy Ghaft)

That is to lay the was lodainly re plenished with the spirite of prophelie contrary to her bluall maner. For the was not before boyd of the giftes of the Sprice, but then a much more plentifull buwonted force appeared.

42. And thee cryed with a loude Voyce and fayd. Bleffed arte thou a monge women , and the fruit of thy

Wombe is bleffed.

(Bleffed art thou amonge women.) A. The very fame thing the Angel

han spoken to Mary before. (And the Fruite of thy Wombe is

bleffed) C. Dee feemeth to put the mother and the fon in one degree; which could

not be mecte and couvenient. But we know that there are Divers Decrees of Gods blellings. For as Mary was bleffer, for hapft far excelled ber who is the bottomles well of all Grace. Chrift is Therefore be is not bleffed by melure Bottom. but his fulnes is Infinite and aboue les vvel d measure, from whence we recepue all grace. bleffing, that is to fay the abundance of all good thinges and felicitye, of whole fulnelle wer haue al receined, faith Saint Iohn , For this bleffpnge lignifieth not fame and praple . And there is no bombte but that the Coniunction (And) in this place is taken for the reason of the matter as thus. Bleffed art thou amonge women, be cause the Fruite of thy Wombe is bleffed.

Annalthoughe this was not the chiefe Felicitie of Mary to hauschaift in ber Wombe, but was athynge of leffe Dignity, then by the Spyzit of god to be born again into a new lyfe:

pet not

egenci n is effedo

Iohna. 15.

esenera- not witanding the is justly called blefair eseducs. Led whom God hathaduanced to thys Dianity that thee thould bring forth a fonne to the morle, in whome thee was fpplitually begotten again. And me cannot atthis Day call to mynbe the bleffing that commeth by Chapft, but wee mufte alfo cemember howe greatly God hath honoured Marie in appointing ber to be the mother ofhis onely begotten sonne.

> A. Motwithstanding her speciall Dignity (as we fapt euen now) conlifted in this that thee believed in ber Sonne whomie thee conceiuen.

Mhereuppon a certaine Moman

faping to Chapting

oh 11, 17

Bleffed be the wombe that bare thee, and the Pappes which gaue thee fucke. Hee answered her againe and fayde . Nay rather bleffed are they that he are the worde of God & keepe it.

Alfo Elyzabeth fapth heereafter. Bleffed is thee that believed . For those thinges shall bee perfourmed whych were toulde her from the LORDE.

43. And whence commeth thys to me that the mother of my Lorde

should come to mee. (And whence commeth this to me)

C. We muft note this moderatio that Elyzabeth waving and confidering & great Graces of God, in Mary, both geue bnto ber bue bonot, & both acknowledge ber to have bone more then was meete: And allo that b Same appertapned not buto her . And pet for all that the both not ertoll ber bigher then it became her to the bero. gating of Gods Blozp. For fuch is b wickennes of pworld, that there are very few which have not one of thele two faulces, that is to lay, They wil either haucto good a lyking of them

felues, that they alone may excel, malicioully contemning the gifts of God in thepy brethren: or elle thep ercel me to superstitiously that they make buto them felues Ivoles of them. Dereup. pen it is come to palle that Chaptre being put as it were into the benebes boale. Mary bath his feate and Dygnity. Contrarimile Elyzabeth in comending her is to far from obscuring the Blow of God, that thee rather referreth all things to Boo himfelfe. And although the knoweeh that Mary was exalted about her and others pet the enupeth not the fame, and confeffeth that more was bone to her felf then was due. Porwithstanding this is commonly frene, that if any of our Meighbours neglette to boe bnto bs Charityi: they outy we can fraight way elppe neficiall the lame, but when wee forllew or for the cones aret to do that which becommeth by tous. towards them, we are blonde . But Charity teacheth the contrary, There are some also, who having recepted a benefitesthinke o they owe nothinge for the same, That bath be done, say thep: Dee hath vone no more then the Lord comaunden. But we ourbt not to coliber what is other mens butpes towards by but what we our felues ought to bo buto others. If any man

wee feethe famei 10 3: 21 c (The Mother of my Lorde:)

C. In that Elyzabeth calleth Mary the mother of her Lowe, the unitte of the Perfon is noted in the two natures of Cinya.

bonor another endues with Gods Giftes, he gieueth honor unto GDD

bunfelfe. And contrariwple if he con-

temne & fame, be belbyleth Booh imfelfe. Therfore farth Elyzabeth. The

mother of ny lorde. We cannot geue bonon bnes God, but we mult allo bes

no his grace, when and whereloeuer

head of kis body

onely.

g.Cor.8.

As if the bad lappe, that he which is home a Mortall man in the Willomb of Mary, is alfo Goo Cuerlaftona. For me muft remember that the mos man (peaketh not of her owne brayne but onely bttereth that which the boly Shaft put into her minde:

For thes name properly beloneth bnto the anof &D D manifeltes in the fleth, to whome all vower is the uen of the Father, and who is ordap. uen to be the chrefe Ruler in Deauen and in Carth, by whole bande, Gob gouerneth all Thomas. Dowbeit hee is chreffy the Lord of the Faithfull, who wyllingly fubmit themselves to Christ the hus Scuernment . For he is the Dead but of his body. Therfore Paule faith

Although there be many called LORDES in the Worlde, yet not withstanding we(which are of the Housholde of Fayth) have but one Loide.

For loe as foone as the Voyce of thy Salutation founded in my eares. the Babe forange in my Wombe for loy.

C. She amplyfieth this grace of. God, of which the fpeaketh of the las baine nierion of the Infant which the lab imber al Combe. al Cherbu ther, is no boubte, but that thee mould beclare that the had the feeling of Come Supernaturalland beuine thong. Read the 42. berle going before

45. And bleffed is thee that bele-, ned: For these Thyages, shallbe perfourmed whych were toulde Her from the Lorde. (Andbleffed is the that believed.)

A. Thes is to be toppente the 42. Acriesin the which the Angel called ber bleffed amonge momen, that fice mucht not timply be called blelled hecaufe the Bould be the mother of the Lazo, but becaufe foe beleeued.

C. And feeing icis enibent by the former Tellimony of Luke that Elizabeth frake by the fecret motion of the Spraite,it muft neebes be blame. Eprite which pronounced Marye. bleffed because the beleued, and map, fing the Fayth of Mary, be generala ly theweth in what the true felicity of man conlifteth.

Mary is happy, who imbracinge with her heart the promise of God conceived and broughte forth faluation for her felf & the whole world.

Chis was frecial onto ber, but becaufe me can baue no lufe richteous or any goodnes without the Lord offer buto bs his woord, it is farth on-Ip which maketh be partakers of true felicity being beligerenfra ertreame neede and milery. And there is great waraht in thispart of the letence fole lowing 4. so to weath a stripe de v

(For those things shalbe performed) Farthe fence a meaning of trischis that fauth submitteth at felfe to the promifes of Goo, chat they may baue they effect in bs; It is certapue that the truth of God both not devend buponthewyll of men: but this is rather. true that God both alwayes remaine true, although the whole II Torlae (tubich is bubeleuting and ful of lies) Rem. 3 4 goeabout to bifcredit the fame . But because the bubeleuing are bulworthy to reape ampfruite of the Promples. therefore the Scripture teacherbitat they are effectuall onely by fapth to our Saluation. For Gpo offereth bis bevefits generally to all me, but faith : openeth our bolome to receive them, and increaulity luffereth them to fall that we might not receive them. If to be there had bene any bubelyefe in Mary pet not mythitanoing the fame could not baue let, but that Bob mold have brought his purpole to palle by

Meth

3: "

Come

Meth

fome other meanes p had pleafed bim: but thee is called bleffed because & be receining by fayth the bleffing of God offered buto ber, gaue place buto Cob to finishe his worke:even as on the cotrary parte bubeliefe relifteth bim, & putteth away his hand from b worke, that they which befraude the lame of b maile of his bertue, micht not feele it a fauing band. Wee muft allo note p relation betwene worde and fauth, by: which we nather what it is to beleue : to weete, when we fublcribe botto God which freaketh, and are fully berfmabed that hee will performe and fulfill that which beepromifeth. (From the Lorde) The which foundeth not as though the Lord himlelfe had fpoken, but because these thinges were spoken buto her in the name of the Lorde, or from the Lord. For the promple was brought by the Angell: but it came one lp from Got. Wibereby wee gather that whether God ble the immissery of men,or of Angells, bee would have no lette honor genen buto his woorde. than if bee him felfe fould openly belcende from Beauen: But the former fence both beft agree.

46. And Mary fayd, My foule magnifieth the Lord.

(And Mary fayd) C. Mome is Declared the notable and worthy fong of the boly Uirgin, by which playnly appeareth, with what plenty of the Spirite the excelled. And this Canticle or Plaine conlitteth of three partes. The firft part letteth forth sthankelgeuing of Mary for the mercy of God thewed towardes her. In the fecond part the 2. comendeth the power & Judgmentes of God with generall Tytells. Laft of all Shee applyeth them to the piclent caufe, where Shee freaketh of the rebemption promifed longe a goe buto \$

Church, and nome performed. Soule magnifieth the Lord) E. The than-Mirain beginneth with thankes geue- keigening inge, teftefpinge ber thankefullnelle. of MARY R As if Shee thoulde fap , God hath bestowed an inestimable benefite byon mee, and nowe I am confirmed by a greate cercainty of Faith by a Sygne forthewed of the Angel. Cherefore I am fo Ispfull in my Confcience that I cannot flave my felfe, but I mufte needes burft forth into the commendation of the name of God,

C. Therefore because ibppocrites ofte times with fixill bovet and pleafaunt tune, without any affection of pheart, Doe finge the maples of God; Mary laith that thee mayleth God from the inward affection of the mynde. And in very beeve, they boe nothinge els but prophane & holy name of God, which fet forth his glory not with the mynde but with the tonque onely. But feeing thele moorbes (Soule) and (Spirite) are dineraly taken in the Scripture, pet notwithstandinge beinge Jopned together, they lignifie two principall powers of the Soule. For this worde (Spirite) is taken for bnderstanding, and this woodbe (Soule) for the place of the affections.

That wee may binderstand & minde lov of the of the boly dirgin, we must note that spirit is rethe fame is put in the Deconde place, quired bo. which thould be in the first. For that & fore thakf. wil of man may be flyred by to praife gewing. Bob, it is necellary that there goe be: foze, the reioplinge of fpirite : Eucn as S. lames teatheth, fapinge , Is any lam. 5. 13. man merry ? Let him finge Pfalmes .: For beaumeffe and forrowe, doe both clogge the mynde, a alfo to hinter the tongue from celebrating the goodnelle of Bob. Therefore fo Coone as Maries monde reiovced, it braft forth into the mayle of God. E. Wibercuppon, for

Sing

Br.

Pfal mg. t Pfal.35.3

Thankef-

geuinge

with lips

Coule & Spirite.the Gripture often. times bleth this word heart): and it is a phrase of speach perpusuall with the Debrewes, frecially in the Blaimes: Pratte the Lorde, Omy Soule : Alfo, Say vnto my Soule, I am thy faluation. There is areat force in thefe phafes of freache much more is erpreffed then if it mere fapo, Praile the Lord I magnify the Lord, Say vnto my foule I am thy faluation. Dereby wee are taucht b if we will truely maile Bob. we mult waile him from our heart:for if the heart be not moued, the Lozdreiccreth a abhorreth our praple. There fore of true foundation of thank freuing is the inward affection of the minbert by thefe fpeaches, we may fee the diffe. only is ab. rence betwene pfpirite truth, & hppos hominable criffe, which magnifieth Bob with the mouth & lyps only. (The Lord) This is a word of power, by which MARY preacheth & vower of God, by which be wrought inher, works valling nature. Moreover, the arrogateth non of thefe benefits buto herfelle, because the is & mother of god, because the was bleffed among women, & because the behaued ber felfe mobeffly: the chalenceth pothing to her felfe, but a joyful a merry beart toward God. Therefore the acknowledging breceiving of them fro him, praifeth his holy name. Thus we

> 47. And my spirite hath rejoyced in God my Saujour.

> ought, to leane buto God only a not to

Creatures of to our niftes.

(And my Spirite rejoyced in God) C. This is as it were a reason of the caufe. For there can be no true affection of mapling &DD, ercept there be first Joy. Por in the fcripture & caule is oftentimes made lubiect to peffect, as in this place. And the calleth ofpirite (as we fand even now) the minde,

and understanding of the foule. She fo reiopced & thre caue buto him & prayle of all goodnes : and wholoever bo not the like are buthankefull. Clerely this reiopling is feffect or liane of a quiet Conscience: which by faith was certaynely verimaded that God was vaci. fied and fauourable. (InGODmy Saujour) C. Shre both not without caule ceue bnto Bob the name of a lauiour, when the freaketh of the Joy of ber heart. For butill he be acknowled. aed Sod & lauiour mens mindes thall neuer baue the true and perfect Top. but thalbe alwaies heaup and careful: Co that it is the only fauoure of Gob, & Salvati the Caluation p commeth of him which in Chi make bs Jopfull. To be thoat this is p true log. principall thing in the which the faithfull have to Toythat their faluation is in God : for owhich they must also be thankefull onto bin. S. The Greeke morb Soregos, fignifieth a Deliucret and Weferver: Which is somewhat more chan a Baufour. This Tytell be longeth only unto God, in whom we at confift. Mary, after the maner of the Malmes of David, calleth bim & fa. uiour & Deliuerer, bycaufe nome ber whole minde was inflamed with o conliberacion of the faluation, which was begon to be wrought inher.

48. For Hee hath looked on the lowe degree of his Handmayden: for loe! nowe from hence forth all Generations shall call mee blested.

(For he hath loked on the low degre) C. She theweth & caufe why & Joy of ber beart is founded buon Bedinames ly, bycaule be had respect buto her frelp of his mercy. For in acknowledging ber lowe bearce, thee maketh her felfe voive of all worthinelle, b thee may afcribe buto the free goodnes of God, \$ whole cause of reiopling. For b low be

erree (of the which mencion is made in this place) both not fignifie, fubmiffio, modeltv.or bhabite of bminde (as certaine bnlearned men baue thought:but fignificth only an abject, vile, and bale condition. The Sence and meaninge therfore is this. Whereas I was bale. contemned a of low beare, it hath-plea fee God not with fanding mercifully to looke bpon mee. Therefore & Wiram calling to minde & benefits of God (as we ought to bo when we gene thanks) firite of all wondereth & God had luch respect & regarde buto ber being bale, and of low begree, phe chofe ber to be the mother buto his fonne. For this is b which the faith, For he hath regarded the low degre of his handmaide. Where there is any bianity or morthinelle of o flethe, there is a baile which will not fuffer be to beholde of grace of Gob. Therefore byon jufte caufe thee maketh mencion of ber low Degree. R. As if the thould fay, I came of the Bocke of the famonfe king David:but Looke by how much my aucetors were more noble than I, by fo much am I b more milerable.

For that I map speake nothing of p Kingdome taken away from our kutred by tyranny, & to make no mencion of pareat necbe which I a maiden of kingly race have a longe time fuffred, this verely of all other is the areatest mifery, b the typauntes which now enlop our kingbome, boe fo lpe in mapte to, the life of althole p are come of the flock of Dauid, phauinge already killed certaine men, not fo much as wee poore maybes & women are in fafety. lo p wee being not fo much cotemned. as wee are a comon fcome to all men. know not where to leade a fecure life. But to her whom men belpyle & Lazo turneth his eyes of mercy, a hath cho. fen me to gret vignity. De might haue

regarded & Dignity of others which far erelled me in nobility & in riches : but he would none of them, haufna refvect bato me a poore a ncedy airgm. Chis maketh mee Jopfull, a for this I gene thankes buto God. Co be fort, J am nothing : for what focuer 3 am & baue the fame cometh only buto me, be caufe Bob hath refrect buto me : by b grace of God I am that I am.

The Mirgin coulde not moze fully praple God a his grace. C. Thus we fce, how Mary abafeth her felfe to exalte God alone. And it was net a fct. ting forth of farned humility: But a simple a true contestion of her perswafion which the bad fired in her inpude. for thee was both of no estimation in the fight of the world, a the also effecmed of her felfe nothing the moze.

M. And here we have specially expels Godh fed bnto bs what & Mature of God is, boldeth namely, to have respecte buto thinges things of of fmall reputacion, and to the lowelf lovy degre thinges. Dee cannot looke byward because there is nothing about him:nepther can be looke on eyther five of him, forfomuch as , bee bath none nigh binto him that is his equall: Talherefore bee looketh onely buto those thinges that be belowe.

Therefore the more lowe and abject that thou artesthe more earneftly doe the Epes of the Lorde behalve thee: As tellefieth the Scripture, Special. ly the Plaimes, as where it is fapo, Who is like vnto the Lorde cur God that hath his dwellinge fo hyghe? Who abateth hym felfe to beholde Plal 1386 thinges in the Heauen, and in the' Earth. Hee rayfeth the needy cut of the duft, and lyfteth vppe the poore out of the Dunghill.

Alfo, The Lorde is highe, yet hee beholdeth the lowly, but the proude hee knoweth a farre of.

Wherfore he can abive neither know. ledge, not power, not any other thing. for the which a man is proude, or concepucth any trufte. For hee hateth all pride. (For loe now from hencforth) C. By these wordes the greuerb bs to bnbertland b this benefite of God thalbe remembred for euer. Wherefore if it were fo notable, that all men ought to talke of the lame, it became not Mary her felfe boon whom it was bestow ed) to be filent. And note o the Utrain Mary both around nothing buon ber owne bleffemelle, but acknowledgeth all that thee bath received to proceede from the grace of God. I hall fapth thee, be counted bleffed throughout all generations. Came this bleffednes by ber owne bertue, or because the sought this praile? Rap, the rather imputeth \$ fame only to \$ worke of Ged, faring,

40. Because hee that is mighty hath magnified me & holy is his name.

C. Dere thee playnely acknowledgeth 6 ab to be the author of her bleffenes. As if thee thould lav. I am called blef-Led not & I baue obtanned bleffedneffe by my owne bertue, but because God which is mighty hath wrought a wonberfull and ftrauge worke in mee a filly maioc. They thall fo call me bleffed, that they shall know the same to be the worke of the Lord, and not mone. And in bery becoe they botruly preach Mary to be bleffed, which do acknowledg Chrifte to be the author of all felicity. whom we have received a verfect man through her. And hereby wee fee how farre the bavne Pavilles differ from The Vir the Hirgin Mary, who rally fetting ber forth with their bayne Immagis nations, bo almost make no account of all those graces which thee hath recep. ued from Gov. They beape bpon ber mighty, nay rather proude tytells, cal-

linge ber the Queene of Beauen, the Sea ffarre, the way of faluation, the gate of lpfe : pea, Life it lelfe, lweete. neffe bove, and faluation. Deant 24 than bath brought them to luch impubency and madnelle, p they have made ber Ruler ouer Chrifte. For this is their continuall fonce, Roga Patrem, inbe Matum, that is , may the father, commaunde the Bonne. Deeinge none of thefe things proceeded from & Lord, & boly dirgin in one worde confoundeth them all, when thee placeth her whole glozy byon the benefits of God. For if thec be to be remembred for this cause only namely for b God bath magnified her there is no place left for fapned tp. tells which come from men.

che

mi

Moreover wee can doe ber no arca. ter bishoner, than to take from p sonne of God b which belongeth buto bin, & to abome and magnific her with that which is taken from him. Rowe let p Papiffs one and ory that we are iniurious buto the mother of Chapite, because wee rejectinge the lyes of men, onely let forth the benefites of God in ber. But we geue bnto ber that which is most bonorable, and these falle worthinvers worle her of b lame. For we willingly imbrace ber as our schoole. maifreffe, and obay ber Doctine, and

Commaundements.

Merely that which thee loeaketh is not obscure: the which not regarded, but contemmed, the Papitics is much as lucth in them doe discredite her fapinges. But let bs remember that a common Rule is heere prescribed in praylinge both of Aungelis and allo of men, that the Grace of God may bee magnified in them : Guen as allo no. thinge is praise worthy which cometh not from the lame. When the layth, GOD which is mighty hath magnified mee, Shee accueth by to binder-

gin M A: RY Super Attioufly bonoured of the Papiftes.

Stand.

minence.

frand that God had no belpe from any other : that his Power alone mighte the prehe- haue the preheminence. (And holy is his name) C. This is the fecond part of the longe, in the which by generall Sentences the holy Airgin commenbeth the Power of God, his Tudgementes, and mercy. For this is a full fencence and not ioned to that which wente before. Mary had craited the grace of God of the which thee havers perience in ber felfe. Dereuppon takemae occation, Shee proclaymeth bis name to bee boly, and his mercy extenbed through all generations.

> R. And the name of God. is taken for his power, & oftentimes for God bim lelfe, as bee manifeffeth bim felfe bnto bs. Reade the 6. Chapter of Mathew the 9. verse. That also is moverly called holy which is severated from the prophane and common ble of thinges. And that which is finered, is kepte in lecret: Mereupon that which is holy is also called hidden. @DD there. fore is called boly, because his morkes are bibben farre from bumane reason. and are to wonderfull that mans wife. Dome cannot comprehend them. for God worketh glory by ignoming, Lop by forrow, happines by milery, and life by beath : Than the which manner of working what can bee lapo to be more wonderfull? And this wonderful maner of workinge was also beclared in Mozeouer the name of God Mary. is called holy, because it deserneth the chiefelt reverence : So that fo often as mencion of ODD is made, wee muft therewithall remember his reverent Maictip.

yo. And hys mercy is on them that feare him from Generation to Generation.

(And his mercy is on them that feare

him) A. This fentence is taken out of the covenante of Bob. C. Where it is fare; I will bee thy God, & the Gen. 17.7 God of thy Seede for ever. Agapne, Shewinge mercy vnto thoulandes of Exo. 20.6. them that loue mee. Alfo, I am God Thewing mercy vpon a thousand Ge- Deut 7.9. nerations. Morcouer, Hee hathalway remembred his Couenaunt, and Pal ms. promife that hee made to a thousand Generations. By which woodes the Lord both not only tellefic, that he will be like himfelfe, but both alfo ervelle his continuall fauoure which be beareth towarde those that are his that after their Death hee may Loue their fonnes, & their volterity foreuermore. Whyth this continuall Louc, God loued the posterity of Abraham, because bee baninge once received the father Abraham into his grace and fauoure. made an enertallinge couchante with him. But because not all which came of Abraham after the flelhe are ptrue Somes of Abraham, Mary reffraineth the effecte of the promife, to ftrue worthishippers of God, laping, (On them that feare him) A. That the wicked might not be proude by & pretence of the name, this is fuoken: for they are puffed by with bapne fecurity. as fayth the Apostell Paule, And ma. Rom. 1.17 kest thy boaste of GOD. The which boalting was enell. Cothe fame purpole fpeaketh the Prophette Dauid, Plal 103 17 The louing kindnesse of the Lord endureth for euer and euer vppon those that feare him, and his righteoufnesse vpon Chylders Children. Therefore God is so mercifull buto the Children of the Saints for ever according buto his promife, p notwithstanding he geueth no occasion to Pypecrits of vaine trust: because they which are o begenerate formes of & faints, & hane forfaken their godlinelle and faith, do beaffe in Eg3. raine

havne b God is their father. Wherefore by this exception their banity and boaltinge is reproued, which are puffed up by falle pretence, and thewe of \$ crace of God without faith. God beri-The faith. ly made a generall couenaunte of fal-

promifed

nation with the flocke of Abraham : but as the floanes being watered with kers of the the Showers of Rapne are not made fofte, even fo obstinacy and hardnes of heart of the unbeleeuing, will not fuffer the promifed righteoulnelle and fal nation to enter into them. Under the feare of God is comprehended all cod= linelle & Religion, which cannot fand without faith. But here may arple a question.

Queftion Thy is God called mercifull, if none feele his mercy but they which beferue his grace? For if the mercy of God be bpon thole that feare him, godlinelle & a good Confcience doe bring men into bis fauour. And thus men doe pacuet his grace by their Werites.

Mee aunswere that this is also a Ausvere. parte of mercy, that God inducth the Children of the gooly with the feare and reuerence of bim. For the begins ninge of Grace is not heere noted, as though 6DD were Idell and looked bowne from Beauen who were worthy of the fame : but only the peruerfe fecurity of the Wicked is reprodued, least they should thinke GDD to bee bounde unto them because they are the carnall formes of godly men : when as the ende of Gods Couenaunte is farre otherwife, and the condition of fame bifferinge from that, namely pit bath alwayes some one people in & Moilo, of whom hee is purely worthinged.

> s'. Hee hath shewed strength wyth hys Arme, hee hath fcattered them that are proude in the Imagination of their heartes.

Brecke terte bath, Hee hath fhewed ftrengthe in his Arme. And the De. brem Terte bath. Hee hath declared the strength of his Arme. That is to far, hee bath wought mightely. For the Arme of God is fet againfte all o: ther helpes: as wee may reade in the Prophet, Truth faileth, and he that refrayneth from enell maketh hym felfe a Pray : and when the Lord fawe at d 16. it, it displeased him, and there was no Judgment. And when he faw that there was no man, he wondered that none woulde offer him felfe. Therefore his arme did faue it, and his righteoufnesse it selfe did fustavne it. Therefore Mary knew well prough b God beunge contented with his onely power, vied the belve of no other. A. The Scripture comonly Jopneth these two together when it speaketh of GDD, as in this Plaine. Thou Pfal.89i3 haft a mightye Arme: ftronge is thy hande, and hyghe is thy ryght hand. And this maner of speache seemeth to beetaken from b Debrews (who fome. time beuibe one parte of the speach into two, puttinge betwene a confunction copulative, or ells bnderstanding b fame) & to fignify as much as if thou Moulvelt fan, Dee hath vilperled the

proude with bis mightp arme &c. As.

before, (He hath scattered the proud)

C. This feemeth to bee abbed for two

caufes : both bycaufe the proude pro-

fite nothinge at all, who lecke to relift

Bod: and also bycause God. both not peclare the Arenath of his arme but to

Taue the humble, but calleth downe p

(Hee hath shewed strength; E. The

In the arme of thy itrength thou hast Pfal. 89.17 Scattered thine enemies. But p is the more limple fence which wee alleaged

Pfal.s

Pfaste

Efay.

lmag

ons of

ked tr

urne

their

deftru Gen.

proude which arrogate much buto the felues. To which Effecte pertayneth this Erhottacion of Peter, Humbler, Pet. 7.6.

your

your felues under the mighty hande of God &c. Allo this is a Phale of fpeach worthy to be noted, i the proud are scattered in the Immagination of their hearts. For as their prive a ambition is exceeding a their tofer infatiable, fo in takinge their counsaples they are bery circumfpecte a tedious : and (to speake in one word) they builde againe the Cower of Babell. For being not contented b they have attempted this or that foolishly about their firength, they abbe new consultacions prefumptuously to that which they did befoge. But after that God hath from Deauen derided their foolishe beuices tor a time bee fodayncly difperfeth all their labor and bringeth their Immaginations to naught : euen as ifa man calling downer a ffrong and well compact buildinge, thoulde throw and dis perfe the same farre of into pouerse partes. A. Che berp fame thinge Dauid meaneth when he fapth, The wicked shall see it and bee angery: Hee shal gnashe with his Teeth, and confume away: the defier of the wicked shall pearishe. The which in another place he fayth thalbe fcattered a made frustrate, in these wordes, The Lord breaketh the confaile of the Heathen and bringeth to naughte the deuices Elay. 8. 10 of the people. And the Prophet Elay, Take counsaile together yet it shalbe brought to naught. In divers places of the Pfalmes it is thewed how God was wonte to deliroy b wicked, being their oven fnared in their owne confailes & Imadeftructio. ginations. So it happened to Pharo, Gen. 11.8 fo to Sehon king of the Amorites, fo to Ogge the Kinge of Balan, and to a great many other moe : as to f Tuilters of the Tower of Babell.

> Alfo to the king Nabuchodoncfer: For hee lapo, I will ascend into Heauen, and I will builde my Throane a.

boue the Fyrmament. But Montly af. ter it was lard buto him, Thou shale bee caste downe to the grave, and vnto the fides of the pit.

Mozeouer when p Prince of Tyre fapt in his heart, lam God, and I fit in Gods leate, It was by and by lapo bito him, Beholde I wil bring ftrau. Ezechal? gers ypon thee, euen the terrible Nations,& they shal draw their swords against the beauty of thy Wysdome, and they shall defile thy brightnesse. Alfo, Mary bleth thele wordes, Hee scattereth the proude in the Immagis nations of their hearts, Because this is the confideration of God, when hee purpofeth to cast bowne the proude, p firfte of all bce mighte make them to freke of their wits, after the which, it is an ease matter to confound them in their owne Wilebome, and to bifperfe them in & Imagination of their heart: for bee maketh their owne Wife mie to leade them to beliructio, when thep are most busie in their consultacen to bringe their purpole to palle.

52. Hee hath put downe the mighty from their Seate, and exalted them. of low degree.

A. This agreeth with the layinge of Daniell, how that GGD chaungeth Dan.2.21. kingdomes GDD maketh al things to tremble bnder his mighty hand. We which placeth Kings in their feat both also visplace the againe, a geneth their kingdoms to others. The like fong Did Annathe mother of Samuel fing. C. Therefore thus & holy Wirgin at, Planor, 40 tributeth p to the providence & Judg. ments of God, which prophane e wic ked men call p wheele of fortune. Ja? Kinges withstandinge let be knowe y absolute ic. res find power is not geuen by God, y as a ty arthe difrant he might turmoile & toffe me like position of tinis vales a turne the volide downer God

1. king 1 8

Buta

Pfal.113.10

Pfa:103.10

lmaginati ons of vvic ked wen turneto

but a fuff gouernment, the which hath excellente Reafon, though often times me fee not the fame. For loven alterations bo not pleale Bod, that in Jeft & fuorte hee might lifte by a loft thole whom by and by after her determineth to cast namne : but rather the wicked. nelle of men alereth the Cate: becaule no man both acknowledge that & flace & conition of all men, fandeth in his determination and power. But becaule they are fet aboue others, they boe not only contumeliously & cruelly triumph ouer their neighbours, but bo allo fret and fume against & author of their bignity. Therefore let by be well affured that what loeuer is high and excellent in the world, is subject buto God, and that the whole Mold is gonerned bp bim, infomuch that fome are aduaunced and extolled to honors feate, and other fome Hide from their Throane, or at leafte fall bowne beablonge. This cause and end of alterations are themed by Dauid, and Daniell in their plas ces, of & which me have froken before. Wice fee how that the Princes of this morle are proude palling mealure, & they gene them felues to excelle to rps ot, and how i the fweetenelle of profperouse fortune bath bewitched them. It is no marueile if the Lorde cannot beare fo great ingratitude. Percupon oftentimes it commeth to palle b thep abyde not longe fable whom God lift. cth aloft. Dozeover the maieffy a glos riouse vonive of Princes and Kinges amazeth the common forte of men, fo that very fewe thinke that there is amy other Baielty or Power about the fame. But if Princes mighte bringe their Scepter with them from their mothers wombe, a if to be their kings dome might last foreuer, al knowledg of God & of his prouidence, would by & by banily away. Therefore & Lord lift.

ing by those aloft which are of low begree, both beribe as it were ovenly o pappe of the world , withall teacheth his children simplicity and modelty.

Pow let be note wherefore Marye Kingdom Capth o the Lord caffeth bothe princes are alted from their Throanes, erallteth them by Gods of low begree: namely to teach that & prouiders Moribe is not aurped by the blinge mbeele of fortune, but pall chaunges and alterations whatfoever come by the providence of Gon. B. And it is not unlikely but that the had respect buto & tyranny of Herod, and to other wicken men, which at that time mickedly onpreffed the people of Gop whole miles rable beffruction the forelaw, Chrifte their King and beliverer being nowe incarnate.

Perabuenture allo thee bab refrect buto the Paietty and Kingely power of her Annceto28 : the which power & Pompe, feeing they were wicked was brought to naught: but was now to be restored by ber Childe borne of so abtect and bafe a mother into a farre bete ter State, then euer happened to bet auncetors.

53. He filled the hungery with good thinges, and the ryche hee hath fente away empty.

C. By this berfe the product that God both gouern with excellent equity, those thinges which feeme to trouble the whole orper of the Morlo, and to peruere the Judgements of flame. Defilleth (fapth the) the hungery wirb good thinges, because they being abaled ligh buto the Lord, that they might be for an example buto others: and maketh riche men poore a needp, becaule they truffing in their riches fwell and war proude. Do that wee fee o caufe who God is pleased with alterations, is because great riche, mighty men, beina

ride

rospe o be t

cede

nk. 7:30

om,9.3

Pride in prosperity to be take cede of.

being puffed by with their fullnes, arrogate all things buto them felues : # attribute nothing bnto God. ICherefore let by beware b we war not proud in mofberity. The mult also bemare of the Imellinge fulnelle of the flette. least at the laste it make by sodaynely empty agapne. But this doctrine brinneth no small comfort to p godly, who knowinge their neede, and as it were, hungery persons lighe and groane bn= to God, bycaule God filleth the hungery with good things. The which Sentence is offetimes to be read in b ferintures, and is therfore to be noted, that we may know our fability to be founded byon the prouidence of God.

BV. Dthers will haue those that buger and thirft after righteoulnes to be bere bnberftoode, who being taught by the furite of God, and beinge boyde of all vaine confidence, feele how needy & empty they are of all good things, and how p they are nothing, have nothing, and can boe nothinge of their owns Arenath : And therefore they forfake them felues, and flee bnto Chrifte, the onely Meliping of all goodneffe. Dee filleth thele with a certaine treasure of goodnelle, that they may abound in all grace, and in all good words a works. On the contrary part, he femeth empty away from him the rych, which promile to them felues of them felues all thinges: that when they thinke themfelnes to be wife, wift, and tyche : they may be found boide & empty of althele things. The baue many examples in & Golpell, but specially that of Simon & of Mary Magdalene : also of \$ 13 has uk. 7.36. rifey, and h Bublicane. And S. Paule That the Gentyles wwhich followed

That the Gentyles vehich followed not righteousnes have obtained righteousness: eue the righteousness which cometh of Fayth: But Israell which

followed b law of righteoufnes, hath notattained to b law of righteoufnes.

54. He hath helped his fernant Ifrael, that they might bee mindefull of his mercy.

C. In this laste warte Mary applyeth generall fentences , to the prefent Circomstance. This ought tote the order of the mordes. The Lord bath reme. bered his mercy which bee promifed p bee would performe to Abraham & to his Seece for euer : and therefore hee hath holpen his fernaunt Ifrael!. Concerning these promples, reade the first of Mathewe the firste perfe. C. The func is this, that Ged hath now performes a fulfilled the faluation which hee promised before buto the Fathers. The latine woode, for the which wee haue here (Hee hath holpen) is Hee hath taken vp. In the which speach we have an apte metaphon: For fo f flate of the people was fallen and becaped, b there was small hope that the same thouse bee restored and fet by againe. Therefore hee is fand to have taken by Hraell, bycause God by reachinge out his band, lifted him by being profrate and layed on the Greunde. Religion mas a thousand waves contaminated ; In publique Doctryne there was no thinge lincere : the government of the Church was quite out of ogder, & no. thing appeared but mere barbarifine: the vollitique government was overthrowne : the body of the people was rente teane by the Romaines & by He: rod, as by binte Beaffs. Eliberefore & more alorioufe was their belinerance, which they had no hope to entop. And p which the Lorde bio then bee to.b alfo Dayly. For those are his, whom he belpeth and belincreth. For that must be fulfilled in us which happened bute of people of the Lewes. It we fall there Db. is no

is no cause why wee shoulde dispapre: let be looke when the Lozd that fretch forth his hande to helve bs. This is a notable confolation. And by this name (Ifraell) bee comprehendeth the buiuerfall Church of all the faithfull.

Itraell is here called the Servaunte of the Lorde, as in many other places ailo, because bee was admitted and receiued into the Doutholde of & D.

B. But they are the true Ifraelites which imbrace Chrifte the Saufour.

for all which are of Ifraell are not Ifraelites before GDD, but onely they which are partakers of the promife, e-Rom. 9.7. uen as Paule moueth in many woods. Galat.3.7. (That hee might be mindefull of his mercy) C. Mary heweth the cause why a People proane to Defruction was received of God, yea why GDD would lift them by nowe that they are fallen: namely, that in fauing of them be might veclare his mercy. Motwithflandinge Shee fapth exprelly b Cob remembred his mercy: the which hee might feeme after a fort to have forgot ten, in lufferinge his People lo milerably to bee bered & afflicted. For it is a bluall thing to attribute Affections Into God, accordinge as men gather that bee is eyther angery, or pleafeb with them. Therefore God neuer forgetteth his mercye, nor chaungeth his Affections : But this is not alwayes knowne buto be, but is oftentimes his from bs. Cherefore Mary fapth that it was Reuealed to Ifraell, that God had remembred his mercy . Thus it happeneth buto be oftentimes. For me are often times fo beffitute and with. out all belpe, that we cannot tell what to thinke els but p God hath forgotten bs & his mercies. When we feele bie are bellitute of all belpe, then let bs rememberthis,that &DD bath belpen his feruaunte liraell.

And note here, that bee calleth the momiles of Baluation the mercies of God, leaft any man fould thinke that God is moved by any other thing then by his onely mercy, to promile, and to performe his promifes, then by the reuealed faluation in Christe.

ss. (Euen as hee fpake to our Fathers. namely, to Abraham, and to hys Seede) for euer.

[Euen as hee spake to our Fathers] C. Bycaufe mens myndes bo not conceive the Mercies of God, no farther then be offereth and teffefteth the fame by his word : here Warp reduceth her felfe and others to & Promifes, teach inge that God bath bene faithfull and

constant in his promises.

In this fence God is oftentimes called Centle and true : bycaule wee thall neuer be per (waded and affured of his good will towarde be, excepte wee remember his worde, by which bee hath bounde him felfe buto be, which worde allo both couple a tre with an infererable knot, our faluation with o good. neffe of Gob. Mozeover, Mary theweth by the fame mordes, that the Coues naunte which God had made longe before with the Fathers, was free, and without deferte : bycaufe there Shee deriveth the promifed faluation from the mere mercy of God as from a well. And hereby wee gather that thee was Mary erwel exercised in the boctrine of ficrip ercifedin ture. Enery one at that time looken the ferip for the Mellyas, but feme grounded tures, their Faith bypon such sincere knows ledge of the Scripture. (Namely, to Abraham) C. After thee had fpoken generally of the promifes of God, the con eth to & particuler: as if the thould lap, Wee spake not onely to the Fas thers, but to all their Pofferity. If you reade it appolitively, it seemeth an ab.

Faith

keth t

Gent

the fe of Ab

Galat

an ablurbe alteration of the cale. For it ought rather to have bene favo. To Abraham and his feede. But it is not a limple appolition: Bycaule Marve both not only theme who those fathers were to whom God frake: but both alto extend the force and the effect of the Promifes to all the Potterity, which mere the naturall feede of Abraham. Whereuvon allo it followerh that the fpeaketo of & folemne couenant, which was specially made with Ababam, & his Polterup. For other Promiles which were genen to Adam, to Moe, and to others, Did belonge to all Mations generally. (And to his feede) That is to fap to the pofferity of Abraham, looking for Chrifte by farthas Did Abzaham. C. Foz as their owne incredulity cut of many of the formes of Abraha, of Abraham, and were deuided from Galat. 3.7. the house and Linage of Abzaham, by. caule they were Baffards:euen fo me which were Forrapners, being ingraffed by faith are layd to bee ftrue leede of Abraham. B. For they which are of Faith (faith the Apostell Paule) are the Sonnes and feede of Abraham.

Faith ma-

Gentiles the feede

keth the

C. Therefore let us knowe that God fpake to in olde time to the Fathers, b the grace offred buto them pertapueth alfo bnto the Pofterity. Secondly, p the Adoption of all the Gentiles was made by faith, that they might be the Spirituall Sonnes of Abraham which were not to by Mature. For Marye fpeaketh not here of Christ the Seede of Abraha (as many to curiously write) but of Abraham and of & Posteritre of Abraham, to whom Jefus the Sauiour was momiled (For ever) Asif thee thould fap, that b feede of Abraha Chould endure to p ende of the world.

56. And Mary abode with her about three Monethes, and returned agayne to her owne house.

C. Mary aboabe with her Coline almost three Monethes, namely butil the bay of ber Chilobyth. For it is vrobable that there was no other cause of so longe tariance, but onely this, that the might beholde the grace of God which was tolde her of the Angell for the cofirmation of Faith.

B. As therefore their friendship onely is true, whom & grace of God linketh together in friendfhip, even fo they canot by and by bevart one from another which come together in & Lord, ercept the same along of God which broughte them together doe also put them a funper: the which along they can better fecke beinge feverated in Boby, then when they are forned together : notios flanding in myndes they are neuer diftracted. (And returned againe to her owne house) A. There is no doubte but ' Mary greatly rejoyled in hearte in all this Journey.

17. Elizabethes time came, that the shoulde bee Delivered ; and Shee brought forth a fonne.

C. The fume of this flow is, that the birth of John & Baptiff was made notable a wonderful by divers miracles, which foreshewed that there should be fome areat a notable thing in time to come in & Infant. For the Lords will was to make him excllent & famous by rare miracles euen from his mothers mombe, leafte afterwarde her fhouide come forth as one obliure & of the common forte of men to execute the Office of a Proviet.

R. First of all thee now declareth the most enibent Waiely of the truthe of Gods Promises. For the Angell had promifed to 3ACHARJAS, Thy Wyfe Elizabeth shall bringe fortha fonne, and thou shalte call his Name Iolin. berfe. 13+

10h 2.

(And

(And the brought fortha fonne) By which example let be cofirme our faith and if we have any worde of Gods promile, let bs not thinke that any thinge can be of fuch force, that it can opprede and extinguishe the truth of plame.

58. And her neyg bours, and her Cofines heard how the Lord had shewed greate mercy vpon her: and they re-10yfed with her.

(And the neyghbour heard) C. They knewe this before : but although wee knowe the worke of God, pet notwythfranding in the perfection of the fame, wee are touched with more Affection. Therefore there was then areater reioplinge, and as it were the fulnelle of 30p. (How the Lorde had shewed great mercy) C. Itmap be boubted whether thefe men Judged the greate mercy of GDD by the onely bleffinge of acuinge a Sonne, or by that which they hearde firfte, howe that an Aungel appeared to Jacharias, which promiled to hima Donne. This in deede was no fmall Benefite of God, that a Barrapne Moman well ftrycken in peares, brought forth a fonne contrary to the order of Mature. Therefore it may bee that for this cause only they ertolled the greatneffe of Gods goodnelle.

(And they reioyfed with her) E. This thinge by reporte, was caried to those that vivelte rounde aboute, who as they were before lorge, for EL 3= 3 A B E Th ES Barrayneffe, lo they recoyled, that nowe by the great Dercy of & DD, the Barrayne hav concepued, and brought forth a man Choice.

B. Thus Loucis moont to reiopce Rom. 17 weth those that recover, as teacheth & Apostell Paule.

so. And it came to palle, that on the eyghte day they came to circumcife the childe, & called his name Zacharias, after the name of his Father. (And it came to passe that on the 8. day) R. It is written in & Booke of Mofes, This is my Couenant which yee shall keepe betwene mee & you, and thy Seede after thee, Let every man Chylde amonge you be circum- Gen. 170 ciled: That is, yee thall circumcyfe the foreikin of your flesh, and it shal be a figne of the Couenaunt betweene mee and you. And every man childe of eyglit dayes olde amonge you shall be Circumcyfed.

Alfoit is fapo, But the vncircumcifed man childe, in whose fleshethe forefkin is not circumcifed, euerhat person shalbe cut of from his people. bycause he hath broken my couenat, And in an other place, And the eight Leuiting day the foreikin of the Childes flesh shalbe circumcifed.

Seeinge the Lord chofe Abraham, that hee mighte not onely in his Poferity, let by his Kingbome and worthip in the Land of Chanaan, but allo that hee might cause Christe to come of his Decoc, in whom all Mations might obtanne the bleffinge, bee coms maunded this circumcition by which, as by a publique feale, hee might telle. fie and veclare the Couenaunte made with Abraham & with his Seebe, and might confirme the faith of every one . which was circucifed according to the deuine institucion, as, that & Couenant of God both also apertaine buto them, and bringeth faluation buto them. And when Iohn was borne, blaw of Moles Acode in effect: and there was never any cime more neere, in & which Chart fould bee borne, which was promiled to the scede of Abraham : neyther was thereany other which floulde greue

eram ight n cretly e min

ered

ough

e hou

ant:m

more

more euivent tellimonies concerninge Chrifte, concerning his affencion into Deauen, and concerning the lending of the holy Bhotte after he mas glozified. than IOHN. Therefore none ought more Juftly and necellarily to be Cir. cumcifes than John. C. Sothat the nevabbours and Kinffolkes of Elizabeth came together the eighte bay for buety and humanities fake accordinge to cultome : But Bob bleth this occation, that her might make them Witt nelles and beholders of his namer and glozp. And there is no coubt but that the greater part came together to bere talke concerning this fraumere wonperfull byth. They did accounte it a myracle, to fee an olde and Barrarne woman to lovenly to be with Childe: t now when the Childe was borne, this admiration was renewed a increased. C. Furthermore bereby me grather, b although they did circumcife their Infants at home, pet that they were not wonte to boe the fame without a comvany and affembly of men: and that for cramers good confideration. For feeing it was a comon Sacrament of the Church,it ought not bee minifred ferretly.

R Dea, at this pay the Tewes come together into the spnagoge when they circumcile their Infants. Bu And bc= holde here bow the Barents without contradiction chap & Lozds ordinance, although they knews that the Chvide was beloued a acceptable wich & Lord and replenished with the holy Shoffe. Therefore wee ought not to nealect & Sacraments, aithough we know that we wante not those things, which are fignified by Sacraments.

(And they called him after the name of his Father, Zacharias) C. Tilce knowe that in beginning names were geuen buto men either as occasion fer-

note the fetrete worke of Ged : but aftermarbes in longe process of time. when there was areater Plentre of names, to that well new names coulte not baply bee beuiled, they holdinge themselues contented with their olde approued names called their voffert. tito by the Mames of their Quincitore. Thus the father gaue name baco the Sonne, or ells tooke the fame from o. thers : and this & uffome was almoste taken for a Lawe. Do, before Ichns fatherschere were many, whole names were 3acharias : And it may be, that this Jacharias came of the Sonne of Barrachias.

Therefore because such a Custome had continued among them-thefe men feeke, to retarne the fame in naminge the Infant. But as there is no Reli: Names, & gion in Mames, fo no man of founde the cuffee Subrement will veny, but p the faith: thereof. full baue herein their Godiy chople : that they may gieue to their Children luch names as may ferue them in flede of Doctrige and of Abmonition: allo that they may rather take them of the boly fathers (that they may prouoke their children to befollowers of them) then of Prophane men.

60. And his mother aunswered, and fayd, Not fo: but hee thall be called Iohn. (Notfo) C. It is buccre tapne whether Clysabeth spake this as taught from beaue, oz no. Dowbe. it, it is likely b when Jacharias fame that hee was punished for his slownes in beleumae, tolde his Wirfe by wirtince that which the Auncell had commaunded concerning his name. Deberwife he had not obayed the comaunde. ment of Oct. (But hee thalbe called Iohn) C. Why God caue this name unto John the Baptiffe, wee have beclared before, berfe 13. Bu. We hane tieb, og els by Propheticall motion, to allo an example of faithful obedience in

iph 3.

the 19a=

ight not cretly to e miniered ough in

chouse

mtime.

the Parents of Tolm, in hthey obaped the commundement of the Angell & recepued not counsailes & adulte of their kinsiolkes: who not knowing the cousaile of Sod thought it best to retayne the approved Custome. But custome ought alwayes to gieve place but the truth though it be never so exellent.

61. And they fayd vnto her, There is none in thy Kynred that is Named wyth this Name.

B. This must be binderstoode of luchas were prefently alive, or at least of those which were not longe before bifeaffeb. For amonge his auncetors many were called by b name of John : as he which was Prieft, when & Temple was builbed by Salomon the King. And it aarced bery wel that looke what name the Pricht had binder the Cypical Sa. lomon, the lame the Prieft of the true Salemon foulde baue : For this our John, now o the kingdome of Chiffe began, and the building of the fpiritus all & emple being fettinge by, hab the office of himozetrue Bricthoode teache ing people & most wholesome know. ledge. C. And wee fee p cuffome is taken for a fufficient teffimonp. It was lufficient for them to alleage the Auns cient maner and custome: the which is geuen to all men almost by Mature. But what other thinge is cuftome oftcutimes then meere corruption. That there ore which is builded bypon Cufrome alone, is infirme and baine.

Custome vvictout the truth is vayne.

62. And they made Sygnes vnto his father how he would have him called.

A. To make an ende of the contencion, the Kinsfolkes seeke to be certesied by makings Sygnes unto Zacharias, by what Name hee would have & Childe called, who was before instructed of & same by the Angell.

63. And hee as ked for wrighting tables, and wroate, sayinge, his name is John. And they maruelled all.

B. Hee meaneth waren Tables in the which in olde cime they were wonce to write. BV. That which his Tongue coulde not doe, hee both by his hande and by writing, requiring Tables by fignes, and beckes, and not by boice.

E. For when the Pother, and Kynlf folkes coulde not agree, the Fathers authority was requilite coende the co-

tencion.

But hee had not as yet the ble of his Tonque, when bee floode in mofte neeve of the fame. Therefore when by fignes it was bemaunded of hun what name hee woulde have greven to bys Sonne, hee understanding the matter required his writinge Tables, that by bumbe Letters bee mighte btter that which by bopce hee coulde not. And when the Tables were broughte buto him hee moate thus, (His name is Iohn) Geuinge them to bnberftanbe that this name was geven buto him by the Angell, before bee was conceineb. (Sayinge, his name is John) If he make what needed bee to write? Witherefore this word (faying) in this place mufte not bee referred to Jacha rias him felfe, but to the writinge of Zacharias which spake after a sozte. And at this agrement of the Parents they maruepled all.

64. And his Mouth was opened immediately, and his Tongue loofed & hee spake and prayled God.

C. GDD both adopte and make notice the byth of his Prophet, by restoring to his Father his Congue. For there is no doubt but p hee put of this Benefite unto that Day, to this ende and purpose, that hee might draw all

men to

men to the admiration of John.

(And prayled GOD) C. Zacharias is layd to grayle GDD, not onely to thewe him lefte thankefull, but allo y they might knowe that their kinlman and neighbour was punished, bycause hee was to slowe to beleeue. For hee was not ashamed to glorifie GDD to his owne shame. And thus it was knowne to all men that the Infante was not borne by Chaunce, or according to common ofter, but promised by beautilp Dracle.

65. And feare came on all them that dwelte nyghe vnto them: and all these sayings were noted abroade through out all the hyll Countrey of Jury.

(And feare came on all them) C. In this place, Keare lignifieth Renerence, which came from the feeling of Gods power. For the workes of God ought so reverently to bee considered, that they oughte to make us fericully affected. And God both not bally in his miracles, but stirreth by the mindes of men which he seeth to be sluggish and bull. (Throughout all the hill Coutrey of sury) A. The Lopd wrought not a miracle to the ende a fewe onely might know the same, but to the ende many might be brought to reverence, by this so notable a worke.

C. Cherefage LINC fageh that the Fame of these things was sized about throughoute all the Hill Countrey of IVDEA. Powbeit it profited many nothings at all, he they were so couched with the power of GDD for a time: bycause when IOHN began his Office of Teachings, sewe remembered how wonderfull his birth was. But, GDD woulde have the Fame of these thinges bee speed abroade, not onch for their cause which heard: but

allo bycaule & miracle might bee more certayne in all Ages, which at & tyme was knowne in divers places.

66. And all they that hearde them, laide them up in their hearts, fayinge, what maner of Chylde shall this bee? And the Hande of the Lorde was with him.

(Layde them up in their hearts) A. This is spoken accordinge to the specific phiale, and significth as much as to consider with ones side, to deliberate in the minde of any thinge, what the meaninge and Effects of the lame should bee.

C. And here we have a common fpec: tacle of mans Ingratitude fet before our eyes. For when vaine and friusloufe thinges, boe take to beepe roote in our myndes, the rememberaunce of ceuinge thankes bnto &DD, which oughte for ever to remayne, vanisheth away. Luke weaketh not of fenceleffe wicked men, or of the cruell Contentners of God. For hee farth that they layed them by in their heart: meaning that they had a deepe confideration of thefe thinges. And it is tykely plome were minocfull of them for a time, but the arcater parte within a while after put away that feare which they had coceined. Morwithstandinge wee must note, that they wente not out of b way, when they referred piniracles which thep same to that excilencie which the Infante shoulde haue.

For we layd that such was the cousaple and purpose of GDD, that John might afterwards come adjoads with great commendation. Therefore they sayd (What maner of Chylde shall this bee?) B. Bycause they sawe the mightic power of the Logd, which was shewed in sunday Praceles concerninge the Childe, there was cause why they should looke for great things concerninge him, and should bee as it were afearde for the more present maicily of the Lord. And so are hearts of men framed, that the more they see his outsirecthed Arme and power, the more they seare God.

Percupon it cometh that all figues and Moonders, which one manifeltly beclare the power of God, one much

terrefp men.

(And the hand of the Lord was with him) C. That is to sap, by many thinges the Grace of God was to bee seene, which occlared that AD HR was no common person. And this is a Figurative kinde of Speach, which beclared that the Power of GD D was no tesse revealed, than if his hand had bene openly seene, that every one singly asknowledge God to be present. For all men knowe that the hande of God significath power.

And the hande of the Lorde is layd to bee with one, when hee hath the better of his enemies. Allo with a Prophet, when he constantly execute the wooke of his callings, and teacheth with Quecesse. Therefore wee muste Junce by circumstance what the hand

of God is.

67. Then his Father Zacharias was filled with the holy Ghoste, and prophesied layinge:

C. Luke both theme that Zacharias had reflored unto him not onely hole of his tongue, but also sunge a Plalme by the motion of the holy Ghotle.

(Was filled with the holy Ghoste)
C. Wice shewed even now, what it is
to bee replenished with the more plentifull grace of the Spirite, of which
notwith sanding others are not boide.

So wee reade that & Spirite was meuen to the Prophets: Rot that they manter the fame at fome times, but bycaule the power of fame bib more fully thewe it lefe in them, to often as they were broughte forth to bee feene of all men, as it were by the bande of Bod, to boe their Dffice. So that we must note & Joyninge together of two partes which Luke putteth bowne, as that 3acharias was filled with the holy Shofte, and prophetieb. For be ge: ueth by to biverstande that hee was then ertraozdinarily infpired from as bone, in fo much b bce fpake not from flefb and bloud as a comon man, but b bce betered onely & heavenly boctrine. So also the Apostell Paule Loyneth Prophelie with the Spirite.

Quenche not the Spirite: Despyse 1. These not Prophesyinges: To the ende wee 19. might know, that by the contempt of doctrine the light of the Spirite is extinguished. And this goodnesse of Sod was to bee rememberd, that to Jachatias not onely his speache was restored, of the which hee was deprined by the space of name Homethes: but also his Tongue was made the Instrumet of the boly Chose.

(And Prophesied sayinge,) R. Co Prophesion Drophesie, is not onely to explicate ing what Drophesics spoken before, but allo to it is.

Prophetie chinges to come.

For hee explicateth here those Promises, which were openly preached many hundered yeares before, concerninge C H A I D C C: and he both also foreshewe the Office that Iohn shoulde execute: and what Benefits the People should receive by the comming of C H R I D C C whose way I D H H should prepare.

And we must note'p all this Plalme proceeded from boly Ghott, yea euen

p parte

Thankes gening roceceth from the holy Ghoft, 1 fal.51.16 :

heff &

pheli

what

P part allo which containeth a thankes aleuing . For wee can not fpeaks any thing to the praise of God mithout the Brace of the Sprite. Etherefore Dauid beliered the Lord to ope bismouth.

Also we must note that this homne is an Epitome or briefe rehearfall of al those momises which were spoken co. cerning Chapft and allo a manifest erplication of pubole concerning Christ Iel .68. Bleffedbe the lord God of If. raell because he hath visited & redeemed his People.

(Bleffed be the Lord God) C. Zacharias beginneth with chankes giening. But by the Spyrite of prophelie be celebrateth the fulfilled revenintion, promileb lange before in Chryfte : whereuppon the Daluation and Pelicitie of the Church Depended . By this Exordium or beginning we are taught that fo often as we freake of the benefits of Gob, we Could topne therewith thaks attender. (Of Ifraell) R. The Lozd is not onely the Goo of Ifraell, but also of the Gentiles and of all Creatures for the whole Colois Subjecte buto bis Dominion . Poewithstanbing hee is fapo peculiarly to be the God of Ifraell first because by a publique couenaunt, be bound himfelfe to the veople of liraell: Euen as it is to be feene in the 17. Chapter of Genefis, Deconolp, becaufe hee had geuen buto this People Patriarkes, Prophetes, the Lawe, the morthin of God, and the promites con. cerning Chrift to come. Laftly because Chryst mas to be borne of this people after the fleth. But after that Chryfte was come, that was not the true Ifraell, which was Ifraell after the fleth: but which was and is the Urael by faith which is in Chryft fefus. At Therefore although the Lorde by his volver and governement be the Lorde of all nations, petnorwithstanding be is properIp fain to be the God of the Faithf. Il in Jefus Chryft, because bee acknowled. geth thefe aloane to be the herres of his beauenly Kingbome. Cherefore in respecte of the Covenaunt be is specially called the GOD of that Marion.

Cap .I.

And in that he is not called the God of Adam, the God of Abell, and of o. thers, this is the cause. Mamely, for that be would have his Covenaunte to bee had in remembrance, and will bee acknowledges to be furh a one, as hee manifelleth bimlelfe to be, leafte wce should seke for more, or least we should imagine any bucertapu thing of him, & Could gene this orthac buto him, but that we might fimpely imbrace him as be reuealeth himselfe bnto bg.C. Ther. fore because God had made his Couenaunt with one Mation onely (of the which Zacharias is about to make metion) he both bypon good confideration make mention of p Mation, to whome properly, or at leaste in the first place the Grace of Saluation was appopus tib. (Besanse hee hath visited) E. De speaketh as of a matter already finithis. For this Verbe of the Preterper. fecte Tence both beclare the certainty of the chinge, euen as if the Wilitation and Redemption had bene already finithed: which was a greate while after to be perfourmed a fulfilled by Christ.

B. To bilite is properly to have a care God is al. toz one, as he which will vilite his bro- way prether; biffterh him that he may knowe vs. how to belpe him. But it is certaine p God is alway presente with vs , although we do not alway feele the fame. And, when bee theweth hintlelfe to bee leritato prefente by fome manifelt worke, then Amon j. 2 be is land to bilite. Moreoner to bilite, is taken two maner of wayes in the Deripture . Dereof God is layo to bis fite finnes, when he punisheth . For the plagues occlareth that God bath punis

Ii.

then them. In the which kynn of freach is abbeb fomctime a rob, or plaque, or Plai.80. Stupip. or fuch like.

Ifay 27.1 As, I will visite theyr transgression, with the Rod, and their iniquity with ftroakes, Alfo. In that day, the LORD with his foare and great and mighty Efay. 29,6 Sword thall wifite Liuiathani . Arrain

Thou shalt be visited of the Lorde of Hoaftes, with thunder and fhakyinge, and agreate noyle, a whirlewand and tempett, and a flame of a denourynge fire. So in the good porte, he is lappe to vilite those who he bleffeth, where. by he beclareth that he is prefente with them, and chat be careth for them. So be viliced the Hebrewes, when he beliuered them out of the Bondage of E. gypte. But no vifitation of God may be compared with this prefent vilitas tion, whereof Zacharias speaketh, becaufe with this bilitation, be bilited & regarded bis people in bis fonne.

C. Wherefore in this woord (Vifited) there is a fecret Antithefis , beraule \$ countenance of God wasturned away for a time from the milcrable fonns of Abraham. For they were in fuch calamity that no man thought that GOD had any maner of care for him. A. But the people of God had full redemption from alleuils by Chryfte. Dereuppon acharias fingeth. (And redemed his people) C. The Utilitation of & whych Zacharias fpeaketh, is put here, as the cause and beginning of the revemption As if be thould fap, God bath vilited, looked bypon his People to reveeme them, A. And this Revenuption themeth that there was first a captivity. For the Prople was to captiucd that thep could not hope for beliverance from any other then from God alone . But in what Captinity were they : Sure-Ip, at that time they were oppressed to cruell Tyzanny: but per the Captiuity

was more hard s arieuous ; fro which they were to be belinered. For b Lorde by and by after the beginning prompe fen a Rebemer of al men which were which thould be to the Worlds ende. Reither was the people almaies Caps tine. Thereupon it followerb that the revenution was not carnall. For there mere certaine Ages in the which the people floreften . Etten fo Chryfte is & Repemer of mens Soules , and not of thepr Bovies onely . And there is no boubce , but that fo was the meaning of Zachiarias. As if be foonly lap. Chrifta De taking our fleth bypon bim, bilited redeeme thofe that were in bondage, and in the of foula fhabow of Death, and billting the, and gening himlelfe for thole that were in Bondage, he revemed them, with peril of his owne Life, lubmitting bymfelfe buto that punishmence whych was bue bnto thole that were in Bondage, C. And bereby we gather, that the hoip fathers them felues were not free from the Poake of Cinne, and from the Tyranny of Death, but by the grace of Chapit For Chapit is fapte to be fente a rebeemer to the boly and elect people of God. But if lo be Revemptio were then brought by Chryst and not before be came inthe fleib, it followeth that Farthfull which mere ocade before his commpng, were all thepr Lyfe time \$ Geruauntes of Sopn and beath, which wereberpablurbe.

Wiles aumfwer , that the force and Effecte of this Revemption, whych was once offered in C H R Y S T E. was Common to all Ages.

69. And hath rayled vp a horne of Saluation for vs in the house of his ferusunte DAVID.

(And hath rayled vp a horne) C. Dee fayth,it is rapled by, because the People were fallen before, and were fcatte. ren.

Kin,

Dan.8.

121,75 fal-11 ic.lan

teo. As if he thould fay. Domfocuer me feemeto we are fallen, a to be bopbe of all hope, God bath rapled by again his power of Sauing Dealth.

For the Throane of DAVYDbe. ing ouerthrowne, and the Beople being bifperled the bope of Saluatio le-

med to be cleane gene.

Dan.7.7

R. Top this Ulloorde (Horne is fig: nified, accor byng to the Hebrewohrafe Kingbome and power: euen as also we map read in Daniel, where the prophet firfte feeth 4. Beaftes of the which the fourth Beaft had ten Bornes: p which be bimlelfe afterwardes beclaring in & 24. Clerfesexpoundeth for Kyngdomes Kin,16.1 03 Byngs: either becaule Byngs were conferrated by the powaying of ople out of a borne , or elle because the might of Bealts refteth in they? Dones, as wee map Read in DANYELLofthe Dan.8.6. Ramme and the Goate which runne full Butte one at the other . And in an other place it is favoe.

I will breake all the Hornes offin-11,75.77. ners, but the Hornes of the righteous fal-112-9 shalbe exalted. Againe, His horn thal be exalted inglory.

> C. Zacharias bereip allubeth to the prophelies of the prophets, in b which, Codayne fauing Dealth is promifed in matters paft all Dope. Yea this phrafe of Speach is taken out of the Pialme, where it is fayde : There I will make the Horne of DAVYD to florishe, I have Ordayned a Lanterne for myne anoynted.

Co be hoste inthefe Willordes Zacharias themeth that the power, might and Kyngbome of CHRYST halbe

frame and Euerlafting.

As if bee thould fap. Defet Chryste the promifed Daujour, against whom nepther Sinne, nepther Death, noz Dell Bates thall prenaple, because p

Dorne is lofted bu.

Other KYNGEDOMES are called greate and Dyabtic of they? Dames and Ryches, as of the Abun-Daunce of they Commodytics oftheir People, of theyr Donoures, and other they temperall Bleffings.

BU T this KYNGE DOME is called the KIRBDD DE of SALUACID M, of Grace, of Lyfe, of Ryghteoufnelle, and of truth, and the KDABDDD DE of cuery change that appertamenth to Sal. UATIOD, whereby also it is Seperated and knowne from all other Epnadomes.

WHEREFORE IF GOD hath beclared buto bs hos lower in no other then in CDR ISTE to faue bs , it is greate Udlyckebneffe to fwarue from hom if fo be we befire to

be laued of GOD.

A ND noate heere, that the fame HORNE vyhych to the Faythfuil isa HORNE of SALVATION is to the Wycked Terrour, and De-Aruction.

(In the house of his Servaunt Dauid) He calleth D A V I D the fernaunte of God . Not simpely because hee Worshipped GOD as one of the GOD LY. But in an other Respect Namely, because hee was chosen to Gouerne and faue the People, that he vvyth hys Successours might reprefent the Person of Christ.

A 12 D Althoughethere remained no parte of a KIR &DDD Cto bee feene amonge the I E V V E S pet , notwithstanding because Z A-CHARIAS flayed hym felfe bypon the Promifes of & D D, hee feared not to call D A V I D the Seruaunt of & D D, in whome & D D gaue A CETEBLIRE Sit to di do di dita to come.

31 2. waheres Mereuppon it followeth that then in very deede Chryste is made but o be the Author of Saluation, when he raigneth amonge be to governe be. Pozeover concerning the promises made buto David wee have spoken partely already.

70. As hee spake by the mouth of his Holy Prophetes which have bene

fince the World began.

(As heefpake.) C. Di as he promps fen. Leaft for Mouelties fake the Sals nation which hee teftifieth to be brous aht by Chapit thould be boubted of, be cyteth the Prophetes as witnelles of plame, who being rapled by in bitters times, pet notwith flanding teach with one confent that we mufte hope for fatnation from Chryst aloane . For it is not the purpole of Zacharias to coment the Fayth and Constancy of God, becau'e he performeth and fulfilleth that which he had promifed long before, but rather feeketh to bringe the faithfull to the auncient Dracles, to the ende they might the more certainely and gladly imbrace the Baluation offeres buto them, of the which all the Prophetes bid teltified from the beginning. For our faith which is the found and firme Foundation, is truely referred buto Chapit, feeing he is manifelted by the Cestimonies of all the Prophets. And although there are not many eupoente places in the Prophetes concernance Chryst, pet notwithstanding there is no voubte, but that the meaning of all the Prophetes mas to leave buto chipst as to the ende, as did Mofes alfo . For what was the end of the Ceremonies, And the Prophetes were interpreters of the Law, wherefore if the law teave buto Chapft, it followeth also that the Prophets leade onto Chipft Dowbeit, if any man oce more narrowly waiche and confider the Prophits, be that find

that there is not one which leaveth bno to Chapit . For they cannot have they? truth but in Chryft. For their commo ble was to conclude their freaches by & Covenaunt of the Lorde : Thereunto almaies they reduced the People, that they micht fand fatt in the fame . Dee which knoweth not this thal never bna perstand the Prophetes: as bid not the levves who flanning very curiously be non the enarration of wordes, and not buberstanding the dayft and purpose of the faine, erreb. (By the mouth of the Holy Prophetes) C. De calleth & Pro: phereshalp, to the end their Clombs might have the more authority and renerence: as if he hould fap, that they were no lighte or common, but plaulis ble A Clienelles : hauing commannee ment from God to tellify of Chryste, Let us know therefore that they fpake not of them felues or fee them owne be: crees before the world, but that God Chake buto us by them . The which the Heball Apostles tellife. But homeuerpone 2.Pc.1. of the Prophetes have bome withelfes bnto Chryft, it were to longe particulerly to thew . Letthis at this prefent ferue, that they fpake plainelie p. noughe of that Revemption to come, which was reuealed in Chryst.

71. That we should be faued from our Enemies, and from the Hande of

all that hate vs.

E. The Greeke Texte hath. Saluation from our Enemies, &c. That is to fay. That ver might be delivered from our Enemies, D2. That he wildely uer vs. E. This Gerfe, and some of them following, beyondth uppon the nexte Gerse going before, where it is sapp. (As hee spake) A hat het hee spoken when wall attom from our Enemies, that hee woulde shewe mercy, and so south. C. Therefore although this Speach Saluation from our

Enemies

Enemies be harve to bee bpberffanbe. pet not withfanding the lence is plaine that no mactifes, nower, force, and lying in mapre, thatt let God for perperiall preferring of be when wee are beliueren out of they? bandes . So that Zacharias noth more plainly explicate the power and Office of Chryft . And to fpeake truch, it fould profite be lit. tle m nothing to hearethar Chryste is action bato be, excepte also me kneine what he proficeth by. Therfore for this caufe, be noth more fully teach wherefore the ibotne of Daluation was lpf. ren : Mamely, chatthe farehful michte be latten from their Euemies . And there is no bomber but that Zacharias knew well inough that the Churche of God had not the pryncipall war worth fieth and Bloub, but with Sathan and all his Trame, by which the moreal C. nente feeketh beere Guerlafting De-Gruction. For although allo Erremal Emmies Doe affaulte the Church vet nachichstanding feeing the kingtome of Clarel in Spritualle bee freakerb specially beere of Sathan the Prince of this alleald, and of his Army, Agarne it is noted how milerable the condition of men is without Chryit that is to fap, they lie profrate buber the Cyranny of the Deuill, for otherwife Christ mondynot have belivered his chylozen out of his hand, that is to fap, from his power wiffer mithstanding this Place teacheth that the Church followe as it is a Pelgrime in this world is amon ber Enemies and is Subiectonto thep? Cli olence , if to bee Chryst were not at barme to belpe . But this is the meftpma ble grace of Chryft, that our faluation is fure and fafe, although wee bee beliet round aboot wich Enemies.

72. That he would deale mercifully with our Fathers, and remember his holy couenaunt.

(That he would deale mercifully) E. That is, to fap. That he would perfourme that tomathes our fathers. which of his mercy hee wamiled buto them and that he might be myndefull of his boly Couenaunt. Bereuppon we fee that it came to valle by the onely mercy of @ ob , that bee fente a Rebee= mer : this is the foundation of the whole Redemption . A notable Dider betelp to be oblerueb. forafter be hab befcriber the Dffice of Chryft, he the weth a gapne that Chryst is not genen for our merite, but onely of the frce Mercy of God. Antof workes that be in righteoufnes which wee baue wouoht, but according to his mercy, he hath faued us, fanth the Apostle (With our Fachers) C. The fathers micht haue bene thought to have ben worthy, and to have obtained this things by they? merites. For the Claio lo hath ben almayes thus Cuperfictious, that it hath worthipped beade wainetes, informuch b it bath made of them an Idol. Wote. ouer be meaneth beere, that not onely their Devhewes, but allo their fathere were unworthy of fo norable a Benefite of God Furthermore wheras Zacharias extedeth the mercy thevved in his time vnto the Deade Fathers, that they myghte all have the feeling of the Fruite thereof, it follo. weth hereof that the grace and power of Chryste is not contayned wythirs the Straights of this Momentany life but is Eternall: Neyther hath it an ende wyth the Death of the Flesh, feing the Soule lyveth after Death and a Refurrection followeth the De the of the Flesh. Therefore as neith it Abraham, not any one of the Sa untes could attapne Saluation by his owne power and Berits , euen fo the ;5mon Saluation in Chryste was bed arro to all the farthfull, as well to the beave

Tit-3.5

to the Lucina . (And remember hys holy couenaunte) C. GOD is fapte to be minvefull of his Couenaunte, becaule by that longe Delay bee might fceme to baue formotten thinges . binber the which belanhe luffered a Peo. ple milerably afflicced to languilb.

Therefore there are here three things in other to be observed which are con-

tained in this berle.

Frift of all-that God was led by his mere merey to make a Couenaunte to the fathers. Decondin, that making a Couenaunte, bee tped the Saluatis on ofmen buto his mord. Thurdly that bee offeteb all manner of Grace and goodneffe in Chrifte, that to be might establish all hos momiles. For the affice raunce of they? faith consider only in Chryft. In the Couenaunt remiffio of finnes is momifed: but the fame conlisteth in the Bloud of Chapst. Righte. oulnelle is promiled:but the fame is offered in the Batiffaction of Chapite. Life is promifed: but the fame is to be foughte no where elle, fauing in the Exod.24.7 Death of Chapit. And this is the caule Heb.9. 19 why God in olde cime commaunded the

Booke of the Law to be frynkeled to the Bloud of the Bacrifice.

73 According to the othe vvhych hee sware vnto our Father Abraham that hee would gieue vs.

(According to the othe) C. Dee maketh mention of the oth, to the ende bee mighte the better expresse bow firme & Wable bys truth is . For lo @ D be ereth with bs, that bee bouchlafeth by his name to beare by our instrmity. UCherefore, if bare promples are not fuffic ient for bs, let bs call to mynd this conformation the which if it put by not oute of all boubte, wee are to buthans kefull bnto & DD, and iniurious bno bis i oly name.

A. Thus is even that fame which the

Apostle wryterh saying, wherin God willing very abundauntly to shewe Hebri vnto the Heyres of promile, the Stablenes of hys Countayle, confirmed it by anoath.

(Which he fware vnto our Father Abraham)R. Dereby wee fee hem true and fufte God is in keeping his womiles. For he both not onely observe those promifes which hee made by the 1910: phets, but fice allo observeth those Co. uenauts which be mabe & Patriarkes, a specially mith Abraha a Dauid, the whych alle bee bath conformed with an oathe. For this is the Eeffament of Conenaunce which God made with Abraham and hos Deebe. I wit bleffe them that bleffe thee, and I wil curfe them that curffe thee. And agayne.

Thy Seede shall possesse the Gate Genau of his Enemies and mthy Seede shall all the Natios of the Earth be bleffed. And this Couenaunce be confirmed th an othe faying . By my felfe I have (worne, I will bleffe thee and Multiply thy feede . And concerning Dauid, it is mitten. I have made a Couenaut with my chosen I have fworm to Dauid my Servaunce . Thy Seede wyll I stablish for euer, and set worthy Throane from one Generation to an other. agapne, I have founde Dauryd Pfal. 89.4 my Seruaunt : the my holy oyle have verfal." I annoynted him. I wyll destroye hys 19. Foes before his Face, and plague them that hate him. My mercy will I keepe for hym for enermore and my couenaunte shall stande fast with him . His feede also will I make to endure for euer, and his Throane as the Daven of Heauen.

Chele momples made to Abraham and David concerning Clictope ou er they Enemies, concerning Security and Tranquillitie of Lyfe, and the rier petuitie of a most bappy kingbom le me

soteistes

11.11.

n.21.

.89.4

31.74

no tende buto Externall Blellings on: ip as though thep were to bee fulfilled onely in thes al Clarice: But by thes perfe of Zacharias) which is as it wer a paraphalis of s promiles of god which mere made buto Abraham and Dauid) we may plainely bnderstand that those promiles byb fpecially tende bato fup. rituall bleffinges.

For hee expoundeth it, that thefe thonges are to bee buderstove of those Ennempes which were overcome by Chivit Jelus, and of that Tranquillity and felicity of Lyfe, which is purchas fed for by Chapite . For Chapite opo not conquere epther the Agyptians, 02 the Babylonians, or the Romaynes, by the Externall preparation of warre but bee ouercame thole Enemies, and belinered his People from all those thinges, of the which Paule Speaketh. Amongeft whome Sathan is o chyefe fecondly Sinne, into the which Satha by fuggettion caft Adam: Lafte of all, Deathe and hell. Furchermore Chapit restored has People, not to that Securicy by which they mighte worthip accordyng to the Leuitticall Lawe in Hyerusalem, (the which worthip was onelp civile and a Dehoolemapfter buto Chipft) but hee forgave them theyr Sinnes, for the which remillion, the conscience is made so quiet throughe Fapth, that now it nepther feareth Sa than, not Synne, not Death, not bel.

74. That without feare, we being delyuered from the hands of our Ene mies myght ferue him.

(That without feare) BV. This includeth in it felfe, that wee are affured of the Bleffynges of this Lyfe and allo of the Willogive to come. for a Chip-Mian man is fecure and certaine of folgienenes of hys Dins, although as pet he feele them. For he is out of al voubt

that Deathe bath no Bower in bom, that Sathan both not overcome in him and that the El Cloride cannot prevaile in him. Borwythitanding biberftande not thus to bee fo froken as though a Chipitian thould have no feeling at all of Sinne, but rather that he is greatly disqueted, and as it were Comented when Sonnes bo arieue, and that the Image of Deathe bothe terrifre hom, in to much that hee being prelfed wyth the reproache and chame of the UCiolde, flandeth naked, whath none in the whole Carch of whome he map lecke helpe, but Bob alone.

Sathan and Sinne are felce , but they brynge nothing to paffe, they over come not. For the bearte is fafe a quet

in Bob.

Of thes feare the Apostle Paule wayteth thus.

Yee have not receyued the Spyrite of Bondage, to feare any more but ve hauereceyued the Spyrit of Adoption, whereby weery Abba Father. The same Spyrite beareth witnesse to our Spyrites that wee are the Sons of GOD, Allo. Feare is not in Loue 1. Joh. 4.18 but perfecte Loue casteth out Feare because feare hath painefulnes for he which feareth is not perfect in loue.

C. Therefore the meanynge of Za- Feare is co charyas is, that @ D can not bee trary to Ci Clouspped but weth Beaceable and Faith. quet Spindes . for they which are oute of Quyet, whych reason and contende with them felues, whether them haue hym fauourable bnto them, year: or no, whether hee accepteth they D. bedpence or rejecteth the fame.

To bee thorte, which are toffed &: carryed betweene Pope and fcare bo take greate paynes in Clookhypping O D , but pet they doe neuer . Syncere y, and with thepre who ale Dearte Submyt them felues bnto him.

La feare and trembling maketh them to abhore him: insuch write that the were possible they would have his bePlact 30. 4 wine Paieth cleane ankon away Alle know that no Bartilice is acceptable with God but that which comments fro a good will, a willing mono. Where-

fore that men may reuly woilfift God, it is necessary that they considered be freed from search men as David also speaketh Mercy is with thee; that Ross. thou may elbbe feared. How God whe he hath genen peace onto men, loning by calleth them onto him, and maketh them to come willingly, and with an

them to come willingly, and with an earnest desire to worship him. Herenypothe Apostle Paule sayehithat what-soener is not of sayehissiane. But seeing God reconcileth men unco him in Chryst, seeing by his Defence he preserved them that they might be without all feare: seeing he hath put they? Saluation into his hamand Enstoy? Zacharias both sustly say that were are delivered frose fear by his grace. Therefore the Prophetes doe make this proper unto his Kingbome, him might boyo of scare imbrace peace, and intopy peaceable blysse. That we being delifured from the hands of our Enemies.

A. To these ways appertagues the

A. To these wordes appertagued the promises noated in the verse going before. (Myght serve him) C. Zacharias both not thew particularly, what from manut of God both containe, but the words of what end God belt so louingly according to his mercy with the Prople to reduce them: namely, that they being reversed might gave themselves

uation. As therefore the efficie cause of Mans Saluation was the free Merey and goodnes of GOD, suen so the final cause is, that men by leadings a holy and Godly Lyfe, might Glorifye

wholly buto him, and mighte make a

bow to worthip the Author of they? fal-

our Vocation, may learne to vie the Grace of Ged in his place. Thele lenteces (Ilav) ave to be menitateb b we are nor called to buclenes but to boli- 1. Com nes, b we are redemed for a cret proce, not o me might beethe Eruguntes to flethly Delires, or to reiople in bubypo leb Liberty, but that Chryste might raimie in by. That by Aboutto we are made the Stimes of Gab, that as chile Tit.an ozen me might be obevient to our beauenly father. For in this appeared the goodnes and lotte of God, that we forlaking worldly belytes, may line bolily goody, and bonellip . Therefore Paule coing about effectually to exporte the Rom, faithfull to ceue themlelues bitto Gob in newnes of Life, and to lay alive the olde man letteth before them the mercy of God. The Deripture is ful of fuch Cellimonics, which thew that b grace of Chapft is greatly abales, excepte we bent our felues baco this fcope and maike. A. For this allo is one end of our Election , that we thoulo be boly and bublanreable in the fight of God in Eghan

his name. The which is diligently to

be neated, that we being myndful of

we might ferne the Lorde in feare.

75. Wyth holynes and righteour, nes before him il the daies of our life.

(With holines and righteoulnesse before him. As God comprehence in two Tables the rule of Gods lyse, so berg Zacharias pinnounceth that we no then latefully serve GOD, when we frame our lives to bolines and righted offices. For there is no doubte but that Dalynes leabeth to the buties of Gods, nes which pertagne to the first Table of the law of the which Plato was not.

Ignorante. But righteoulnes is erte

lotte : etten as the Apostle Paule rea-

cheth in his Copfle to the Ephelians.

The are therefore revemen and belyne-

rev not to line after the fleft, but that

ighte-uines & olines.

The

ded to al the dutics of Charity, because God requireth no other thing at our Dames in the fecond table of the lawe. then that we deue to eucry one b which is his owne. And if any man feeke for this rule of Godly life, let him loke for the same in the Law of Gov.

(Before him) Dy. In his fighte. Z. Dee severateth and vistinguisheth the bolynes and Righteoulnes which pleafeth men, and by which it commeth to passe that wee appeare holy and fust be foreme which is nothing elfe but mans immagined Dippocrille, from b which is acceptable buto God, and whych bee

prescribeth in his law.

Zacharias would have by to collder that we are alwayes in the prefence of God, a that be behouldeth our beartes to this enderthat we might frame our lives buto his will and Lawerthat wee might doe all things even as if he flode in bis presence, which is never absence which feeth all thinges. For all thyngs are open before his eies, and nothynge can be hippen from him.

C. Therefore it is not inoughe for o faythfull to order they lives wel onely in the light of men, because they muste line according to the will of God, who is not contented with external holines but both principally behould the heart. (All the dayes of our life.) C. Least any man should thinke that he had don his outp, when he had worthipped God a whyle. Zacharias affirmeth, that men are reveemed bypon this condition, p they houly endeuour them felues to worthin God all the daies of they life. And in very deede, feeing the Redep. tion, the remembraunce thereof ought neuer to be prowned in Dbliuion: feing God bath adopted men bmo himselfe for ever, thepr thankefulnes ought not to be momentany or for a short time, to bee forte-feeing Chapft Died and arole

agayne for them, it is meete that hee thould be Lord of life and death. There fore Paule commaundeth bs to Ivue a Rom. 14.9 holy and byzight life, butill the coming of the greate God, looking for the bleffed hope, and for the illustration or reuealing of the glopp of the greate God and of our fautour lefus Chapti.

B. Therefore God will nothaue of Tit.2 13. bs a momentany acknowledging of hys benefices, but a perpetuall, buring the race of our life. beis cuerlafting, and is not chaunged: Therefore hee whych acknowledgeth him, can neuer be brawen away from his obedience: for hee can finde nothings that pleafeth hym better.

76, And thou Chyld shalt be called the Prophete of the highest, for thou shalt goe before his Face to pre-

pare his wayes.

(And thou Chylde) C. Zacharias re: tourneth against to the commendation of the grace of Chyff:but he doth it as it were under the person of his Sonne briefly defining the office of teachynge whereunto he was ordayned. For althoughe as pet he both not behauld the gyfres of a prophet, in the litle infant of epaht Daves olde, pet notwithstäding tourning his Eves to the purpole of God, he speaketh as of a thing known. BV. The father therefore reiopfeth ouer the infante, because bee knoweth & excellencie of his Office, and both as it were prophetie. The Prophet is as it were the interpreter of the Dracles of God a teacher also and a preacher in b Church, by whom the Lorde speaketh buto his Church, renealing his wol, as may be perceived by the woords of Zacharias following, and by the words of Mathew. Where John the Baptist is fapo to be preaching in the wildernelle of lurie, and faping. Repente ac. It is a most certaine Argument of Gods cle Kk.

2 (041)1

Prophets of Gods facour.

Math. gr. mencle , when God fendeth bis Prophets to any Pooule . for the Pooule are a toke cannot frande without Prophets . For all things paffe and fipbe away . The which may be sene at this Day where the Bolvell is not meached . For although there be in the fame place many Gooly men, which are vifplealed to ungodines, per notwithstanding none of them bare freake against the wicker or relite the but where there are faith: full Drophers, thep theppe forth, and Dischasse wickednes and do ovenly croe out ofic, without ceasinge: they exalte thepr boyce as it were a Trumpet, and thew unto the People thep; finnes, reproving and condempning them: to the ende the wicked micht be afhamed and knowen, and might be dayuen to feare Quetion, which will not bo well for the Loue of Righteoulnes. Butcould not & D D who can doe al things, and whole well no man can relifte) illuminate & harts of men with his fpyzic, that they might acknowledge and receive the Sonne when hee came to be a Daujour . But Anfrer. Bod oblerueth this anlmer: De lebeth first his Prophet, who by his preaching may prepare the way of the Lord. Co.

first Chapter of leremy. And concerning the name of the moffe bighe, we have fpoken in the 32. Cerle

cerning the Office of a Prophet read &

of this Chapter already.

(Shalt be called the Prophet) C. To be called the Prophet of God, in thes place, is to bee counted and openly acknowledgeofor a Prophet . Iohn was first fecretly called: it onely remained, p it should be reucaled to Men what hee was. The meaning therefore is thys. The world that bider fland & thou art & Propher of the higheft. But, because & name of a Prophet is general, Zacharias by the Reuclation made boto bim by the Angel aduloged this Chilo to be

the forerunner of Chaple, Laviner . (For thou shalt goe before the Face of the Lord to prepare his waye) Chat is to fay. Thou thall travaile throughe this Countrep that by thy preachinge thou mayft convert men to hearethe Lorde. Malaga BV. Thele words feme to be as it wer 1.Cor. Described out of the Prophelies of the 2. Con Prophets, To go before the Face of the Lord, is to be the minister of Chryst as Paule calleth himfelf. C. But whylohn Denied himself to be a Prophet, whe he had almost finished his office, we woll thew in the first Chapter of S . Iohns Cholpel. Read our Expolition bunon the 3. of Math. the 3, berle. What the preparing of the way of the Lord is the Clerfe fellowing thewerh.

77. To geue knowledge of Salaation vnto his people by the remissio of

theyr finnes.

(Togene Knowledge) A. Zacharias expecteth how beneficiall and profitable the Office or ministery of his fon halbe. The Hebrew phrase is, to prepare his may: as thus, that thou mail teach & people profitable thmas, name= ly that they? fins are forgenen them.

BV. Co geue knowledge of Caluatio buto the people is, by teaching to delps uer buto the people of true knowledge of true Saluation. But God alone by his lovaite illuminateth the bearts and geueth true know ebge : notwithfanbing to bring the same to passe, he vieth the labor of ministers, but so: pall the praile and alory may come buto God a lone, even as Paule also teacheth. (By the remission of theyr finnes) C. bere 1. Cor,3 Zacharias toucheth the vincipal point of the Bolvel, when he reacheth that & knowledge of Saluacion is placed in remission offinnes. For feeing wee are Ephe. all borne the chiloren of wrath, it followeth that by nature we are balupned & loft. And the cause of this dampnatio is

because

Page

because we are quilty of bnrighteoul. nes . Wherefore me have no other remedy to efcave Death, then bules God Do reconcile be buto bimfelf, not imputing our fins buto bs. And we may eafely gather by the words of Zacharias. that this onely righteoulnes is left bns to be before God. For whereof cometh Saluarion but of righteouines. Wiher fore if it be not meete for the Sons of Bon to knom any other Saluatio then that which commeth by remiftio of uns it followeth that we mufte feeke roch. teoulnes no where elle So b the righteoulnes which proud men beuile bnto thefelnes by the merits of their works is nothing elfe but the Imputation of Richteoulnes , leeing God freely fozgeueth our befert. Dozeouer we muft note pZacharias [peaketh not of ftraumers, but of the people of God. Wherof it followeth that not onely & bearn. ning of righteoufnes both bevend byon remission of sinnes . But allo that the Farthfull by imputation are iufte before Gob buto the ende, because otherwofe they cannot fland before his Tribunall feare buleffe they flee baily buto bis free reconciliation.

78. Through the tender mercye of our God whereby the Day fprynge from an high hath vifited vs.

(Through the tender mercy of our God) A. That is to fay through his erceding great fauour, or through & bnfreakable mercy of god the Latin tert hath. Per viscera miserecordia, that is to fav Through the bowels of mercy. For the bowels of mercy fixnify that mercy which proceedeth even from the inward affections of the hearte. And it is a Metaphor taken of men . For wee fele our innermost bowels moued whe we are affected with any matter.

Taberefoe the Scripture fpeaketh of Bowels, when it maketh mention of mercy, to fignify the neare and inward motion of the affections : Quen as the affections or howels of mercy of a mother are mouch toward ber fon, when . hee is at the pount of Death . Euen as it is mitten of that mother which fla-Ding before the throane of Salomon , @ 3 Kin. 3.26 beleuing that her Sonne fould be De: uided with the sword, was moued even Gc.43.30. in her Bowels to the very heart. Alfo of loteph we read thus. And hee

haltened for his Bowels were moued ouer his Brother. That is to fav. hvs affections mere inflamed, or his hearte pearned ouer his Brother . Do this phrale of freach, the unfreakeable lone and mercy of God is fignified bnto be. Where are now fatifiactions : Shail we vieuent God that he may reconcyle bs buto him's Tale cannot. For all thus spanngeth from the mercy of God.

Motwithstanding this forgenenes of & faulte, which commeth buto by by mer= cy-came not without merite though th out our merit: for there came betwene God and bs a mediator, who deferued the fame for be, which is Chapit lefus our Lord . For it was the will of the Lord, though bee would remit fins to be fatilited for the fame and to have his Due honoz acue bnto bim. In this, wee could bo nothing . Chiffe alone , both could, a hath fatiffied for bs: who of \$ infinite love of his father was lent to the fame end, a was acue buto bs: be mi= aht finith o fame. And therfore he faith, Wherby the dayforing from an hygh hath vifited vs. Without all boubte it was not our merit, but b ercebing mercy of God only b Chilf came to be and merited lo great remillio of ling for bs, to enerlallig faluatio. velerby the dayle ing C. The Greke word fignifieth & Cafte part or b fun ruing, b cotrary wherof is b weft or fun letting . Therefore he calleth Chailt himfelf & fun rifing, Fro an by BR 2+ This

Iohn.3.13

This bee abbeth, to pur a difference Zach.3.9. betweene the bodely Sunne whych ry. fety bato be afcending from belowe to

the height, and that Sun which cotrazach, s.12 riwife ryling from the beight beleebeth buto by to gene by lighte. Dee allubeth unto the place of the Prophete where be layely. I will bringe forth the fpringing braunch my Seruaunt.

Againg . Beholde the Man whose name is the Branch, and he shal grow vp out of his place, and he shal builde

the Temple of the Lord.

BV . And hee calleth him the Day fpringe from an hpe, in respecte of hps Diumity:by which he was, & is aboue al Creatures. Wibere there is nothing byer, but onely beight it felfe , there is Chapft in his Diumity euen as poaie ipzynge, oz Sunne rpling. Foz be vo. ceebed from & Father euen as f beams of light proceede from the Sun. Thus Chapft (peaketh of himfelfe:

No man ascendeth into heaue, but he which came downe from heaven. For he hath not his Droginall fro the Carth, where hee was conceived and boine. In like manner be faith. I wente Joh. 16.28 oute from the Father, and came into the world.

This Sonne of God layth Zacharias bath bilited by comming to by into the Carth, and bath ceuen to be mples rable dampned Sinners, remillion of Dinnes.

79. To geue light to them that fate in Darkenesse and in the shadowe of death, and to guide our feete into the way of peace.

(To gene Lighte to them that fate in darkenes.) C. In this Zacharias extol-I. c) the mercy of God, that the hadow of Death being put away, the linhte of Lyfe was restored buts the People of God. And this feemeth to be an allufio to the Wioodes of the Prophet where Chapit is called the Sonne of righteoulnes, carping health in his wynges, that is to fay in his Beames. Whe the Sun rpleth we know by Experience b health followeth the fame. For by the ryling therof we feele our felues more mery and chearefull of the which ficke perfons baue best erperience.

As touching light and barkenes, we baue the like freaches in Elay.

A people which walked in darknes, faw great light : Light is ryfen vppon them that dwelte in the shadovve of Death.

The like we have in many other pla. Elay.9.1. ces. Concerning the which matter, read the annotations byon Mathewv.

BV. Therefore he verleuereth in b Metaphor . As the Sun acueth liabte buto oure Bodies, lo Chapfte neueth lighte buto our minnes. And withal he theweth wherefore he calleth Chapite \$ daylyzynge. Mamely, that be might lyabten fuch as fit in Darkenes, and in b havow of Death. By these words we are taughte that there is no quickning light in the world without Chrift, but that all thinges are covered with borris ble parkenes of Death:therefore Efay in another place tellifieth that this benefite is proper to the Church oncly. Behould (fayth he) darkenes shall couer the Earth, and a thicke miste the People: but vppon thee shall the lord Esay, 60,1 aryfe, and his glory shall bee scene in thee.

Motwithstanding it may be bemaus Question ord how the Ifraelites fate in h fhavow of Death, whole bearts the Lorde almaves illumined by fayeh. We answer Ansyra that the Godly which lived buder the Law, being befet round about with the parkenes of Death, behelve a lyahte a farre of in the comming of Chapte, by which they were refreshed, leaste they hould bee overwhelmed with prefente

Death.

Death. It may allo be, that Zacharias had respecte to the milerable estate of hys tome. But this is generally true, that by the comming of Chapit a lighte is rifen by to al the Godly, which were from the beginning, and which thall be to the enve to quicken them because be bath voured lyfe also into those o were beabe.

BV. Furthermore Zacharias topneth beere the lewes and Gentples together, and bescribeth the Condytion of mankynde, and the office of Chapite. Thei efore he farth , Chapite therefore came that he might be the lighte of the Molo, and to illuminate mes bearts by the Chafpell, and to call them buto bim, which were belo in Captiuity bn= ber Sathanin blyndnes, & in the darknes of Unbeliefe, that to be might byrecte they feete into the way of peace. Read & 4.cap. of Math. berle 16. 12 ote heere that if the electe before they bee called, be in the chadow of death, what thall wee thinke of the Remobate. To be short, we must fer against & shabow of Death, the light and brightnelle of Chapit, who putteth away thele barke. neffes, that me might be illumined bus to Saluation : Dis brichtnelle aloane pught to be fufficient for bs.

(To directe our feete into the way of peace.) C. By this parte Zacharias teacheth that the perfection of al goodnes, and the fumme of all felicity, colifeth in Chapit aloane . The Mame of peace map be taken in his owne proper fence welmoughe: because the illumination of Chaple is able to pacify mens mindes. But because the Hebrevves by peace biderstande the happy Succelle of all things, there is no boubt, but that Zachartas wente bere aboute to make Chapit the Author of perfect bleffednes:leaft we thould feeke for any ma ner of goodnes elfewhere , but being

perswaden that we are perfectly bleffed in Chapit, we might fay our felues bppon him alone. To the which effect pertaine these words of the Prophet.

The Sunne shall shyne to thee no moreby day, nor the Moone by night Efay. 60.19 but the Lord shalbe thy euerlastynge lighte. But if Zacharias by the onelie fighte of his Sonne , being pet an Infante was led to freake to notably of b Grace and bertue of Chapft before bee was borne, are not they to buthankfull which thinke not fo Bonemably of Chipftafter.that hee is beabe, rplen agayne, and afcended into Deauen that be mighte fit at the ryght hande of his Father, as they ought, and do biminish his Power of a Sautour, the Tytle whereof was genen buto him by bo. ly Shoft, be being per in his mothers wombe. For wee must remember that which we wake before, how that Zacharias spake not of hymselfe, but by b dyrection of Gods Dyvrite.

R. Thisis the Summe of Zacharias fonce, in the which feeing the truthe is specially commended, and the mercy of Coda Gods benefites Declared which are come to be by Chaple manifelled by the preaching and Teffimony of John, let bs confirme our faith, and theme our felues thankefull bnto God, that with thankefulnes we may keepe and enion those Benefites which by Gots liberality wee have received throughe Chapft.

80. And the Chyld grew, & vvaxed stronge in Spyrite, and was in wyldernesse till the Day came when hee should shew himselfe vnto the Ifrae-

lytes.

(And the Chylde grewe) C. Thus the Euangelyst Luke appeth to knit by the history. (And waxed ftrog in spirit)

As the Matinity of John was wonperfull: fo the increase of his age was Kk 3.

Cap.I.

not without admiration . For as bee neue bnto Chrift Jelus. grewe in Stature and in Boby, So also hee was correborated with the firegth of the Spraite.

Dot that he had nowe buderstanping but because there was a ffraunge and butwonted towardnes in the Child which was a figue that the holy Ghoff Dwelt in him.

C. Therefore according to the portion of every age, the boly Shoft theweth it felf more and more both in words and allo in deedes.

(And was in wildernesse.)

A . Reade our Annotations byon the first Clerfe of the third Chapter of Mathews Gospell.

(Til the day came &c)

C. Chat is to fap, bc lay hib bn. till the time came in the which the Lord bad betermined that he thould thew himfelf.

C. Whereby mee gather that lohn thoughe hee knew wel inoughe his calling , pet notwithffanding beenterpayled nothunge before his time, but obaien & D D the caller.

But Iohn bib not goe apart into the Udilbernelle to make latisfaction there, or to luffer penury for his fumes. but he went aparte that he might D. bap his beuine calling.

For he was chosen from his mothers wombe, to this end and purpole that he might not brinke wine nor am Aronge bivnke.

That is to lav, that he might lead a life contrary to common chitome, and agre. able to the lawes of the Nazarites.

And he was called to this kynd of Life , not to make fatilfaction for lins by the merits of UClorkes, not to be an Example buto others to bivell in Wilderneffe withoute the calling of God : bit to get Authority and crebpt to his restimeny, which hee minded to. Worlde Shoulde bee Taxed.

Chypt in respect of himselfe troope Johns, not in neve of mang tellimonp. I (faith he) haue greater witnes then the witnes of John: for the workes which the Father hath geuen mee to finish, the fame workes that I do beare witnesse of me that the Father hath fent me. But leeking the faluation of men , hee appoynted the Ceftimony of John, as of a burning and thyning lighte to the ende the bubeleuing might have no cr-

For God would boue me broughte by al means to the knowledge of his fon.

But the Galicken rather befiren to Stop their Cares both at the borce of the fon of Bod, and also at the bopce of the forerumer Iohn & Baptist, then to geue place buto p truth, euen as Chrift catteth in they? treth, faying. John came neyther eatyng nor drynking, and

they fay, he hath a Deuil . The Son of man commeth eating and Drynking : and they fay . Behoulde a Glutton, A Bybber of Wyne and a Friende of Pub. licanes and

Chapter the II.

finners.



It The ta came to paffe ing of the in those daies world by there went the Empe a Commaun- guilus. dement from AVG VS-TVS Cafar

that all the

(And

(And it came to passe in those daies)

C. beere the Euangelyft Luke fetteth downe the Wiftory of Chapfles Na tiurtie, which Mathewe bath pretermitteb.

For Mathew theweth the Genealogie of Chipft: and then how be was boine,

but bery bipefip.

But Lake theweth at large his na. tiuity, and howe it came to paile that Chapft was borne in the city of Bethelem when as his Mother Mary Dwelte in another place, her time of chilobirth being at band.

And firft of all, hee erclubeth mans Counsaple, when he farth that lofeph and Mary leaving them boule, came

thyther to be tared.

If to be they had of purpole chaunged the place , that Mary mighte haue trauepled in Bethelem we might haue imputed the fame buto men onely: but feeing they purpoled nothing elfe then to obey the Commaundement of Augultus, we map enidently fee that thep as blund men were led thuther by the hand of God, where Chapit thoulde bee born. This femeth to be bone by chauce even as all other thonges, which are not bysected by the certaine Counfaple and betermination of men are afcrybed by prophane and bogodly persons buto Foreune.

But wee must not simpely confeder what is done but we must therewithal remember what was fpoken long before by the Prophet; and the comparifo both euidently theme, that this Care was not commaunded by AVGVS-TVS CESAR, without the moperfull Proupoence of God, and that Ioseph and Marie came from home , b at b very fame infant they might come into Bethelem.

Thus wee fee that the holy Deruauntes of God, sometime, althoughe

they bee wanereng in mixito not knowing whether they goe, boe not withit as bing keepe the right way : because Bod Dyrectet's they feete. Alfo the wonderfull Providence of God both herem no leffe veclare it felfe, that the feuere comauntement of the Emperour both as it were name warp from her house v the Prophelie might be fulfilles.

OD D had appoputed the place by the Prophete (as wee thall fee heereafter) where hee woulde have his fon

to be borne.

If so bee M A R Y had not bene by force compelled, thee was betermyned to be brought a bed at home.

AVGVSTVS commaunderha Tare to bee made in IVDEA, and enery one to prefente his game, that afterwarde they mughte pape thepre perely Tribute, which before they wer wont to pay buto & DD.

Chus a prophane Man ertorteth that buto himfelf, which & D D was

wante totake of hys people.

And thys was even as much as if he challenging the IEV VES wholly to himselfe, thould forhyd them cuer after, to be counted the People of God.

Thus when the IEVVES were come to the extreame vorme of Delperation, and feemed to beecutte of from the bande of & D D for cuer, 6 D D byo not onely lodaynely, contrarp to the Bope and Ervectation of all men , fende a remedy , but bleth alto that Udycked Tyranny to reveme the people.

For the Lyeuetenaunte, or whatfoeuer hee was that was the Deputy or Seruaunte of C & S A R, in exitynge that whych was commaunded bom , is the fecrete Infrumente of 6DD, torall MARYtothe place whych & D D had ordanned appoint

ted for her.

And in beebe, to this effecte pertaineth the whole narration of Luke, that the Farthfull might knowe , that Chiple was governed and led by the bande of Bob, euen from his Iwadling Clothes. For thes both not ferue a lettle for the certainty of Faith, that lovaintly, and contrary to her expectation Mary was Ich into Bethelem, that from thence & redeemer might come, euen as be was promifeb.

(There went a commaundemet from Augustus Cefar) R . At what time Iohn and Chapit were bome , & levves were in the power of the Romains, into the which they were brought by Popeius Magnus, when Hierufalem was

ouercome.

And this Cæfar was called by bys proper name Octaurus, being pleconbe Emperour of the Romaines, and called Angustus of Augurio, that is of Sooth faying : because be was most fortunate in his governement, and noted of at me as one lent from Bob.

This Octavius in the 42 pete of his raigne, by a publique becree, commau. bed that all the lewes and Syrians in \$ world thould be taxed. Row, it was necellary that Chapit according to fictip. tures fould be borne in Bethelemas we land cuen now: Therefore the Upr. ginthe mother of Chryst was brought thyther by Goog prouidence.

(That all the world should be taxed) E. Chatistolap, all lury and Syria. For it is spoken by a figure called Synecdoche, part being put for the whole b which figure is often bled of the Romaine wivters, and therefore ought not to feeme hard buto bg. And there is no doubte but that this tare wer throughe out all Countries, that the fame might be the maze tollerable, and not fo Dop. ous. Rotwythitanding there might be dynerlity in the order of tribuce.

(And this first taxing was made, whe Cyrenius was Liefetenaunt in Syria. (And this first taxing was made) C. This is land to be o firft tare, because f lewes being the gupte lubbueb , hat a new and fraunge poake laied on the For whereas some say that it was the firft tare, after that Cyrenius mag liefe tenaunte of Syria, it bath no theme of truth. There was a perily tribute.but there was not a percly tare. Wherfore the lence and meaning is, that & lewes mere at that time in far greater wyle oppressed. (When Cyrenius was liefe tenaut in Syria) E. The fundry appellation of the Liefetenaunts name bath no ablurbity, whyle some call him Cyrenius some Quizinus, or Quizinius. For wee know that the Greekes in tur. ming Latine, boe for the moffe part charinge fomewhat in the pronuntiacion. As touching the name of Tare, the Greeke morb is Apographe, that is to fav, a pelcription, a parcition inco bearees, or families, or Cities, or tribes or hundredes, in like manner annotatio on, and Regeltring is beleription: Des fcription in respecte of those that are tared. This Description was made to the ende it might be known bow much enery one was worth : and to Trybute was taken according to every mas rpches. And also that the certayn number of the people might be knowne.

But what flime was required of enery one, nepther Luke here, nor any o. ther mapters bo beclare . Tolephus, in bys fewenth Booke of the warre of the lewes the 26. Chapter, lapth that Velpalian taxed the People, and commaubed that the fecond & roate houlde bee brought into the Capitoll, or pallace of the City of Rome: the which whether it bee acreeing with this Tare of Auguftus pea or no, it is uncertaine. Reade the 17.cap.of Math.the 24.berle.

C. But

C. But there arpleth a far greater bifficulty, & doubt of another place. For Tofephus affyrmeth in his 18. Booke of Antiquities the firit Chapter, that Quirinus then Archelaus was bante theb into Vienna, was Liefetenaunte, who affigued ludea to the Province of Syria. For all Winbters boe agree, that Archelaus raigned nine yeares af. ter the Death of his Father, Herod. Whereupon it followeth that betwen the Birth of Chrifte, and that Care, there were about thirtene yeares. for all men fubmit themfelues to Epipha nius Inprement, who affirmeth that Chrifte mas borne o three and thirrith peare of Derobs raigne, that is to lav. foure peares before his beath.

This allo is fome what intricate & boubtfull, that & fame Holephus bath in his 18. Booke and third Chapter: where bee faith o this Care was made in the 37. peare after the towne Actium in Lovre was wonne. The which if it bee true , Augustus furuined almoft feuen yeares longer. And fo eight or nine peares of his Age thalbe bemis nilhed. For it will appere by the third Chapt, of Luke that he was then but

fifteene peares olde. But leeing the age of Chriffe is better knowne then p it thould be drawen in queltion, it is very likely that Jolephus erred in this point, as in many other allo. And in beene the Cronicles thew that Quirinius was Confull 19. peares of there aboutes, before p Augustus had ouercome Antonius, and raigned alone : fo bee thould be a bery olde man when he was lent to gouerne the Pouince. Porconer, the lame Jofephus reckoneth by foure Liefetennauntes of Jury within the compatte of eight yeares : when as he confesseth that Quintus was Liefetnaunt eleucu Peares. The fame was Valerius Gratus, whom Pontius Pilate forcepen.

Combeit, another folution may bee brought, that it mas not lamfull by a by to take & Care in band after it mas comaunded. For Josephus themeth that Coponius was fent with an army to repreffe the Jemes. Whereby mee map ealely gather that the Care was let for a time by the Cumult of b peo. ple : and the Mondes of Luke beare this, that there went forth a comaun-Dement about the time of Chriftes na. tiuity, to Tare the Prople : and a tare could not be made without the alteration of the flate of & Kingbome, feeing that Jury was made a part of the 1920uince. And fo this latter parte Chalbe added in fleede of correction. This first taxing was made, whe Cyrenius was Liefetenaunt : That is to lay, then it was brought to effect and not before.

Dowbeit the whole queftion is not Queflion pet answered. For feing that Berobe beld Turp, to what ende thould & People bee tared, who payde no Tribute unto the Empire of Rome?

Tilee anfwere, that there is no ab. Aufrere. furbity, if we lay that Augustus to accultome the Jewes to & Poake, would have them tared even buber berob. Mepther Did the peculiar Kingbome of Perod let, but that & Tewes might pay fomewhat in the name of Tribute to the Romayne Empire. For wee know & Derod had but a feruile king. Dome. But what reason mooued Eufebius to fap p this Tare was decreed by the Scnate house, we know not.

3. Therefore went al to bee taxed,euery man to his owne Citty:

R. Seeing that this Tare was in Inrpeuery man went to geue his name. into his owne Citty: that is, into the Metropolitane CI TP of hisowne Tribe. for euery Tribe had his De tropoli.

tropolitant City. The Mecropolitane City of Beniamin was Dierulalem : of Juva, Bethlehem : Che reft of the Tribes han their Cities allo.

4. And Ioseph also went vp from Galilee, out of the City of Nazareth, into Iury, vnto the City of Dauid which is called Bethlehem, (bycause hee was of the house and Lynage of Dauid.

R. Toleph and Warp go buco Bethle. bemathat (as it may feeme)they might obay the Decree of their Magistrate. But this was the worke of God, that the laying of the holy Shofte might be fulfilled, and that Chrifte according to the Decree of bis father mighte bee borne in Bethlehem. A. As wee haue thewer in the first verle.

Obediene eo Magie ftrates.

By this example we are taught, to thewe withal billigence our obedience to our magiffrate, in Ciufil matters chough thep be grieuouse. For if lo be the Parents of Jelus Chill the king of Deauen and earth, obayed the commatidement of a beathen Magistrate, what bonor and bom great obedience doe the faithfull owe buto a Chiftian and Godly Bagtifrate & (Vnto the City of Dauid) R. Bpcaule Das uid was borne there, therfore it is callet his City. (Bycaule he was of the house & linage of Daurd) The scripture both oftetimes jovne thele mords (house and linage) together : and yet, the one cannot ealth bee diffinguished from the other. That Joseph and the Airgin bid not onely appertaine to the tribe of Juda, but were allo of the Linage and focke of Dauib (of the which Secoe Chrift was promifed) we haue thewed in our Annotations bypon the first Chap. of Bathew, the 16. verle.

s. To bee taxed with Mary his spou-

fed Wyfe, which was with childe.

A. Reave the 27. berle of the .. Chap. ter going before. BV. Barp, bycaule the was great & neere ber time, migbe haue epculed ber felfe, from takinge this Journey: but thee woulde not fo poe. For the would not bee an offence to others. And thus it ought to be that they mighte come to Bethlebem, bp. caufe of the Prophelie of Wicheas, of the which we have Spoken in the firste Miches berle. It mas meete o the fame Tare thould ferue this matter : The which nepther CESAR, nor bis Liefetes naunte knew.

6. And so it was, p while they were there, the dayes were accoplished, that the should be delivered.

A. Dome longe Bary mas in Bethle. bem before f time of ber Chilbebirth, wee cannot gather by the allogues of Luke : onely this wee know that then the Browbelle was fulfilled concerning the place of Christes Macinity.

7. And thee brought forth her firste begotten forme, and wrapped him in (wadling clothes, and layed him in a Maunger, bycaufe there was no roome for them in the Inne.

(And shee brought forth her first begotten Sonne) B. That is called the first begotte forme, before whom there came no other by the fame Barentes. althoughe there were neuer any other bome after bim. De faith not, His firft begotten, but Her first begotten fon, And in that bee fayd ber fonne, (as &. piphanius noteth) he geueth bs to bnberfand that hee was borne of her after the flethe. The fame which is bere called ber firft begotten, was allo called the first begotten of al Creatures, Cola 1.1 not Jopned to any Creature, but be Rom. to

gotten

gotten before amy Creature mas. Dee is called allo the first begotten among many betheren, not in y be was borne of Mary , as though there were other fonnes of her: but among those which are worthy to recepue the adoption of the formes of God by him. But he is called both the first begorten, and allo the forme of Mary, not because the bab other formes. For the like appellation is also in his first and beuine generati. on before his coming in the flethe. For bee which is in beeve the first begotten Some of his heavenly father, before all creatures, is not called the first be. gotten, because others were benotten after bim of the Father : (for hee hath no fecond brother, but is p only berrotten Sonne) fo allo the cale flanbeth in his coming into the flethe. For he is & fonne , and the firft begotten of Bary, but the same is also the onely begoeten Souve of ARAE, bauinge no seconde Brother. (And wrapped him in fwadlinge Clothes) B. It. is to be confectured that thefe Clothes were not tome Cloutes. For Marve, though the were poore, was clenly and ncate. (Bycaule there was no roome for them in the Inne) C. Detre mee fee, not onely home great the neede of Jeleph mas, but allo home levere the comaudement was, in pall excule lap. ed alide, Joleph is coltrapned to bring bis wyfe with him in a very bufft time. the being neere ber trauaile. And it is likely that they which came of Kingly race, were handeled more tharply and contumelioufly then the reft. Joseph magnot lo beeveleffe, but that he mas carefull for the Chylne birthe of his Wife: Wherefore bee wonloe willingly Choonned this necellitye. But bycaule bee coulde not, bee commeth against his will, and committech himfelfe binto Cab.

Thus wee fec what a beginning of Lyfe the Sonne of GDD hav.

B. It pleased the Lood to bee boone in extreame powerty and neede, to teache bs to contemne the Warles, and to desire heavenly thinges. Hereuppon it came to passe that a more Commodionse place coulde not bee had so, his Pother being neere her traveile, then the stable of Dren: when as no doubt manye wicked Persons had the moste hansome places to enjoye their Picasures. Heere a man may see what difference there is between the Judgement of GD, and the Judgement

of the Moilde.

BV. But wer must note, that her be inge Riche was made Poope so our sakes, greuinge be a woonderfull example of true humility. The Moild hath heere sufficient cause to stande in admiration, and to be chankefull, and matter also to followe all the Dayes thereof. For the Sonne of SDD commeth downe from Peauen, and with extreame Pumillitye humbleth Pin felse, that Pee mighte Exalte be into Peauen, and mighte teach be Charity, and modelly of Appnde.

C. Therefore Dee was caste into a Stable, stawle, and placed in a Hauger, and was denyed place of Rest amonge men, to the ende wee mighte
have enteraunce and Inheritaunce
in Deauen, and followship with Angells: So that wee recopute him
by Kayth, who is sente bato us of
DD, to bee a Kinge and a Sauiour though in a contemptible forme.

Concerninge the great adicction of our LORD, and the Crample of Humillitye (which is let before be in that hee abaleuhim felfe) PACLE handeleth berge notablelye in the Seconde Chapter of his first Spille to the Philippians.

MI 2. Merely

Clercly, to be wranned in fimule Clothes, and to bee layed in a Mammee. are arguments of poverty : as was alto the offering of two police Pigeons in the time of purification: Catherefore Math. 9.20 most trulp he lapt, Foxes have hoales, and the Byrdes of the Ayre Neaftes, but the sonne of man hatfinot where to rest his heade. The Lord also bumbled bimfelfe euen to the baleft things. leaft any man fould blame his maietry to bee a fray and let, that hee coulde not come buto him and beleue in himfaying, Hee is the most hyghe, I dare not prefume to come vnto him, being earthly, and a wretch.

B. And let Rich men of the Montbe

Poperty in Chrift,

Heb. 4.15.

hereby learne, not to like the better of is an exam them felues bycanfe of their Riches. pl: for vs. nor the poore p morle, bycaule of their powerty : but let both come bnto bim with fure confidence, and with greate Submillion and faith, to him I lap, which bath felt al the miferies of man, anne onely excepted. B. It is better to way thele things than curioufly to bifpute of the maner of his birth, and to obleure of cruck of God withmans Inuencions. Dur Lord mas atrue a perfect man , bee had a bery mother: and therefore thee brought him forth accor-Dinge to the comon order of Mature. Taho, the more p bee tooke byon him the infirmities of our Mature, o more bee beclared his love towarde bs: the which being waped, wil increase faith towardes him, and love towardes our nepabbogs, to all maner of modelly.

8. There were in the fame Countrey Sheepheards abyding in the field, and watching their flock by night. (There were in the fame Countrey Sheepheards) C. 3than bene fuper. fluoule for Chrift to be borne in Bethlehem, except the fame had ben knowento the Molde. Rotwithstandinge

the maner which Luke Delcribeth lees meth in the Judgement of men, bufit. Firft. Chift is reuealed, but to a fem Mitneffes , & that in the barke night. Deconply, when as God hav at hande, many Mitnelles endued with bonour and erellency fettinge them alibe bee chole onely Waltors, or Sbeenheards. a contemmed forte of men, and of no C. Himation. Dere of necessity all reason and pubence, muft be foolifhet and we must neeves confesse, that the Foolists meffe of Sob, both erceeve all & Wyle LCor, iii bome in the Woolbe. And this was a parce of his bumility, by which no part of his alory was beminished, but

lap bid encly for a time.

furthermore, as Paule teacheth p the Golvell is contemptible after the flethe, that our faith might be grouns ded byon the volver of the spirite, and not boon the lafty mords of mans wils bome, or open am glory of the Wieglo: euen fo ODD hath placed from o becimina this incomparable treature in LCo. st earthen bellells, that be might the bes ter proue the obedience offaith: wherefore if we before to come unto Chrifte let be not bee assamed to followe those mayfters, whom the Lorde bath taken as it were from the bungehill, to beate bowne the prive of the Morly. Cherefore lo loone as Chriffe was borne, be would be knowen buto men: & firste of all, of p loste of men, which to all men are bale, vile, and of no reputacion, p is to fap, of Sheeveheardes. Cherefore, as wee learne his humility, of the place, to let by fee how bee inffructeth bs to bumility, when hee woulde have Sheepeheardes to bee his firft Dilciples, a to be preferred before Philolophers. Reuerthelelle we muft waigh Mahil that not only Iviots are Christians, & all others ercluded : for the Magi, 02 Mile men are also called.

But

But if be had begoon with thele 19hilolophers and Wifemen, wee woulde bane geuen this praile buto artas huto the foundation. Therefore to pence the Lord might overthrow this prove, he began with Sheenehearnes. The Sheepheard would rather be knowne unto theepheards, then to Emperous, to Kings, to Liefetenaunts, to Phariles, Scribes, and high Prieffes.

Gen.35.

Hierom in craditis

enibus

BV. Thele Sheephear of owell neere bnto Bethlebem. Wie reave in Bene. lis, p neere buto Ephrath (which was alfo called Bethlebem) the Cower of Ever was builded, and p in olde time to this ende, that the fame being in a most fertill place of vallurg, might be a houle for the flocke and the Sheepe. beardes against all tempestious weathers: for the which cause no boubt it mas named, Cber. for Cber lignifi. eth a flocke or a gathering together of Beaftes. Alfo Hierom fapth, If wee follow the order of the way, there is a place of Sheepeheardes neere vnto Bethlehem, where eyther the angells funge at the byrthe of the Lorde, or Hebraicis, ells where Iacob fed his Flockes, geuinge a Name to the Places: or elles (which is more true) by a certayne Prophesie the Mistery which was to come, was shewed even then.

> (And watching their flocke by night) As if hee thoulve lay, lookinge to nothing leffe then a revelation of Christ. Merite is bere excluded, that Grace micht be commended.

> 9. And loe! the Angell of the Lorde stoode hard by them, and the glory of the Lord shone round about them: and they were fore afrayde.

> (And loe! the Angell of the Lorde) C. Wee must consider and beholve Chaiffe in an abiect theme, but withall wee must know that before God &

his Angells no part of his glosy was Deminifher. De lveth in a ftable : but the Angells pronounce him to bee the Rebemer, and the fonne of God, here. by also declaringe them selves to bee bis minifters.

And by the bery lame ocede his by. uinity was declared. For it was meete that beauenly meffengers moulo firfe of all veclare, that the king of Weauen was borne. And feeing that heavenly Spirites doe ferue the glap of Chaift, wee lee that his bumility hath beminitheo nothing at all of his glozy. Were the Angell Ceemeth to bee alone when he declareth his Matinity. For it followeth in the 13. verfe, And ftraiteway there was with the Angela mul titude of heaveniy Souldiers, prayfing God, and faving. &c.

(stoode harde by them) E. The Greeke worde fignifieth that the Angell was a lofte ouer them, than fanbing by them. (And the glory of the Lord) C. Luke faith that the Blow of the Lorde thone rounde aboute the Sheepeheards, whereby they knewe the Angeil. For that which the Cuangelift reporterb, bad profited litle to have bene tolde them of the Angell cr. cept God had telteffed by some visible Cone that the same which they hearde proceeded from him. Therefore & Angell apeared buto them, not in any co. mon forme, or without Dignity, but thininge with heavenly Glore, which Airred by & mindes of & theepheardes forthat they received b worde brought buto them no leffe then if it had procebed out of 5 mouth of God. Bu. Therefore this denine Glory thyning byon p theepheards round about, draue awey the parkenelle of the night, a brought authority buto & mellenger, cauling fo many as were partakers of this news to credit it: for thus they were p bet. 113. ter pre-

ter prepared to beare the Golpel. But if the Angel had fpoken like a man (as Angells baue oftentimes appeared in the likenelle of men) they woulde perabuenture baue geuen finall beebe bnto them. But the Lord gaue bnto him a marke, bycaule bce woulde baue bis fernants taught. Therefore we bnberfantie that Bod would not fpeake fimnly: whole alory was a lique & marke of his vininity leaft they thould vilvile those things wh were spoken of Gov. At this pay when we heare the word of Sob we fee not fuch a light, neither is it necestarp. For hee bath fufficiently confirmed the worde by Biracles. If wee leeke for externall Signes,let bs ceue care buto thole things which are already bone. Are me not blinde at mis morkes, it to be all those miracles meuaile nothing at all with bs? further. more the principall authority colliteth in the tellimony of & Spirite, when as God teftefieth bit is he which fpeaketh in bs. Whereupon the Apostell fatth, In whom also yee hoped, after that ye Ephe. 1.13 heard the worde of truth, the Gospell of your faluation : wherein also after that yee beleeved, were fealed with the holy Spyrite of promise. Therefore we want nothing the Bolvle bath bene confirmes by Wiracles : and bee hath now fealed it with & tellimony of the Spirite. (And they were fore afrayde) A. It is no marueile if the Sheenheards were fore afraide at the glopp of &DD thining rounde about them. C. for what is man, in respect of & D D. Wee thinke well of our. felues when BDD is ablent, me are contented with our Effate : but when & D D borb manifelt bimlelfe bnto bs , wee awake from our fleape , and mee fee cur owne fraplenelle. And to bee horte, it is the onely prefence of Co, which beaceth bowne our mibe.

C. Therefore with this feare & D D is monte to bumble the hearts of men, that they may gene renerence buto his Lukali morte, as wee have beclared before.

10. And the Angell fayd vnto them. bee not afraide, for behold I bring you tydings of great loy that shalbe to all people.

(Bee not afrayde) C. This erhorts tion pertaineth to the mittigatinge of feare. For although it bee profitable Fearebin for the minbes of men to bee afearbe, gesh rene that they may learne to geene bue bos rence tos nour bnto GDD: pet natwithftand. vvardes ing they have neede of cololation, trail God. they be quite puer whelmed. For it canot ber but that the maielly of &DD multe needes fwallowe by the whole Wolbe, ercept be do with fome vleafaunchelle temper that which is terris ble. Therefore the Reprobate Do faint at the light of BDD, bycaule bee appeareth buto them no otherwise then as a feuere Jubae : but to the faithfull bee appearerb with testimony of bis goodnes in Chaift : and therefore thep are not swallowed by of feare.

(For beholde I bringe you tydinges of great loy) C. The Angell to recreate the mindes of & Sheepheardes, teftifieth that bec is lent of & D to Declare his mercy. For this only boice both not onely erecte and comfort men at the brinke of bispaire, but both also reftoze fuch as are loft, and bringeth them from beath buto lyfe, lo foone as. they beare that the LDRD is their letimge and miercifull BDD.

BV. Joy is compared with Soprowe and torments, which come of finne and bammation, and of the Sentence pronounced against be for sime. The Incarnation and nativity of the Some of & DD, taketh away artiefe, and the borrible feare of Goos Jungement, &

filleth

Phil

filleth our beartes with bufpeakeable Joy, knowen onely to the faythfull. Wiberefore the Angell calleth & fame great Jop. C. To the ende we might know that wee multe not onely mincis pally rejoyce ouer the faluation offered to be in Chriffe, but also that the greatnelle of the benefite is fo great & large, that it both counternaile all the forowes, Griefes, and Clerations of this present lyfe. To this spirituall & great Joy Paule calleth the farthfull. favinge, Reioyce in the Lorde alway, and agayne I fay reioyce. Alfo, The peace of God which passeth al vnderstanding keepe your hearts & mindes through Christe Iclus. Wherefore let bs learne fo to concent our felues with Chiffe alone, that the feelinge of his grace map furpaffe all the griefes of \$ fielbe, and at the length abolifbe them cleane amap.

Phili.4.4

(That shalbe to all people) C. Although the Angell weaketh to of theenbeards onely be geneth them notwith-Standinge to buberstande, that he beingeth buto them the typinges of faluation, to, that not onely they might beare tt, but others alio . Therefore note bere that this Lov belongen to all the people, bycaule it was offered to al menerally. For God had promifed Christ not to one of two alone, but to all the feede of Abraham. And whereas the Jewes were deprined of the greatest parte of Joy which appertagned buto them, their bubeliefe was o caufetherof : even as at this day God calleth all men generally to faluation by the Bofpell, but the buthankefullnelle of the Morlos bringery to paste, that very fewe eulop this grace which is offeren buto all men. Deeinge therefore this Top was thut by amongett a feme, it is called common in respect of Cob.

Porcouer, although the Aungell

freaketh of the elect 19 conte onely, the baile being now taken away, the fame Ambassage belongeth bnto all Warkinde. For CHRISTE bringeth peace, not onely to those that are nigh, but allo to those which are a farre of. as well to Straungers, and Forray. Ephe.2.17. ners, as to them of the Doufholde.

But bycause vitill the resurrection of Chapite, there was a speciall couenaunte with the Jewes, therefore the Aungell both seperate them from other Mations.

For CORISCE was a Mynifter of the Circumcifion for the truth Rom, 15.8 of GDD to confirme, the Promifes made buto the fathers. But the baile Ephe a.14 or difference beinge taken away (as wee fapt before) ingraffed the Gentiles into the body of this people. Therefore there shalbe now Joy to all Deople, both to Temes, and to Gentiles. For it was lapte before, In thy Seede shall all the Nations of Genaus. the Earth bee bleffed.

All Mations, but vet they alone which are elect out of the Jewes, and Centiles. For Chrifte mas made to many of the Ifraelites a fone to fun Verle.34 ble at : and many of the Gentiles allo 1. Cor. 1.23 have counted the Croffe of Chaift foolichneffe.

11. For vnto you is borne thisday in the city of Dauid a faujour, which is Christe the Lord.

(For vnto vou is borne) C. Dere is expressed the cause of Top, namely bycaule the Reveemer prompled longe before, is nowe Borne, to reffore the Church of God into his former flate.

For the Aungell both not fpeake as of a matter altogether buknowne but beginneth his Ambastage at the Law and the Prophets: Bycaufe hee hav

No Toye

without

the Lord.

ed lov.

Elay.9.5

pled this forme of freach in baine to b Bentiles, a to Brophane men, Caving, that Chiffe the Lord was bome a famour baco them.

first of all wee are taught by these words, that whatfoeuer Top men haue conccined, is but baine & Deceiptful, bntill they have peace with Gen, and are Reconciled buto him by the Brace of Chrifte. The wicked to oftentimes retopce with brunken & mad Jop, but ercept a Beacemaker betwene Gob and them, they must needes be vilouieten & bered with cruell prickes of colcience.

Furthermore thoughe they pamper thefelues in their peliants, their owne pleatures are unto them feuerall Cos ments. Therefore this is beginning Gods love of perfect Jop, tofeele & fatherly loue the cause of God towarde bs, which both onely of perfectquiet and pacefy our mindes. And this Romas. 17 Soy is in the halp Shofte, inthe which

Paule placeth the kingvome of Gov. Wherefore the Angell of & Lord both preach the Promiles of the Mellias to come, (which were to greatly delired) to be fulfilled when bee laith & Chaifte is borne. The which made the Sheepheards to be very attentine, the moze easely to cast a sive feare. De sayth (To you) which contavneth great maight. So allo the Prophet Speaketh, Tovs a Childe is borne, to vs a fonne is geuen. And Jacharras fapth, Beholde

thy Kinge commeth vnto the poore. The Angell farth here (bnto pon) bycause ells they might have sayo, To whom speakest thou ' And of whom boeft thou tell bs : Dee aunswereth. To you the Wellias promiled in the Lawe, is genen. (A Sautour) C. ChRISTE is called a Sanis

our, bycaufe bee bringeth with him to all that beleue full and perfect faluation. (Which is Christe the Lorde) A. Concerninge this name of Chrifte

mee baue spoken before in our annotas tions uppon the first Chapter of 20a. them, verle 16. Moce beere home bee teacheth the Office of Christe or of the Deflas, whomether looked for nameip, that he fould faue. And from what hee foulde lane, it is beclared in another place, where it is fapt, For hee Mathia shall faue his people from their fines. (The Lord) This name the Angell geueth bnto Chrifte, bpcaule be thould baue the government of b whole, that be might exercife bis Domination.02 Rule bere. For as GDD both often. times pronounce in the Prophets, that be alone is our Lorde, our Kinge and Lawgener : euen fo, when hee manyfelten his Some in the fleth-hee neclared him to bee the fame, in whom bee woulde raione and conerne. Where. fore the baue one God from whom are all thinges, and we in him : and there is one Lord Ielus Chrifte, by whom are all thinges and mee by him. And thus bee is beclared to bee not onely Maister a teacher, to whom when hee teacheth me mult gene eare : but also a Prince to whole concrumence wee must be subject, and whose commaundement wee must obay. For the father bath getten buco bim in his haufe the Dignity of the first begotten, that bee might have the Suveriority over his Brerberen with pomer, and might order and dispose the ryches of the In-

(In the City of David) Befoze in the fourth verle, Luke faith that the City of DACID is called Bethles bem. Dee noteth billigently the place of the Batiuity, bycaule of the truthe of the Bronhelie mritten by Miches! Miches! of the which Wathern maketh mencis on. M. As if hee thoulde lay learche Mathais and confider what & D D hath Pro. miled to DAUID, and what 93: CDC33

beritaunce.

COCAS hath prophelied cocerning Bethlehem: compare those thinges with these wordes, and yee shall see is the most true GOD hath performed those things at this day, which he had promised to the Fashessian many Ages, from the beginnings. C. Therefore the Angell framed his speache to his hearers, which were not altogether Ignorant of promised reaccuption, and hee Idyneh the Gosple with the Doctrine of the Law and the Prophets, even as is same sprang thereof.

12. And take this for a figne, Yee shal fynde the Chylde vvrapped in swadlinge Clothes, and layed in a Maunger.

BV. Leaft the Sheenheartes thoulde boubt of p new a wonderfull evdings, for credits lake, be geneth buto them a figne laping, Experience it felfe and & truth of the matter, thall certifie pon p I have toulde you nothinge buttruth. Goe vee therefore to Bethlehent, and feeke the news borne Childe, whom 3 baue weached to be Chriffe the Lord, pee hall finde him wrapped in fwad: ling Clothes and laved in a maunger. The Angell imitateth the comon ma ner of men. For we are wonte in great and boubtful matters to Joyne lignes bnto our Mordes. Wherem b goodnelle of Gob both thine framing himfelfe to our infirmities.

C. Poreouer, the Aungell preuemeth an offence, by which the Faith of the Sheepheards might eafely have bene hindered. For what a leave is it to kee him lying in a maunger, which is promiled of God to bee a King and honly Sautour. Therefore leaft to bile a hafe a Condition in Chilfle thould discourage the Sheepheards from in believing in Childe, hangell telleth them aforehande what they thould see. And h

Lave vieth this order dayly towarde bs, which may feeme in the Audgmet of man, rediculouse and absurde. For by the Adopce of the Gospell which is come from heaven, he commaundeth bs to imbrace Christ crucesics, and he setteth signes before be in earthly and transitory elements, which may exalte be into hygioty of blessed immortality. So hee promisings onto be spirituall rightconsinesse, wetter before our eyes a little Atacce, and promisings here sealeth heaven with a small taste of Bread, and Alpne.

Wherefore, if fo be the Rube flawle Did not offend the Sheepheardes, nor fay them from feeking Saluation in Christe, nor from fubmitting themselues bato his gouernment : no figne be it never to contemptible, ought to obfeure bis Blow in our ficht, but that wee foulbe adoze and worthip himselpecially feeinge that hee is now afcenbed into heaven, and litteth at & richte hand of his father. BV. This ligne which is genen to the Sheepheards, is not acreeince to humaine fence, but is quite contrary to the Miscome of the flethe. Wherefore they had to beholde and confider another thinge, and in their mynde to apprebende another matter. God accordinge to his maner both not fet before vs alorious things. to the enve bee mighte confounde and ouerthrow bumaine reason.

13. And straite way there was wyth the Angel, a multitude of heavenly Souldiers, praying GOD and sayinge:

14. Glory to GOD on high, & peace on the Earth, & vnto men, a good will.

C. The Guangelift accordinge to the maner of the Scripture, calleth & Angelis

gells beattenly Doubiers : the limilitude beinge taken from earthly Painces. Chis berely was bone bhe minht baue o mreater Maieltp. For although the glozy of Sod was in parte reuealed in one Angell-pet notwithstanding GDD would more glorioully abome his fonne, and that as well for our confirmation as for the Sheephearbes. With men the credite of two or three witnelles is lufficient to take away a boubt : but the beauenly Army with one confent and one boyce, grueth teftimombato the sonne of God. How ob. Ainate then thall we be, if we finge not to this comon title of the Angells, by which our faluation in Christe is celebrated : Whereby we gather how betestable a thonge to BDD bubeliefe is, which troubleth this fweete barmony of Deauen and Carth. Bozeouer we are worfe than brute beatles, if the Songe which the Angells lunge with one confent (to gene bs an erample) boe not kinbell mis both faith. & allo a befire to praile Bob.

Moreover, God by this melodious faith com. Darmony comenbeth bnco bs the bni. mended to ty of faith, and erhorteth be to fing his vs by the praples with one colent bpon pearth. fong of the A. The which Paule witheth may be genen to all the Godly, when hee wais teth thus; The God of all patience Rom. 15.5 and confolation, graut you to be like minded one towardes another, after the ensample of Christ Iesus: that yee all agreeinge together may with one

mouth prayle God, &c.

(Glory to God on high) Bu. That is to fap, Glop be unto God which owelleth in the bigheft. R. By thele words they neve to bnocrstande that firste of all their office is to maple God with a lowde barce continually. Whereupon in the Prophet & Seraphim doe cry p one to the other, Holy, Holy, Holy,

Lord God of Sabaoth: all the whole Earth is full of thy Glory.

But, to praple God, is not onelp in words to geue unto God glory and holinelle, but it is also to confelle p power, richteoulnelle, holimelle, goodnelle, truth, and happinelle belonge to Gob alone; and that God fandeth in neede of nothinge, but pallereatures fande in neede of him: allo that God can bee benefited ofnone, but p it is hee which benefiteth all. C. Moreover the Aunnells begin with thankes geuinge, or with the prailes of GDD, bycause the Scriptures in divers places, teach bs that wee are Rebeemed from beath to this ende, that wee mighte thewe our thankefulnelle towardes God as well with our tongue as with our workes. Cherefore let be remember that this was the finall cause, why God hath reconciled by buto him by his only fonne, that by the renealings of the ryches of his Grace and erceedinge mercy, bee might glozifie his name.

And at this day looke bow much a. my one of vs is incouraged by & knowledge of his grace to fet forth the glorpof Gob, fo much be bath profited in the faith of Chrifte. Dea, fo often as mencion is made of our faluacion, we must know that we are styred by as it were by a ligne geven buto by to getue

thankes and to praife God.

(And in Earth peace) BV. This morbe (earth)is put for men bwelling upon the earth: to whom they fing that peace is happened with God by the nativity of CHRISTE.

C. This notwethstandinge is the most approued readinge, that after the fame the thirde part may also follow, In men a good will. Dowbeit touch: inge the lubstance of the matter, whe: ther you reade, In earth peace, Di,In men peace, notwithstandunge the first

feemeth

Peac

Conf

com

by Cl

Vairy of Angells,

feemeth beft to agree, bycaule there is no boubt but that thefe two parts boe answere and acree one with the other, Glory to GOD on high, and in earth peace. But except wee fet men againff BDD, the antitheus Mall not be full and verfect.

It may be that the Greeke prepolition (ev) deceived the Interpreters : bycaule the lence of the words was obfcure to lay of there is veace in men. But feeinge the fapo prepolition is fuperfluoule in many places of Scripture, there is no cause why it shoulde fap bs. Motwithstandinge if any man will referre the fame buto f laft parce, the sence that remapne all one, as we

will theme anomic. Rowe let by fee what the Angells meane by the name of Peace. They speake not of perternall peace, which is be tweene man, and man : but they fay that there is Weare in the Carth. when men are reconciled unto Goo, & have peace in their mindes. Tale know that we are borne & chilozen of wath, and that wee are by Mature enemies buto BDD : le that wee must needes bee bered with borrible triquiernelle fo long as wee feele that God is difpleafed with bs. Therefore wee muft note a shorte and plaine befinition of veace Confeiene from the contraries: namely from the commeth musth of God, and from the terror of by Chrifte. beath. And fo there is a bouble relation, the one unto God, and the other buto men: bycaufe then we have peace with Gov, and he, pardoning by a not imputince our finnes buto be, beginneth to be favourable, and mee quiet: ince our felues in his fatherly goodneffe, bo with fure truft call byon him, and boe without feare boaffe of the faluation promifed butobs. CDRIST therefore is our Peace, by whom the

Father bath reconciled the World bn.

to bing, not imputinge buto men their finnes. Beholve the peace which com. Ephe.2.14. meth by Chaifte, that is to fay f clere. 1. Cor. 5.19 nelle of Conscience, when by fayth wee are presmaved that GDD is pleased with bs : that is to fay, that hee imputeth not buto be our Offences for his fonnes fake , infomuch o for them wee neede not feare neyther Sathan noz Death. Sog wee beinge iuftefied by Rom. s. z. faith haue peace with GDD, through

our Lord Telus Chrifte.

C. And although the Life of man be lob 7.1 called a continual warfare byon carth, and although we feele by experience b there is nothinge more troublesome then our effate, lo longe as wee are in the Morine : pet notwithstanding the Angells doe plainly affirme that there is Beace in the earth, to the ende wee might knowe, that no troubles ought to hinder be, but that wee being bolde of the Grace of Chille, may baue quiet and pacefied mindes. A. Mherenpon Chrifte comforted his Disciples with these wordes, when hee had tolde them of many afflictions imminente. Thefe thinges have I tolde you that John. 16.33 yee might have peace in mee. In the Worlde yee thall have affliction, but be of good chere I have overcome the Worlde. Cherefore ict be note bere b Peace is placed amongett the middelt of the Waves of temptation, amonge biners perills, amog violent motions, and amonge triffes and feares, leafte our Fayth being at any time affaulted thould thake of faile. (And to men a good will) B. The Greeke Woorde EUBONIC, and the Debrew moorde RA-SON fignifie, a good will, and Affectis on, and a minde well difvoled. But the comon translation which hath, And to men of good wil, onabt to be rejected, not only bicaufe it is falle, but alfo by. cause it corrupteth the whole sence.

99m 2. Mad

Potwithstandinge they also boe erre, which refer thele wordes (a good will) buto men, as though it were an exhortacion to imbrace the grace of Gov. Wee confeste that the grace of God is no otherwise affured buto by then bypon the condition that wee receive the lame. But leeing the Greekewoogbe EUBONIX, and the Debrewe worde R A-SON, are in the Socripture all one in fignification (as wee layo before) the olde Interpreter bath Translated the fame, a mynde well picaled or pacefied. For this place is expounded amille of the acceptation of Grace. It both rather thew the fountaine or originall of peace, of the which & Angelis spake, to the ende we might know y the lame came freely from the meere mercy of Bob.

If so bee wee thinke good to reade ft thus, And in men a good will, It thall not be amiffe as touching & fence. For by this allo the cause of peace that be noted namely, bycaule it hath nowe plealed God to admit men into his fauour, with whom before be was highly vilplealed. Motwichstanding & firft is the more limple readinge, that wee may know from whence yeare cometh unto bs. A. namely, from Chaiff who is genen to be of the father. Derebupon, the time of Christe is called the acceptable yeare. And f Prophet Das uit layth, Thou Lord wile bleffe the righteouse, and with fauoure wilte Rom. 8.32 compasse him as with a shylde. &ce inge the father bath geuen his fonne buto men, than b which he had nothing more denine, & therefore hath cenen al things with him, be bach occlared onto them his good will, a hath fent buto bs pacceptable yeare of his goodwill: whereby bee bath made many accepta. ble buto him in his welbeloucd fonne. Cocerning & which goed wil it is laid,

Who hath predeffinate vs to be adop ted through Iefus Christe vnto hymfelfe, according to the good pleafure of his will: to the prayle of the glory of his grace wherewith he hath made vs accepted in the beloued.

Ephe 14

ay.66

s of L

Moreouce, as the Carth emen are taken for all one, evenlo there is berp litle difference betwene f peace which the Angelis lavo should bee in Carth, and the good will which thouse come buto men. fre in that & God bath made bs at one with bin , hee bath veclared his good will towarde bs : and from p time that bee bath declared his goodwill, he bath genen be this peace. But we muft note that nepther glozy is geuen to GDD, nepther can men baue Peace, and Grace, of the good will of God, without Chrifte. Therefore, as there is among Opporties the cotempt of God, lothere is no peace of Confcience nor agreement with men amonge them, bycause they wante the goodwil of God. For God hath made to many accepted in his beloued Sonne Jefus Christe onely, as bee bath cholen to \$ same purpole.

15. And it came to passe, as soone as the Angells were gone away from them into heaven, the Sheepherds faid one to another, Let vs go now euen vnto Bethlehem, and fee this thing that is come to paffe, which the Lord hath shewed vnto vs.

(And it came to passe as soone) R. So the Angell is lapte to goe oute of Gedeons light. This going away was Indg 6.16 not a flyinge into the upper Rogion of the Appelike Byzdes flyinge, but it is a banifping out of our light. And whe the Aungells goe from bs to Deauci, they have no neede to travaile far. for wherfoeuer &DD owelleth there is heaven : o God dwelleth every where. Ie:16.14.

I fulfill

Efzy. 61.1. Luk. 4.19 Pfal g.ta

I fulfill (fayth bee) Heaven & Earth. 14.66.1 Alfo, Heaven is my feate, & the earth is my footestoole. Seeinge therefore Angells voe appeare vifibly, they are pparitifand to bee in Carth : and when they banishe out of our lighte agayne, thep are fapo to goe into Deanen. Wherebyon it followeth that though they be in Deauen, pet norwithstandinge they are with his in carth, and be attend up. pon us. Their Angels (layeh Chrifte) ath, 18.10 doe allwayes beholde the Face of my Father which is in Heauen. Sheepherds fayd one to another ? C. Dere the obedience of the theenherves is described buto bs : for feeing plord had appointed them to bee Mitneffes bnto the whole allorive, hee fpake effectually onco them by Angells, leafte that which was fpoke buto the mould be forgotten. They were not erprefly commanded co come into Bethlehem. but bycaule they perceive o fuch was the purpole of God, they make speere to fee Chrifte. Guen as at this bay, feeinge wee knowe that Chrifte is renealed buto by to this ende, that our bearts may come buto him by Fayth, wee have no excule for our negligence and flouth. Repther both the Euangelift teache in bayne that the Sheep. beards tooke counsaile to go to Beth. lebem lo foone as the Angels were beparted: But to this cide, that wee might not luffer the Morde of BDD (as many boe) to goe in at one Care, and out of the other, but to take beepe roote in our hearts, that it may bring forth his fruite, when our cares heare the fame no moze.

Furthermoze, wee must note that he sheepheards take mutuall counsaple one, of the other. BV. Therefoze the Sheepheards doe believe the Angells Clodes, and account their Clodes for the Cloode of God. Albertoze

beinge not Toell Bearers, they firre by and exhalte one another to followe Gods callinge, and to feeke the Sant. our of the Molbe. B. Thus we may fee that faith fo Daweth be buto Bob, and bringeth to palle that we bend our Sclues thither with all our Grength, where wee know Chrifte to be, that is to fap, where wee know b those works are, which are approuch and accepted of Gob (And fee this thinge that is to come paffe] D1, And fee how this thing which the Lord hath tolde vsis fulfilled. For they borightly afcribe that buto p lord, which they had heard onely of the Angell. for to hun whom they acknowledge to be the feruant of the Lord, they gene fo much authoris ty, as if hee were the Lord him felfe. For this cause the Lord calleth us buto him, leaft the maicily of his worde might be vile inthe light of be poloing of men.

Mherefoge let bs alfo at this Day acknowledg, that whatfocuer we have beard besterto concerning the byath of the Pellias, is the worde and worke of the Lord God. C. Moreover, here we fce what a hame the Sheephearnes thinke it for them, to neglect the feek. ing of that treasure which & Lozd hab thewed buto them. For they thinke it necessary for them byon the knowledg which they had received, to goe into Bethlehemto fee. Guen fo it is meete that every one of by, according to the measure of faith which wee have receiued be ready to follow whetherfoeuer it fhall vicale God to call.

16. And they came with haft & foud Mary & Iofeph, and the Babe layed in a Maunger.

(And they came with halle) R. Colonberfully is the mayth of history beardes: who doe to firmely believe hims.

woodbe of Bob, b leauing their flocke in the ficloe, thep leeke after Chrifte with speede. Let no man thinke o they tooke this Journey with finall peril of all that they had. For they fed a kept the Flocke which belonged to other men: Therefore they put in pearill. both their goods, & Bodies. But God which bringerh into perills, faueth alfo those pace in perill, and geneth bn= to them greater Benefits. For while they obay Gods calling with perill of the laffe of their flocke, they do not only keeve their flocke in faufety, but bo also finde & Deffias. C. Therefore in this, Luke comendeth obedience, that he farth they made hafte : euen as allo the readines of faith is required of bs.

(And they founde Mary and Ioseph) Bu. No man is deceived with hword of God; no man believing with a true faith, in the true God, is confounded, as we here see: for the Sheepheardes founde all thinges in every respect, a after the same maner as the Aungest had sojectolde them. These thinges comend and approve but o us the truth a certainty of the propheties of God. He is true which promiseth, and fulfilleth all thinges at the full which hee doth promise.

(And the Childe layed in a Mauger)

A. In this thinge also the sheepherds declare the greatnesse of their Kayth.

C. For this was such a octormed and odiouse lighte, that by the same alone they mighte have bene drawen away from Christe. For what is more bresamply than to beleeve him to bee the King of the People, which was more base in outwarde thew than any of the common fort of People; To looke for the building by of the Kingdome, and for salvation to come from him, who by reason of his Poverty a neede was

constrained to lye in a Stable? Notwithstanding Luke writeth that none of all these thinges stayed the Sheepeheardes, but that they prayled GDD with admiration: namely, bycause the Baicity of GDD was before their Eyes, and the renerence of the woorde fired fast in their myndes, they easely overpasse by the height of their faith, what soever they sawe to bee base and contemptible in the person of Christe.

ith is

t wit

t con

Pct.

And verely there is no other cause why the least Offences ove hinder our Fayth, or tourne us out of the righte wap, than because wee having leffe regarde buto GDD than wee oughte, are easely caried every way. For if lo be we had this cogitatio only through ly fired in our mindes, that we have a fure and faithfull Mitnelle from beauen, it should be a fure flap against all temptacions, and houlde lufficiently fortefie by against all kinde of temptacions. Thele Sheepheros, being perfinaded of the certainty of the Worde, are not offended with the vilenelle of Chaites Parents, with the balenelle of Christes lodginge, with & contemp: tible thew of p maunger, but belieuco this Childe to bee the Dellias. The proude Pharifes were not worthy co behold fuch a fo milerable a Childe to humame eyes, noz to feeke him beinge fo farre of, and to worthip him for the Meffins when they had founde him. And why lo? Bycaule proude men are monte to beholde rather the externall theme of thinges then to confider the wonde of Bob.

17. And when they had feene it, they published abroade p faying which was tolde them of that Childe.

B. That the Sheepheards published abroade those things which they saw, wee may gather by y verse following.

And all

ith is t with t conlion.

John. 1.1 Pct.1.16. And all which hearde it merueyled. Bu. Hereby we gather that true Fatth is not without confession, and also that it desired that for truthe which it hath once truely conceived, may be knowen to others, to whom it belongeth to communicate the same, as a most exelent a incomparable treasure. Cotholocuer doth otherwise, boasteth in vaine of Fapth.

Moreover, the Sheepheardes boe not publifhe thole thinges only which they lawe, but those things also which they bearbe of the Angelis. Whereby wee perceine that aboue all thinges & fruite and vie or ende of the works, if. is to be inculcated in the preaching of the Golpell. For fome doe onely fet forth the Wortory, as that the Lord is borne: but they thew not to what ende bee is borne : Tabereas the Auncell taught the Sheepherds that hee was borne for the Saluation of bis faith. full Beople. Furthermore wee muft note that they preached nothinge but thole thinges that were most true and manifelt, which they them selves had beard and feenc. By which example let the ministers of the worde learne to fet before their flocke committed to their charge, nothinge, but the Woodbe of Cob. Gob hath no necte of inuenteb Lyes. For the which cause John faith. That which we have heard and feene with our eyes, which we have looked vpon, and our handes have handeled of the Worde of Lyfe, wee shew vnto you. And those things which those theepheards bearde & fathe, and all the Apostells also as most fure, must bee preached by the Dynifters of Christe to the People of GDD, and not their owne breames; for they are most fure and certapne.

C. Therefore Latte commendeth beere the Saith of the Speephearts

bicaule they violincerely veliuer those thinges which they have received from the Lord: and it was profitable in this should be knowen for our sakes, that they mighte bee as it were secondary Aungells in the confirmings of ource Fayth.

48. And all they that heard it, wondered at those things, which were tolde them of the Sheepherds.

(And all they that heard it) C. Luke teacheth that the Sheepherds bid not publiche without fruite those thinges which they had beard. And there is no boubt but that the Lorde made their fpeach effectuall, leaft it thould bee derived and fcomed. For both the condition of the men (for they were pacie Sheepheros) bie bringe bifcredit, and allo the matter it felfe might feene fabuloufe. But the Lope fuffered not this their action which he willed them to performe to bee fruftrate. Dowbe. it mans Wishome might millike this map, that & Lord thould feeke to pub. life his woode by men of so bale convition: Notwithstandinge byeause it might ferue both to beate bowne the pape of flethe, and also to proue the obedience of Fayth, it is allowed of BDD bim felfe.

(Woondered at those thinges) R. The Pearers woondered at histaugoness of the matter: but we reade not that any man gave suchered that he reported the Sheepheards that hee sought so the Sheepheards that hee sought so the Sheepheards that hee may gather that they woondered at hearing of Gods power, without the seriouse Affection of the hearte.

Mherefore, this Remer was not published to much for their faluation, as that the ignoraunce of the People might bee increasable.

9. But Mary kept those sayinges, & pondered them in her heart.

94

R. As wee wonberen before at the fimple Faith in the Sheepheardes which coulde bee thaken or quaples with no offences, euen fo now the modelt coffa. cpof faith in the virgin Warp is to be commended, who gathereth of al thole thinges which were bone concerning & childe certaine argumets of her faythe being well affured that the Lord our @DD, both begin his workes after a bale force, but ende them with greate honour. Dbee learneth of the Sheep. hearbes what the Angill hewer, and what the beauenly company lange: & pet holdeth her peace, laping by in her minde, and dilligently confideringe in her heart all those thinges which bayperied before, and now alle at this prefent time. Shee referucth in fecret butill a convenient time o millery of her Cirgins conception : the boaffeth not unto others ber felicity. She bat offe. red and both offer her felfe ftill to be a Dandmapbe buto the worke and will of the Lord : thee beholveth in ber felfe a new way, by which the Lord incended to worke concerninge the faluation of mankinde, the confidereth pall things are full of new myracles.

C. And this diligence of Marye in confidering the workes of God, is fet

before be for two caufes;

first, to the ende wee might knowe p the custody of this treasure was layed up in her heart, that p fame which shee kept in secret, shee might reueale to others in due time: second to the ende all the Godly might have an example to follow. For if wee bee this ought to be the chiefe exercise and suby of our whole Lyse, namely to gieve our dilligence to consider the works of God, which builds our faith.

20. And the Sheepheardes returned prayfinge and lawdinge God, for all the things that they had heard and feene, euen as it was tolde vnto them.

(And the Sheepherds returned) S.

The theepheroes returne to their calling, neither viv they relinquishe and foliake of fame bycause they were turned to the Gospell, who all the while that they were in offernice of GOD

felt no harme og lolle.

By which example wee learne that there hall no becrement or burt come buto bs. of to our family by the care of Religion & Godly Audy, as many fall. ip perlwade them felues. Dea, more flubioule and carefull thou arte for religion, the more fortunate thou shalte be in the temporall affaires ercept it freme good buto the Lord by abuerlity to exercise thy pasience. (Praylinge and lawding God) C. This allo pertayneth to the comonble of our faith, that the Dheepheros knew certainely the morke of Gov. And the feruency of glerifwnge God which is commended in them, is a certaine fecrete bybapoing and reprehending us for our negligence, og rather buthankfulinell.

For if so bee the smallinge Clothes of CDRISTE could prevaile so greatly with them, that they ascended from the Stawle and Paunger unto Peauen, howe much more effectuall ought the Death and Resurrection of CDRISTE bee unto be, to bringe be but o GDD: Kor CDRISTE was not onely taken bype from the Earth, that he might draw all things after him, but litteth also at hright Pande of his Father, that wee beinge Pilgrimes in the Mollobe may meditate with our whole heart of the hea-

menly Lyfe.

A. Let be therefore learne in all those that were under the Law. our butines and affapres to remember our Lord and Reocemer, to praple bis Grace , and to geue Blop bnco bys name. The effectes of faith are thakes geuings, by which it beclareth it felt thankefull towards God, and prousketh others by the confession of the mond to receive the moth. (Euen as it was toulde vnto them) C. Luke heere letteth forth buto be the true nature of prety, when he faith, that the teffymony of the Amgell, was as it were a Rule buto the theeveberbs to frame all things by. For faith is then rightly furtheren by the workes of God, if lo be it birecteth all things to this ende, o the truth of Bob, which is renealed in the word, may more brighely thine.

A N D when the eighte 21. Dayes was come that the Chylde shoulde bee cyrcumcyfed his name was called lefus, which was fo named

of the Aungell.

(And when the eight Dayes was come. R. Luke in feine mordes beferi beth the cyrcumcilio of our Lord Ichus Chryft: But pet thefe few tworbes ba fet forth bato bethe manifold Graces of Cop.C. Concerning the circumcy-Eng of Chilozen the eight Day mee bane (poken in ebe firfte Chapter going before the 59 berle.

And whereas the Lord would have the cycumcifion put of butil the eight Dap,it may freme to be bone in conlifigne of because the cutting of new born Chyline oblers because the cutting of new born Chyline oblers. beration of the tenbernes of his Ane, men flouid be baungerous. But God would have his for circumciled, to the end, be might make him fabiecte bnto the law for Circumcilion was a solempne florne, by which the lewes entered into the observation of the law. Paule theweth & reafon when be lauch. als 44. He was made under h law to redeme

Chapft therefore receiving circumcilion profested bumfelfe to bee a Serwannt of the law, to fet be at libertie. And by this meanes not onely the bondage of the law was by him abolythed but alle the flabom of the Ceremony applied to his found body, p it mighte thorely after have anend. for although the abrogation thereof bevenbeth bypon the Death and Refurrection of Chapte, per notwithfanding thes was after a fort the beginning of the fame. that the Sonne of God fuffered byinfelfe to be circumcifen. A . 20 bereuppon the Apostle boubteth not to fay b we are belinered from the curife of the Law, because Chepft bath made homfelfe fubicet unto the law. B. And the equity of the Law is that which byn. Gala. 44. beth all men to keve the fame a which curleth and condempneth all those that trafgreffe & fame: But there is no ma neither bath there ben any fo boly, that be bathfullplatifded a kepte, p trhole law. For me are all carnall concepued and borne in fin. a fould baber finne. Therfare Chapit came into this world and mane bimfelfe fubiect baco blam by circumcifion, (for he which is cyr. cumcifes Crich Paule, is a better to the keeping of the whole law) & hath perfectly fulfilled the law, that fo many as beleue in him might be rebemed from this beaup peake of the law, o the law mighte benceforth baue no Power to curle or connempne them. For the law

Chapft. And they which are accepted for full and boly, they have that alreadic which the Lawe requireth. Mamely, Righteoulnes and bolines.

regunzeth perfect righteouinelle and balpnes. But tothem that beleue in

Chipft they? finnes are not imputed,

but are counted full and boly through

And Mn.

Gula.5.3-

Circumcifion a the layr. cumcifion

Roms. 3. And they haue the lame, not by f merite of thep; Woonkes, but by Farth Ro.10 4. through Chieft, who by fin conbemp. ned finne in the flethe, that the righteoufnelle of the law might bee fulfillet in be , and who is the ende of the lawe to the inflifying of every one that beleucth. Geberuppo Paule mpreth thus Chryste hath redeemed vs from the

Gala.3.13 curse of the law, being made accurfed for vs. (That the Chyld shoulde be cyrcumcifed) C. Concerning Cyp cumcilion reade the feuentene Chanter of Genelis. (His name was called Tefus) This place teffifieth that the ac-Names ge cultomed manner of the lewes was to

ne at Cir- name they? Chylogen on that bay that they were cyrcumcifed, cuen as we bo at this bay in the Solempnization of Baptifine . And it is bery common in the Scriptures to bee feene, that the Lord acueth the name buto men accorbing to the office to the which her calleth them. Do Abraham being ozbape ned to be a father of many Mations was called Abraham, by which name

Gen. 17.4 the Lord expresset & werpfame thing

to the which he had chofen bent.

Cherefore when this bleffen Sonne of Dauid was fence co be the aufour of the world buto the betermoft parts of the earth, and that by him alone the electe might be revemen , necessarilye be received his name from aboue, by which the bery famewas fignified. For lefus, or lehoua, (according to the Hebrew touque) fignifieth a Baufour: according to the Interpretation of the Angell faying. For hee shall faue hys people from theyr finnes.

Wibere it is to bee noted that he laith from they? finnes, to thew thathe that not be a carnall Kinge (as the levves looked for) which with a Cleavons Chould belyuer the people from earthip Bonbage, but from their Sinnes.

For by his Death be bath once made fatiffaction for thefinnes of all the Clecce, fo that there is now no bampnation to thole that beleue in Chapite. Andnot one pthis : but because linne is alway with bs , becooth allo ever faue a preferue,leaft fin fhould raigne in us . De bach once rebemed bs:pet he both alway preferue for euer . This name Gob gane bnto bim (as we faib) by & Angel. In bim therfore and in na other, Satuation is to bce formo : becaufe this name was not genen buto bom by forcune, Chaunce, or by Dumane Rathues.

And he was not without cause viononnced by the Angell to be lefus, but to this end that we forlaking all other oppnion of Baluation, map boulbe fat by him as by our onely Daniour.

Whereuppon the Scripture lapth that there is no other name unber beauen geuen bato men in which they (hal be faued. This praple is wholp weuen Christes unto Chapit. Therefore it cometh not to paffe by our merice that we are la- Saluario. ned: but Chapit onelp faueth be bp bis grace. W berefoze we muft repole our whole trutt of Baluation in the 99e. ries of Chapa.

(Which was so named of the Angel)

C. The Angell noateth beere ewo Thonges . Mamely that the Mame of I E S V was not railly a wythout confideration deuen by men. but by the Aungell from beauen.

Speconoly that I O S E P H and MARY obaved the commaundement of & D D . And this is the agremet of our farth with the worte of Gob. Mamely that bee freakinge buto be firfte bybys a Cloorbe, our faich alto aunimereth and confenceth buto bye momiles.

specially LVKE commenceth on to be the order of Preaching the word mben

Rom. t.

Ad. 4. 14

le

Math.r.

when he farth, that Spaluation mas Preached by mans boyce to proceede from the mere grace of CHRYST which was momiles of & D D by the Aungell.

22 AND when the Dayes of purification, after the Lavve of Moyfes were ended they broughte hym to Hierafale, to preient him to the lord.

(And when the Dayes ofher.) R. Cino Lames are fet before bs in this place out of the old Telfamente the one concerning the purging of woin Chyloben, and the other concerning

the offering and fanctifying of the first begotten.

The Law concerning the buclcanes of a Coman in Chyloebeb is thus be Explet. When a Woman hath broughte forthe Seede and borne a Man Chylde, thee thall bee vncleane feuen Dayes, lyke as thee is vncleane when thee is put a parte for her Dyfeafe. (And in the eighte day the fore-Tkyn of the Chyldes flesh shalbe cyrcumcyfed.) And thee shall continew in the Bloud of her purifyinge three and thyrtie Dayes.

C. Therefore it was meere that hee fould fulfilt the rete of her Purging the 40 bay after her deliucrance.

Motwithstandpug Mary and Ioleph tameto HIER VSALE M for an other cause. Mamely, co preset Christ unto the Low because he was her first bome Sonne,

Mom me muft firft fpeake of puri-

lying. (Purification.)

C. Some Tranflations haue. AND when the Daies of theyr purification &c.

C. By which alloopes Luke maketh both Mary and Chipfle Bartakers of the purifying.

for this Pronowne (there) cannot by any meanes be referrente lofeph.

And it is no absurbity to lay & Chron who should be made accurifed for us b. pon the Croffe, tooke byen him for our fakes our bucleannelle , althoughe as touching bim felfe be was without all Spot of Sinne: that is to lay, if the allell of all purenelle would be coff. ted impure and busican to walh amap our fvottes.

They are described whych thinke thys to be onely a pollicicall Lawe, as though the UCloman were bucleane before ber hulbad and not before God. Cahen as rather both the Corruption Originall of Mature is let before the Epen of & fin proued IEVVES, and also the remedy of by the

Gods Grace.

purifying.

And this one Law is fufficiente to proue oppginall lime, as it containeth a notable Teffimony of the Grace of Bob. For the curffe of Manking could not be more empently beclared, then when the LORD & tritified that the Infant commeth impure and Uncleane from bis Bothers al Clomb informuch that the mother her felfe is thereby polluted and defiled.

Merely excepte man mere boine a finner, and were by Macure the childe of Clarath, and had remaining in hym some Dregges of fin, hee thoula

not neede purifying.

all therefore it followeth that all were co: eupteb in A D A M feeinge by the Mouth of the L D R D they are condempned of Uncleannelle.

Meprher isie am Thonge Repug. Re.ii.as naunte buto this that the levves are called Dolle Brawnches fpryngyngs from a Doly Roote , because this Dolimeffe came not of them felues.

For althoughe by the Bryuilege of Adoption thep were chosen to be a bolie People . Pet normithftanbing thep bab fyzite that naturall Corruption whych commeth from ADAM.

10n 2. Etere.

Nu.8,16.

Chercfore wee mud villingmpfte betwente the first nature, and the peculpa er benefite of the conenaunt, by which Sop both beliver his people from the common curile. And to this end belowned the legall purifying, that & lewes might know that they fpottes whych they brought with them into p worlde were walhed away by the Grace of Chapit. Dereby also wee learne howe borrible the contagion of finis, whych both in some part befile the lawful op per of nature. The grade that neither weblocke, nor Chrisebearing of them felues are bucleane, nap we confelle the bice of bucleanes is concred with the holines of Weblocke: pet notwyth. Standing to beeve and profounde is the Eclelforong of fin, that from thence bo iffue alwaies fome vices which voe befile that which otherwife is cleane. (Topresent him before the Lord)

E. Di to offer and geue bym buto Ex. 34. 19 the Lozd, Concerning the presentinge

of the first borne before the Lowe, the Lam mefcribeth a forme, as is to bee feene in thefe places coted in the matment. Whereuppon it followeth.

23. Asit is written in the lawe of the Lord, Euery man Chyld, that first openeth the Wombe, shalbee called holy vnto the Lord.

(As it is written in the Law)

C. The Lord commaunded that all the male Chiloren fould be bedicateb buto hun for a remembrance of the re-Demption. Because when the Aungell killed all the first borne of Egypt, bee ipared the first borne of Ifraell: afterward it was lawfull for every one to redeme his first begotten with a certaine price, that was the olde Ceremony. How leeing the Low is the redeemer of all men, bee both by tyahte challenge be all buto bim from b leaft to the greatest (That first openeth the

wombe.) E. Di, which is first benete ten. (Shall bee called holy vnto the Lorde The Debiet Bhrafe is . Hee fhaltbe hallowed or confecrated: eue as it is fayd. Sandify vnto me every first borne that openeth the Matrix. Alfo. Euery first borne is mine.

The Euangelyft Luke bath not fet bowne the words of the Law Verbatim , but choughte it fufficent to let botone the lence onely of the places be fore cited out of the Bookes of Exodus and Numbers.

24. And to offer as it is fayd in the Lawe of the Lorde, a payer of Ture tle Doues, or 2 . younge Pigeons.

R. Concerning the Oblations of women after they beliverace in boap of they purifying, it is thus writte in the Law. And when the dayes of her purifying areaccomplished for a Son or for a Daughter, thee shall offer a Lambe, But ifshee can not offer a Lambe, thee shall offer two Turtle Doues, or two yonge pigeons.

C. Therefore this Sacrifice belonged to the right of purifying, leaft am man fouldthinke that & lame was offered to predeming of bartbegotte. (Or two yonge Pigeons.) C. althen the Euangelist speaketh of a payer of Turtle Doues, or of two pounge Pigrons betaketh it as graunted buto him, that the powerty of Toleph and Mary was to great, that thep wet not able to offer a Lambe. For this Crception is plainely fer volume in the twelfth of Leuiticus.

If any man Obiect and fay that the Mat. s.il. Magi a little before offeren Gold bito Chapit, wyth the which they myghte baue bought a Lambe, wer auniwer p we must not thinke that they brought fuch plenty of Gold with them, as inriched Mary, and Ioleph. For wee voe not read that they brought with them

Exo 34-19

Camels laben with Golde , but it is rather likely that they Offering was fonte fmall prefent which they brought mith them onely for honors lake . Anu the law byb not commanne that they being poore thould fpenbe theys Bubfrance bopon a Sacrifice, but making a difference between the page and the rich , in offering they Sacrifices , it ealer them of colle . Wherefore there thall no inconvenience follow if we las that Iofeph and Mary gane lo much as they? Ability woulde beare: although they had some money left in stoaze to beare the Colles and Charges of they Journey, and to bay them fobe.

A. Moreover these Sacrifices signified that true and onely propitiatory Sacrifice, which is the Death of

our Lord Iefus Chryst.

Latt of alf, Luke both not to often times repeate in vaine, that loseph & Mary viv that which was prescribed unto them in the law of the 1 ord.

For in these dillores we are taught, to beuile nothing after our own fantalye in the ci Cloythip of the Lorde, but to follow obeviently that which her bath prescribed in his holy word.

at Hierusalem, whose name was Symeon: And this man was suft & godly, looking for the consolation of liraell:and the holy Ghost was on him.

(And behold there was a man)

S. Luke commeth nearer to the print tipall Offices of Chryft, whech concerned the illumination of the Getiles

and the glosphing of the Israelites. This word (Behould) is a word of attention, by which Luke seeketh to make the hearers gene viliget here to heare the wonderfull enents of all things inthe person of that olde Pan Symeon, who alone amongs so great a people as Israell was, and into great

Impiety , knew Chieft to be the &a. utour and promiled Mellias.

C. For this flory is fet downe that we might know that althoughe thes whole People almost had prefance them selves with the wicker centempt of God, yet notwithstanding there remayned a few which worthipped God of whome Chryst was known eue fro his strik Infancy.

These were the Reliques whych Paule layth were saued according to here Election of & D & Amount the small Aumber the Church of GOD was encluded, although the hie priests and Scrybes boasted of the Tyrie of he Church. The Euangelist maketh metion of two only which acknowledged Chypsi at Hierusalem, when hee was brought into the Temple, namely Simeon and Anna, And sirst of all wee must speake of Simeon.

Concerning his state and condition we read not offit may be that hee was one of the common logs of People, and

of no fame.

R. Therefore the Proceedynges of Chyft are agreeing with his Beginnings. For as Chyft was born in micery and in pouerty, so he is onely acknowledged of poore and adject men. For he is not visited of Kings, but of Sheepeheardes: he is not worthypped of the Pharilles but of the Magi, who although they were men of great calling in they owne Countrey, yet notwithstanding they were contempned and despyled among the lewes.

To thele bale beginninges agreeth that allo which the Euangely fie now

velcribeth.

For as pet the Profes knew not p Chylae offered in the Temple: as pet the hyghe Profes faluce him not: as pet the Kynges honour him not: but a certapne olde man whole name was 1903. Simcon

Rom.II.

Symeon a Citizen of Hierusalem, being Kamouse neyther so his Ryches, Dignitie, now Office, commeth to salute and embrace the Chilo: who peraducuture seemed in the light of me to he our of hys UTites: But what maner of man so ever hee seemed to be in the Judgment of men, the Secripture highly commendeth him. For it saith. (And this man was just and Godly.)

C. Luke commendeth him for his Righteoulnes and piety, co the which he addeth also the gift of Prophetie. Piety and righteoulnesse are referred but othe two tables of the Law, therefore in these two parces consisted the integritie of lyse.

The same also Luke testetted of Za. charias and Elyzabeth.

(Looking for the confolation.)

C. It was a Teltimony of pietie that heelooked for the Consolation of Israell. For God is not truly Allorshipped without the trust of faluation which both dependent down the Fayth of his promises, and allosspecially dust that restoring promised by Chyps. Is commended in Symeon for a rate

Clerrue, wee may thereby gather that at that time there were a fewe whych had the hope of Reveniption in they bearts. Euery man had in his mouth the Mellias and the happy effate buder the Raigne of David: but no 90an in the meane time patiently bare o prelent impleries, bypon bove that the Revemption of the Churche was at hand. Therefore Symeon is prayled, as for his greate Vertue, that hee looked for the Confolation of Ifrael. For the whych cause also wee reade that Icseph of Aramathea was commeded: for that Kingdome of God which the fame lefeph looked for, was that confoiation of Ifraell which Simeon waited for, as we have noted upon Mat. Math.

C. And as in this the piety of Symeon appeared, that hee comforced himselse uppon hope of the prompled Baluation: Even so at this Day who somes of GDD, must continuallie belire the promised redemption.

And we must also neare in this worde (Consolation) that without Chapte there is mere Desolation, that is to say Dispape.

(And the holy Ghoft was vpon him)

C. Luke speaketh not of the Sopirice of Avoption (which belongeth to
all the Chylogen of God, thoughe not
alike) but of a speciall maner of Prophelie, which more plainely appereth
in the verse following, where it is said
that he received an answer of the bolic
Ghost, and that being led by the same
species, the came into the Cemple.

Therefore thoughe Symoon excelled not in temporall Dignity and promotion. Det notwithstanding he was adorned with excellent Gyftes as work Godlines, Imocensie of Lyfe, Fayth, and Prophelving.

A. And there is no boubt but that hee greatly bestered to see the Redection rafe; it followeth.

And a Reuelation was geuen hym of the holy ghoft, not to fe death before he had sene the Lords Christ.

E. The like Revelation was made to loleph, as you may Read in the 20. berfe of the first Chapter of Mathew. Allo concerning the Magi it is lappe,

And they were warned of God in a Dreame. (Not to see Death)

A. To lee Death, accordinge to the Hebrevve Phale, lignifieth to bie.

R. Behaulte beere what an excellent gifte was geven but Symcon beyonde all the Patriarkes and Propiets. For Chypi was promited to the Patria

Li ke.13.

Patriarkes, and his comming was reuealed but the Brophetes: Bet notwithstanding it was promised but o
none of them that they should see
Christ in this I Toold with their corpopall Eyes: although they greatelie
bestered the same. But both happened
to Symeon. Blessed are your Eyes
(sayth Chryst) because they see, and
your Eares, because they heare. For
verely I say vnto you, many Prophetes and righteous men have desiered to see those thinges which you se
and have not seene them.

Math.

And there is no doubte but that this Revelation was made but o Symeon alone, that from him a general confirmation might come to al \$ Goving. (Before hee had feene the Lordes Chryst)

C. Chipft is called the Lords Chryst because her was anounted of the Fatther, and received also with the holy Shoft the Dignity of a Ryngoome & Profitchood. A. Concerning & which thing. Read the first of Mat. nerse. 6. 27 And he came by inflyratio into the Temple. And when the Father and Mother broughte in the Chylde Iesus, to doe for him after the Custome of the Law.

E. The Greeke Text hath. And he came in the Spyrite. That is to say, in the Power of the Spyrite, or being let of the spyrit to mete weth Chapst.

28 Then tooke hee him up in hys Armes, and prayfed God and sayde, LORDE, now lettest thou thy seruaunce departe in Peace, according to thy Word.

(Then tooke he him vp in his armes) S. That is to lap, he tooke and imbracen Chryst with great Jop, which was a Il Horke of Kayth.

Deere now Symeon is made Parcaker of his Kapth and hope: Peere now he both not onely fe with his eyes but both also carry in hys Armes him whome the Peauen of Peauens canot complehence, and who in his Pance houldeth Peauen and Carth, and all thinges therein: And Symeon helde in his handes so greate Creasure as none of the most excellent Kinnges and Monarches of the world possesse.

(Lorde now lettest thou thy servaut.

R. This excellence Cierle coultfeth of fower berles.

And as Zacharias and the Clitgin Mary, and before them Moyles, Debora, Anna, Dauid, and many other have beclared their thankfulnelle towardes & D D in Clerfes and coulde deuple no better way to gene god thaks for those benefits received, then with a publique longe of p glozy of his name, even to Symeon burfleth forch by b holp Chofte inco a Donge, by which hee veclareth his thankefull mpno for the clemecy a mercy of God And in this long he declareth Christ & ferreth him forth to great praises, and magnificet Epithetes. C. furthermore by this for it is earlet inough y Simeon beheld & son of God w other Eyes, then to the cies of his Boop. for ber: ternal light of Christ could bypnge nothing but content at least it would neuer have fariffied of mind of the ma of god, b to iop he might have belired his end a beath bring now made partaker of his velice, Therefore p spirit of God illumined his eies by faith y he might behold b glozy of b fon of God though in bale a conceptible thew. When hee faith phe vepartech in peace, he mcaneth p be that by the quiet & peaceable mind as one having his velice & with. (According to shy wood) R. Dee Cammens beth the truth of Gods momile which was that he Gould notice Death before he had feene the Lordes Chiyfe.

The

The which promile if it had not bene made but o him, he would in bain here have made mention of the word of the Lord. A. He reivileth therefore that he hath his delire, and aftermeth that hee

will not be buwilling to bie.

C. Butit may be bemaunded wbether he thould firtt bepart this lyte, or whether Simeon was bramne with biolence as one buwilling. I antwer. This cir cumitace is to be noted which is appen. According to thy word. For when Gos promifes the ficht of bes fon, there was just cause why be bonge in Sulpence : yea it behoued bim to live in care , butill he had enioved bys belyze . This therefore is to beneated because many Do fallely precent the example of Simeon, boaftinge that they would willingly bie, if fo bee they might first iniop this or that thinge, the which notwithstading they beare rash-Ip and without the word of Ged . Iffo be Symeon had mecifely fard. Jaom I will die witha gupet minde, because I have fene the Sonne of God: be bas then themen the weakenes of his faith but because he bad the word of GOD for his Warrante, it was lawfull for bim to fhunne Death, according to the rule of fapth, butill the comminge of & haptt. (In Peace) Bu. As if he thould fap. I houbringeft to paffe that I now willingly, and with a quiet mind des part out of this life. Thou faydit that I at the laste shoulde then die, when I had seene the Saujour of the Worlde whom I have nowe feene. And novve there resteth nothing, but that thou fuffer me to die, when it shall feeme good vnto thee to call me out of thys Worlde.

By these Actioners Symeon sufficiently veclareth, how carefully, and with what grice of mymbe he wayted to the comming of the Mellias, when that he affizimeth himlelfe to be nowe in peace, because he hath sene and imbraced Chryst the Infant.

30 For myne Eyes hath feene thy

Saluation.

C. Although we have this phyale of Speach oftentimes in the lectipeures, yet notwithstanding in these the Copposall beholding of Chyest seemeth to be noated seeme as if Symeon shoulde lay, that he had now the Son of God present in the stell, whom before he be belve with the eyes of his myndes.

(The Salvation) A. Sheefick heere

(Thy Saluation) A. Chieff is heere called Saluation, because there is sal-Ada watton in no other then in him. For there is no other name genen beauer among men in whom we must

be laueb.

C. Dow if to be, the behautoing of Chipft being pet but an Infant could formuch menayle with Symcon, that it made him quierly and topfully to by bow much greater cause of peace and top have we at this day, who have fene all the parces of our Baluation fulfilled in Chapite. Chapit is not nowe in Carth nepther do we imbrace bym in our Armes: but his Denine maieffre doth clearely and plainely thene in the Golpeil , and be both there offer him felfe to be feene as it were face to face. not in the infirmity of the fleibe any more, but in greate power of the foprice, which he beclared in miracles, in the Macrifice of his Death, and in the Refurrestion.

To be shorte he is so ablente from be in body, that pet norwich kandynge we may behouse him stuyinge at the right hande of his father.

A. Ute fre allo what things Chyft hath none after his Refurrection, and what manner Church he hath builded and preferued.

C. Excepte this light bringe peace

of con-

of confcience buto be, that we may goe chearefully buto beath, wee are more then buthankfull buto God and bo not rightly confider, to how great bonour he bath advaunced by.

(Which thou haft prepared before \$

Face of all People.

(Which thou hast prepared) C. That is to fap, which thou half ordayned or appoputed to be knowered all men;according to this laying of the Prophet.

E05410. The Lord hath reuealed his holy arme in the fight of all the Getyles, and all the endes of the Earthe haue feene the Saluation of our God.

Therefore by thefe woordes Simeo geneth by to buberstand that Chapte was moarned of God, that all Prople might enior his Grace, and y hortely after bee monios be exalted on byghe that bee might bee fcene of all men. And in this moord her comprehendeth all the Prombelies that have ben concoming the entarging of the hinghout of Chryst.

Witer che if Symcon imbracum & cender Anfante in his Armes coulde extend his minde bacs the beneaf ends of the TEI oxide thes he might acknowled lenge his loomer to bee melent enery where, how much bester oughts wee to thynke of him at this Day, notice p bee is made the Saluation of b Bentyles, and hath renealed hinself to the

mhole monto

A. Chapticherefore is offered buto all people schot all men may behould him as the only author of Spaluation. Car Wherefore they are far outs of the way, which would have 6 D D fourthe wishout Christy by whom we are dyrected the right may butg y father. God is hidden from bs, and is inwillble: If wee will feeke him, ther is no other may but hyfithe is f marke whych GOD bath appoputed if wee will come buto him.

32 A Lyght to lighten the Gentyles and the Glory of the People Ifraell.

Cap.II.

E. Inthis fatt Clerle Symcon becla: reth to what end the father renealed Chapft before all People. Hamelie to lighten the Gentiles (which before were in darkenes) and to be the glozp of the People Ifraell. A light to lighte the Gentiles is as much to fap, as that be map geue light buto the Gentiles & expell at parkenelle out of their minbs. Allo Chaple bimlelfe tellifieth of hom. felfe.

I am the Light of the World, who fo John 3. 12 followeth me walketh not in dark-

nes, but shall have light of Lyfe. And bee compareth barkenette with Linbt in the which barkenette & Bens Good? tiles mer. And whatfoeuer good thing worker is wrought without Chapit is barke- not vviones; fo is the inflevome at the Colorb, "chryit the wiledome of the flesh, and al maner are darke = of finnes of the which the apolite fpear nes. keth in thele Chapters coated in the Colo.3.5 margent: out of the which places the 1.Cor.6.9. Interpretation of this place also may be gathered . As by these words also of Chipft timfelfe bito Paule.

I have appeared vinto thee for thys purpole, to make thee a Minister and a witnes both of those thinges which thou halt feene, and of those thinges in the which I will appere vntothee, delivering thee fro the people, and from the Gentiles, vn to whom now I fend thee to open theyr Eyes, that they may be turned from Darkenelle to Light and fro the power of Sathan vnto God Ad. 26 16

that they may receive forgevenes of Sinnes, and Inheritaunce ameg them which are fanctified by faith that is towards mee.

Therefore the Reuelation of the Bem tiles

E(149.6

tiles is they illumination and bonening of thep! Eves by which they fee. by which they fee that they are in the barkenes of finnes, and that they must flee buco Chapit for remiffion of linns

and newnes of life.

R. But this parte of the berfe fee E[242.6, meth to bee taken out of the wordes of the prophet weaking of Chroft thus. I have made thee a light of the Gentiles to open the eyes of the blynd & to brynge those oute of Pryson that were bounde, and in darkenes. and as gayne he laith. It is but a final thinge that thou art my Seruaunt, to fet vp the Kindreds of Jacob, and to restore the Destruction of Ifraell. For I have made thee the Lighte of the Gentiles, that thou mayft be my health vnto the ende of the World. Alfa hee fauth . Get thee vp betimes and bee bright O Hyerusalem, for thy Light commeth, and the glory of the Lord is rysen vp vppon thee. The Gentiles shall come to thy light, and Kynges to the bryghtnes that fpryngeth out vpcn thee.

(And the glory of the People Ifrael) C. Symeon both not without cause but a difference betwene Ifrael and the Beutiles : because by the righte of 4. Doption the Chylppen of Abraha were neare buto God: but the Gentiles with whome God had made no couenaunce

were forremers from the Church. For the which cause Afraell is not Ex0.4.22. onely called the Some of God, but al-

fo his first becotten. Ró 15.3

And Paule teacheth that Chapte came to be a minifter of the Circum. cilion for the truth of God, to confirme the promifes made buto the fathers. Dozeouer lo Hrael is preferred before the Gentiles, that all men generallie obtaine Saluation in Chiple. For by this place we gather that men are naturally beproued of Lighte butill luch time as Chivitche Sonof richteoul. nes both fivne buto them.

As tourhing Heaell though GOD bath areately abuaunced bim to bo. nour, pet notwithstanding Symcon theweth that his whole Blow Deveded bupon the Dead alone, because a rebe-

mer was promifed buto bim.

R. Alchough therefore Chipft bee p levres belo Glozy of all thole which belene in bim ged tole mbether thep be lewes of Gentyles; tiles. per nottopebitantona he is chiefly faid to be the Glory of Mracil, because bee was frecially promifed onto the 32ation : and because whatsoever excelle. cie and maieffy bappened buto & Beople of Ifraell in this World, the fame bappened buto him for Chapite, and through Chapit. For Gon multiplyen the feebe of Abraham, and gaue buto it bictory over all his Ennempes , the Lande of Chanaan, the Kingphome & Scepter of the fame:not for their own Richteoufnelle, but for Chriftes lake that they might be a Beople , in the which the promifes concerning Christ micht bee renealed , and mighte bee kepte bntpll bis Maciuitie . Becaule of thefe things the lewes boatted, as witnesseth Paule, faving.

Behoulde thou art called a Iewe, and restest in the Law, and makest

thy boaste of God. &c.

And a little after that he laith. Thou that makest thy boaste of the Lavve through breaking the Law dishones Rom. 1.15 reft thou God.

Co be thorte, because Chryft was borne of Ifraell according to the fleth: then the which Glop, none bath hapvened more Glorious to am people in b whole world. Therefore the lowes hav cause to recopse when they sawe Chipfi boine of they? Mation according to the momiles: concerning the

mbpcb

which matter. Read thele places coated in the margent.

33. And his father and mother mar ueiled at those things which wer spoken of him.

R. It map seme strafige why loseph and Pary should marueile at these words of Symeon, who were certeized before by so many Testimonies that this Infant was the true Messias and Sautour of the Morld. Dad not Mary learned of the Aungell Gabriell phee should be the mother of the Messias, the Some of the highest:

Cas not loseph tould by the Aungell, that his Capte had concepted by the Poly Shoft the Samoure of the

Mario :

Div they notice the Magi Alorshippe and asknowledge him for the mod high king?

at Ci hat then happened buto them now that they wonvered at p woodes

of Symeon &

May it bee that they being offended at Chyptes humilitie, beleened none of thole thinges which they had feene

and beard.

SDD forbin. For Luke meaneth not that they wondered as at a newe thenge, but that they reverently confidered, and imbraced with conveniet admiration this Prophetic of the Spirite attered by Sympon, that they might profice more and more in the know ledge of Chris.

R. Therefore they wonder not because they believed not, but because they believed, therefore they wonder. which are for they which do not believe, doe not wonder, but do contemme and scorne.

But they which believe, the more excellent testimonies that they heare of Chypse, of the more plainely that they know C B R B T, the more they

are held with admiration.

Chereupon allo the name of the Lord is called accounterfull, and hys accounterfull, and hys are not believed, but because her are not believed, but because his bear them with greate admiration of fauth.

Cap.II.

C. Therefore by thys Crample of Chyftes Parentes, we are taughte b to bone as wee are endued with a crue Fayth, wee must leake even the leaste that may be, to consirme and increase the same. For he hath cruly prosited in the woorde of God, which craffeth not to marueple daily at all which he heareth. so that the same make to the in-

34. And Symeonblessed them, and sayde vnto Mary his Mother. Be. houlde this Chylde is set to bee the fall and vprysing agayne of many in Israell, and for a signe which is spoken agaynst.

create of Farth.

(And Symeon blessed them) C. It you restraine this to I O SEP H and MARY, it maketh no great matter but because LVKE seemeth to comprehence to RISTallo, it may bee beinaumbed by what right and authoritye Symeon bluryed unto hom possible of blessing.

For commonly the lefte is bleffer of him which is the greater, asteacheth the Apostle.

Alio, it feemeth very absurd that any Portall man thoulde pray for the Son of GDD.

Titles auniwere, that the APO-STLE speaketh not generally of cuery Blessynge, but of the Blessynge of the PRYESTE onely, of the which Pention is made in the Booke Num. 6.23. of Rumbers.

For Den by Custome Salute and wolf well one to an other.

Do 2. But

Heb .7.7.

Page

But it is more likely that Symcon rather bleffen them as a common man & one of the multitube, then as a pavette. For preft was he none. Poreouer it is no absurbity if we say that he prayed for the happy fuccesse of the kingbome of Chipit.

Therefore Symcon faluten them, wither them well and prayed b thep might have profperity.

(Behould this Chyld is fet to be the fall) A. Symeon abbed to his bleffing that which feemeth far congrary to b

promiles.

R. for before hee let forth Chryste with excellent tycles. De called him & Saluation of God, the lighte of the Gentiles, and the Blosp of the People Ifraell : a little before bee bleffen them all, and wither that all things micht hapven well and molveroullie buto them: and now bee feemeth to bt. ter the cleane contrary concernynce Chapit. Dee faith that he thall bee the Deltruction of many in Ifraell , and a fione which is froken againfie. Dome Doe thefe thinges agree with the tytle of Saluation and Bloop & A. But & pide man both not here bote or freake hee knoweth not what, but beinge rather led by the boly about, be preacheth that concerning Chapte, which was the wed longe before by the Brophetes. as wee thall fee anone.

C. Simeon precied this freath preperly buto Mary . Rotwithstanding it both generally belonge to al f Gobly. This admonicion was very necessarie for the Appain, least the beginning with Joy Mould exceede in for rawe in the ende. And to this ende also it ferued that the might not looke to have Chapit recepted with the general cofent of the people, but that the might rather arme her feife agaynft with inuincible fortitude against all contrarie

Mourne od lla died un . Essimala of the holy Chaft is to greve buto all \$ Godfo a generall Leffon , that feeing the world to relite Chapit of malicyous wickednes, they hould not wyth-Canbing be nothing at all bylcouraged therewith. Wice know what a greate let the Dbitinacie and bubeliefe of the worlde is buto by : but me may wel inough ouercome the fame if wee wyll belene in Chopft. For wee fhall neuer feemen to well disposed that the areater varte will follow Chroft, Where. fore they mult needes be thus intructed which wil be the victivles of Chill that they may abyoe in his fauth. But this among all other was the greatelt temptation, that Chryft came among his owne, and his owne opt not onelie receive bim , but rejected hom , who notwichstanding boatteb them felues to be the Church of Gant but frecials ly because the high pavettes a scribes to whom the Regiment of the church was committed, were his mortal Cnemies. For who woulde baue indged him co have bene they king of whom he feemen to be so oppromiously refecteb ? Therefore not without cause Symeon forethemeth that Chroft was or-Danieb to be Dellruction to many , & \$ amonge the people of Ifraell. But wee must noate that bestruction came bere bence, for that the unbeleuing doe refift and kicke agaynthim: the which is fraichte after expelled, when Simeo calleth him a ligne which is fpoken a. gaynft.

(And for a figne which is spoken agaynft) C. Cherefore because che bubeleuing are Rebels onco Christ they erushe and breake them Celnes bypon him . Whereuppon followeth theyre bestructio. Euen as if Symcon should fav. Dereof wee map beholve the mallice of men, year be wicken inclination of man:

Chrift is destruction the vn-

of mankonve, for that all men , eu e as if they had confupred together, doe the Hand and relife him. for there coulde beleuing, not be fuch a generatt conferre of thes morloe to grainelay the Golvel, except there were a certapne naturali firple & contention betweene the Donne of God and men. For although the Enemies of the Golpell bo bilagree among the. felues . and are bramen into biverfe partes and fathions , enther by ambition of furp, pet not with fandpage in this they atlagree, to mithitame the Some of Gob . Wherefore it is truly fapt , that it is to enibence a proofe of mans wickebneffe , that Chapfte is in many places reliftes. And although it feeme to beeen monfferous outrage for the worth to rebell agaynte o maher of the lame : pet not withfandona becaufe the Werinture bath forelbetn . en that the fame thould come to palle. there is no cause why such Gramples Gould trouble be but rather our faith bernet armed with those weapos may prepare it felfe to fight with the contraviction of the monib.

> And because God burh now nather but a himfelfe an Ifraell and of a mbole mould, and there is no more difference between the lowe and the Bencile the fame must now befall which me reade came thento naffe . Efay lavde in hys time. He is the flone to ftuble at , the rocke to fall your, and a Snare, and meete to both the houses of Ifraell.

> From that time the IEWES baue neuer ceaffed to fourne a kyck as gapult God: but specially they with ftonbe Chivft.

> Moin at this Day they inhych call them felues Chapitias ble che like outraget yea they which bot proudly arrocate buto themselves the populival gouernement of the Church, os bende thep; whole nower to oppresse Chapit.

But let be remember, that they fo lytle menaple, that at the lengthe they are crushed and broken to pieces . For under this word Deftruction, the holie Shaft threateneth fuch arienouse pumillment buto the bubeleeuing to the end me may learne to keepe our feluce far from leaft our fellowship with the Fellovybryng bppon be the loke Deffruction, ship with And pet we may not beare f telle loue newics, fs buto Chroft becaufe at his rollna ma. verillous. np fall : because the fauour of the Gos pelis alway fweete and acceptable bn. 2. Cor. 2. to God, although to the micked world it be beabely . If any man bemaunde how Chrift is an occasion of Deuruction to the unbeleeuing, which are already in Destruction though be were not wee eafely aunimer, that they are m bouble Defruction . which do wil-Imoly benyue themselves of that faluation, which God offereth buto the. Therefore Deltructionheere liquify. eth a Double nuntibment, whych remannech for all the bubeleening, after that they have mittingly and tople lingly warred agaputt the fon of God. A. The bery same thinge our Saupe our Chapfte noced by the Similitude inbuch be propounded laving. Whofoeuer falleth ypon this stone shall bee Mat 21-44 broken, but vppon whome socuer it loh. 5.3% falleth it shall al togrynd him.

For when the kingbome a rightepulnelle of & D D is openly Dreachev. Dathan Appreth by those whome he houldeth Captive, that the more clearely the truth is offered unto them the more they withfande the fame and that the more they fill by the measure of they? Impiety, so much the more thep might be Aricken with furoz and madnelle, in formich that a man map fee many boyde of common fence and reason. This fame hapvened to the If. raclices. For they which in their owne Do 3. conceinte

concepute feemed to be bery wife, being offenbeb at the Doctrine of Chaff were made foblond that they omicted no Cruelty buppactyled bypon our fawour bimselfe. Untill thep bawner fufficiently prounked the mrath of Bon bonon themselucs . were quote cut of and caft into perpetuall Deftruttion.

(And vpryling agayne.) S. That is to fay to be an occasion of boyplinge. of aluation. for in what a remnaut of Ifraell mere faueb, and are as pet fa ued, Chapit is the occasion thereof, being apprehended by fayth.

C. Therefore this Confolation is fer agraphit the first parte, which mpti-Rateth the matter, obioule buto oure fence. For this is arienous to be beard (3f nothing elle be abbed)that chipite is a frone of offence, which with harm nes breaketh the greateft part of men.

Therefore the Deripture putteth be in mynde of bys other office alfo. Mamely, that the Saluation of men frandeth bypon bim : as fayth alfo the EGy,8, 13 Prophet. Bleffe yee the LORD of Hoftes, let him be your Forte, and he shall bee your Defence and stronge Tower.

> Reade the fecond Chapter allo , of the first Eppftle of Peter, beginninge at the 4. berle.

Therefore, leaft this bee to terrpble buto bs, that Chapft is fapo, to bee a ftone of offence . let by by and by let a. gapult it, that he is also called the corner ftone, by which the Saluation of all the Bodly is luftapned. Pea let bs call to monde to our comfort that the one is Accidentall, and the other mo-

C. Furthermore it is worthy to be noted, that Chipft is ret called the Biller of the Boolp, but the Refurrection. For the state of me is not such that it is good for them to abide in the fame. Therefore before they rile from Death.they muft begin to liue.

(Of many in Ifraell) S. Dee erceue teth beere those remnaunts of b mbich the monbet freaketh.

The Remnaunt of Jacob shall bee converted vnto the Lord their God, Efay,to,ai Reanthe //.to & Rom. Merfe.4.

35. And moreover the fword shall pearce thy Soule, that the thought of many hearts may be opened.

(Moreover the Swerde (E. Chis. mord (Moreover) is not bere luperflus oully appendiculting that the verlon is chaunced, and that there is beere b beginning as it were of new forrow.

C. This Apmonition ferueb berp well to the comfortpic of the Clyrgins monde, that it might not be ouer whel med with ariefe when the thould come to fuffapne thole tharne bounces & Affaulces which thee could not anophe.

R. It may be chat it pleafen & Loza thus to preffe ber bowne, leafte thee thould mare membe byou trutte of the flefb. for if fo be a proche of che flelb mere genen to Paule leaft the greenes of & Revelations fould puffe him bp. al Tho map me not thinke that o loke was genen to Many being to bigbely abuauncen to bonour &

Cherefore the is admonished to Depare ber felf to beare lorrow (for in this place, this woed (Soule) lignifieth the Place of the Affections) as if bee thould fap. And thou which art & mother of the fonne of & D D.confibereft bow great this grace is, and bail fulle caufe to glory in &DD : but pet thou halt not be in cuery point bleffen for thp Son came not to lead a life fre fro al forrom a paine, bucco ahibe tharpe conflictes: Therefore thou falte bee partaker with bim in his Croffe : and not oncly that, but also thou shalt feele great griefe, euen as if a fword wer

a.Cor.n.

thrufte

per.

thrust through they breft.

C. Wherefore although Maryes Farth were thaken with many teutations, vet notwithfanding the had but. ter contention w the Croffe, with the which Christ might feeme to be gupte overwhelmed with bestruction. And al though the was at no time (wallowed bn of grief.ver nevertheles the ban not fuch a fromy beart a fo flinty, but b the fame was griened, euen as & conffacy of faints Differeth much from fenceles blackifutes (That the thoughts of many harts may be opened) Withen the light of & Golvel arifects, a fundry perfecucions ther mal, the bo appeare of affections of the hart which before wer hib. for mas it mulatio map be lo cloked & his p wout Chapit they canot be fene. But Chaift mith bis light bilcouerech al veceipte emaketh beporrify naken . Therefore by right this office is genen buto bym be maketh the lecret affections of the beart manifeft. But when the croffe is toyned to boctrine, bee both more narromiveramine pheares of me, to; they have imbraced Chapfiby external profeffio cannot abibe to beare f croffe, & because thep le p & church is subiect to funday afflictios, they quickly forfake their place. G. This was mamfelt in b time of Chapit pallio. For they which imbraced Chriff only in outward them piscourred their bipocapie; on fcotras ry part, they which estemed better of Chriff (as bib loleph of Aramachia, & Nicodemus) beclares their fincere affecció coward bim. And chis is alway fene b whe Chrift fuffereth in bis mebers, b fecrets of many mesharts are reuealeb.

36. And there was a Prophetife, one Anna, the daughter of Phanuel, of the tribe of Asser, which was of a great age, & had lived with a hulband 7, yeres fro her Virginity (And

ther was a prophetife)R. Iefus had receiuco cettimonp fro Zacharias & miett fro Elizabeth his wife , fro f Clyagin Mary,frop Angels,fro p Gephearts of Bethele, fro the Magi, vis to fav, from men of al losts, age & condition. Therfore now that be might haue the tellimonp of a wibow allow Luke baingeth forth Anna, that we might have it confirmed approved by many fira. imme e inuincible arguments gteffe. monies of all fores of perfons, & God fent his fon to be & faujour of & world. C. But Luke maketh mencion here on lp of 2.0f whom Chapit magreceined. when he was offered in the Temple. & b to this end namely that me myahte learne to prefer that which belongeth unto God before the whole world thoab it be bery final. The Deribes a hoe miells wer bery glozious in those bais but leing & fpirit of God refted bovon Symeon & Anna (of the which almost all the Popuces were bopd) thefe two alone, deferued more reverence, then that greate multytube of those whych mere outwardely paynted and garnytheb. Forthis caule firft & Age of Ann is put bowne. Decembly the is comme pen to be a Prophetyle . And thypoelie thee is mapled bygbely for her Godly. nes and chafte Lpfe: for thefethpuges are they which by ryght bapage City. mation and credite buto men.

And Aerely there are none more becepued by outwards Counterfapts thewes, then they whych by the Aanices of they? Despotition are adopted to Fallaces, and Opportrical

Alplois.

B. LVKE allo noateth Learning to bee in thes Allidow, when he lapth, that hee was a Prophetelle, y is to lay, Learned and exercyled in the Scriptures, expert of Gods wil, and embrate with the holy Sholl.

For (as we may confecture by biners places of Serincure) a Prophete fee. meth properly to liquify a ma enbuen by the intpraction of the Sprit mych the knowledge of beume things about other men, and which can inflructe as thers concerning the wil of the Lord . Dercupon this Mame was Speciallie applyed to all those which were specy. ally andicted tobeuine things, yea who focuer by the infuiration of the lippite fpake ftraunge things , were lapbe to prophecie. So we may read of Saule. And the euill Spyrite fente of God 8.Ki. 18.10 came uppon Saule, and he prophecyed in the middeft of the house.

Mihat other things bo thefe words (And he prophecied) fignific that he fpake fraunge g bumouteb things? adbereuppon allo they which were endued with the good Spric of God and fpake of benine thinges baue feemen buto carnall men to be out of their Elyzeusfent to annoput Ichu lipnge.

wits. So it was lapte of bim whome Bi4.9. 11 Wherefore commeth this mad man Ad. 35-24 vnto thee. So Feftus thoughte Paule to bee man when her fpake of beupne thonnes . Therefore flelb and Bloube fungerh that to be man which fr canot reache bato. So that true and Godlie propheleing feemeth to be a certapne ability both to know and allo to thewe forthfully and certainely the Will of Boo , to p profite of the Church which ability commett by the inflinete winfpyration of the bolp @boll. |Pare bere of is a certaine forelight and forelbette ing of thonges to come, or elle of thinges hibben : and parte (the whech in beebe is more beupne) is an Ability to fpeake more aprily of Gob, and & oblines . Dowbeit per thal berp felbome finoc that they are called Bropbetes. who baue not the gifte of forelight anb for thewing things to come, or els the

knowledge to thew matters fo letrett and hinden, that it is not pollpble for mans wit to reach buto them: as mas that whych Samuell Cappe to Saule co. cerning the Affes which he fought, and Elizeus to bis Seruaunt Giezi coulb what bee hab taken of Naaman & Sys 1. Kl. 9.10 riant Allo Chroft toulve Nachanaell where he was, when he was called of Phyllip . Wiherenpon Can geneth a loh. 1, 4. marke whereby a true Phophete map be knowne in the . F. Chapter of Deuteronomy the 22 berfe . Plannely that the fame which the monthet forethemerb thall come to paffe. Dowbeit inche 13. Cap. of the fame Booke , another Marke is genen buto bim, as that bee that i not withmane the people from worthipping Son alone. For it may be that O D willing to cry his people mill fuffer that to come to paffe whych the falle Propher hath forethe web.

Derempon Saules fringe gainge about to mone Samueltobe a true mos phet fapo of him . Beliould ziere is in this Citya Man of God and he is an honourable man, all that he faith cometh furdly to palled da somes, affini

And thes Cremerh to be the meaning of Paule when he taxth, la comit

But if al Prophete, and ther come in one that beleeneth not, prone vnlearned thee is rebulled of all menthe is rudged of all men and to are the fe cretes of in shearte made manifelt, & fo having fallendowne on his Pace. he will worthin God, Taying & God is in you of a cruth. Elliatintaneth this. Hee is rebuked of all men, he is 1, Cot.16 judged of all men, and foure the fe- 24. cretes of his heart made manifelt.

But onelpthatthe Prophets by the infincte of the Sprice reucale plecretes of his beart the which feepinge noman can boe of bimfelfe, the bube. leening or bulearned knoweth for a fu-

A8.1

181 A &. 3

ertp

ertie-that Gos both worke and freake in them. Rome the People of Ifraell had alwayes almoste many fuch Prophets of the Lord, which knewe and could freake by Cliffons, or by bremes or by the motion and instincte of fipyrite concerning the will of God in opners thinges, and allo concerninge the actes of men far exceeding mans capacity. Peasthefe mere not wantpuge in the primitive Church. For ther were fuch Prophets & teachers in b church of Antioche, the morthippinge God Ad 11.28 with faffing and paper, the holy ghoft fapt, Seperate me Barnabas & Saule,

for the Worke wherein I have called

them. Such a one man Agabus, who forehewed the greate famine to come, & and the impryfonment of Paule. Peter allo beclared this kynne of Prophelic, when he viscourred the neceipt of Ana nias and Saphyra. And althoughe no man bath the name of a Prophet in the fcripture which is not endued worlitte forelight and foreknowledge of things to come per not wethit anding the payncipall Office of Brophers hach ben by the inflyncte and Revelation of & Spi rite ta leave boro Goblynes.

Whereupon the Apostle Paule Caveh. Hee which prophelieth speaketh vntomen Edification, Exhortation and Confolation.

Cc.14.3 Buch were the moft excellent prophets in the Deripture. As Moles, Samuell, Elyas, Elyzeus, Efayas, leremy Daniel and others.

And fuch gufts the Lord hath deu? to Momen as we man reade of Mary 4.13.17. the litter of Moles . Df Debora , the mpfe of Lapidoth a Junge in Ifrael, of Holdaalfo and others, Amonge thele as attonge the Prophets allo, there were formetime formb Lyarg, agapufte whom Ezechyell mate.

Luke caffeth thes Anne a Prophetyfe to the end his Tellimonpinighte be of greater waight , because the fpake in Authoritye, and not as a commo woman

(The Daughter of Phanuel) BV. Luke alfo themeth her frocke and Rindred, when he fayth that thee was the Daughter of Phanuel, who no Doubte in those Daves for his greate

bertues was bery famous. (Of the Trybe of After) R. Among y twelue Crybes of Ifraell, Affer was almost the least in Dignity and Estymation, Whereuppon Anna was touted the more abiect in this worke, becaule the came of one of the left cribes in Effiniation. But it is well . For God bwelleth on hiche, and beholdeth bale Thynges in Deauen and in earlb and chooseth those things which are byle and contemmed in this worlde, to make tholethings which are glozious 1.Co.T. IT and honourable affiamed.

Therefore the more abiect that Anna was forthe balenelle of ber Tribe in this actoriosche more the was indged feete of the Lord our Bod to tellefp of

(Fromher Virginity) A. That is to lay from the time that the was mariage able. C. This is spoken to bent we mught know o thee was a widowe in her flopphing time. For the was deproues ofher hulband thorthe after ber mariage. For thee lined in matrimony onely feuen peres and in that the maryed not agapne, being fully and poge of Ane her Temperance and Shame. fallnes is commended.

37 And this widow was about foure fcore, and fower yeres, which departed not from the Temp'e, but ferued GOD wyth Fastynges and Praiers Night and Day.

- (And this widow was about) C. This 19p.

C. Thus may be erpounded two ma-

ner of wayes, namely, that thus much time was fpent from the first begyn: ning of her wibowhead, or elsthat the lined to longe . If you recken fower fcoze and fower yeres from ber widow head, it followerb that the was about a hundreth sere olde: but wee omitte this. (Which departed not from the Temple.) C. This is a hyperbolicall kpno of & yeach, the fence wherof notwite Tanbing is manifefte, that Anna was very feldome out of the Temple. (But served God with fattinges and) B. These woodes are not so to bee buderstoode, as though this widow wer negligence in feeking thole Chynges Pfal. 1.2. which were necessary for this Lyfe, or as though the bid nothing cls but fall and prap, and opd ble necessary foode, but rather that thefe mere the payncypall chynnes which thee byb, and was payacipally convertant in thefe chings. Euen asthe iuft man is fayo to meop. tate in the Lamof God Mighte Day. And me vie to lap, that be which labor reth much laboureth Day & 32 ighte. C. But we must noate, that this is not a rule preferibed bnto all men neither ought this to be followed as an Cram vie which is here commended in p widow woman. far we muft wifely difcerne what belangeth to enery mans calling. Forfoolif Emulation bathe filled the morio muth Aves, the fuper. Attious rather rafbly then wifely taking buto them whatfoeuerthep beare commended in the farntes: As though as there are fenerall begrees of menfothere were not a choile of bill oathes to be made, that every one myaht live according to his calling.

z.Ti.s.s. That which is heere spoken of Anne Paule Specially restraineth towibows, Therefore those maried folkes ar out of the way, which frame their lyucs ac

.ce

cording to this Crample.

Rottwirbstanding, there remainerb pet a doubte, in that Luke feemeth to place part of the Coothin of God in Fallinges. But memuft noare that a. mongethe Workes which belonge to the worthin of God, some are simpelie required, and the fame of themfelues necellary: and otherlome which ar abbed, are referred to this end, that they may ferue those first. Bravers bo properipe belonge to the LiCtorfbpppe of Gob, as for fallyng it is but a help to maper, the which is no otherwise allowed of 6 DD then it is a helpe & furtherance to the belyze of prayer. For wee muft rememberthis & bolbe it as a Rule, that the Duries of men are effermed according to the ryghte and lawfull eme. Wele muft alfo learn thys Diffinction, that God is dyrectip worthipped by prayers, and with faflinges onely for the confequence. And there is no bombte but that the Dolve Miliman falled to thes ende that thee might the better bemayle the prefente Calamity of the Church.

Borcouer, because Luke someth Faltinges mych Prayers, to the ente Faftinge other places of Deripeure, may bee hath i the better buberflosbe, knowthis that enle. boly and lawful falling bath chie entis for we ble the fame, either for the fub-Duing of our flefb, leaft it rebel, og elle that we may be more ante and prepar red for boly prayers & medicaciós: or els pit may be a cestimoup of our bumilicy before God, whe we wil cotelle our fault before bim. The finft ende is not lo ofce fout in publike falling, becaule o whole body is not of like bilbo. fitio:therfore is both rather belog bn= to private falling. The zend is comon to both. For as wel o universal church as euerp prinate faithfull man hath nebe of this preparation to praper the

3.allo

s.alfo in like maner. For forime it co. meth to palle & Bod ftapketh fome one nation either to war, or with plagues, or with for other calamity. Anthis ac neral finke & whole peoplemuft ackns lenge g confes their fin. And if b bab of the losd frike any prinate man, either bimfelfalone , or els with bis family be muft be plike. And this both fpesially confift in paffectio of p mind, for where amind is affected as it ought to begit canot wel be, but it wil beclare o fame by outward frem : wherupon fa. fing as it is a figne of bumiliation is more ofte bled openly the among pituate me how comon loeuer it be.

Therefore as southing Discipline so ofte as vvc vvil pray vnto God for any great mat-Ad. 13. 3. vvyth prayer. So vvhe the men of Antioche by thanks on Paule and Barnabas, to the end they night the better commende they worke (vehich veas of fo great veaight) vin to God, they io yne falling vinto their praier. So in lyke manner they both when they appoynted, Mynisters afterwards to gouern the Churches, vver wont to pray with faftyng.

> But in this kind of falling thep had no other regard, but be they myghte be made prompt a ready to pray, we baue experience of this: o the belly beyonce ful 5 mino is not to benetowards god pit can pray with ferious & arbent affection, perfenere in flame. Ene la in like maner is that to be buterfland. which Luke betereth here of Ann how b the feruen b lost with fallings a mai ers. For he both not properly tepole & worthip of God in faiting; but geneth bs to bovertland p & gooly troma ovo after this maner exercise her felf bibe might o better frequent maier. Duch was pfalling of Nehemias, whe wan earnell affectio be prateb bito Gob for the veliucrance of the people. But fa-Aing (left we be deceived in h name) is not limply a certain continency or (katines in meat a brink, but another maner of thing. The life of the Godly ou-

abt to be in fobriety a moderatio, bouring their whole race they after a fort fbew thefelues to falt. But ther so befloc this another tepozal fall, as when we beminish sommhat of our accustomed fare for p space of one day or mose lo we tie our felues to a more frait & leuere coninency in p orunary Dyet. And this conlifteth in 3.things, in the time in p quality of pmeates, & in the quaticy. The time p being fasting we may finish those action for p which wee falt. As for eraple, if one forb be might be more feruet in praier wil prap falt. ing a before vinner. The quality confifeth in this, p al delicate & baimp bifh. es map be fer apart, being conteted to moze comon bilbes. The quantity coli 3 feth in this b we feede more lightly & more fparingly then our accustomed maner is only for necessity and not for plcafure.

38. And the coming at the fame inflant vpo the cofessed like vise the lord & spake of him to al the that loked for redeption in Hierufalem. (And she coming at the fame inflant) A. The Evangelilt noteth of time whe o prophetile came namely whe o child was reueled by Simeo, a wife he fores Dewed things to come concerning him the came at this time upon them, being drive theruto by & fpirit. (Cofel. fed likewise the lord) A. Luke fearths. reader to the rellimony of Simeon fet bown before a theweth it as Simeon prailed & lord, a telleffed & f lame thylo was plotos faluació, physic of p Getiles, of glory of people liraet, pisto Tay perue Wellias: eue fo now in like maner Anne praifeth & lord & opely tefreficth to al me which loked for the reoperion b this infant was freue laut. our a revenier yromiles by p prophets long before, to much token for.

C. And his godly melody which louded in the togues of Sime & Ann is comended by Luke, that the faithful might exhort one a. nother to finge the praises of God with one mouth & content, [And she spake ci cerning him to al the]

C. Deere agapne the Changelifte nanteth the finall namber of the God-Ip. for the proncipall part of faith cofifter in this tooking for. But it appea reth that there were very fewe whych han the fame in they minnes. To wait for the Rebemption and to looke for p confolation of Hiraell, fignifieth one thinge. B. They which looked for thes Revemption came bery often into the Cemple : It may bee that many of the fame were then melent to mbom Ann spake . So they speake concernynge Chapfte which beteene bim, and they freake buto choie, in whome they hope that the Fruites of the Golpell well appeare.

39. And when they had perfourmed all thynges according to the lawe of the Lorde, they retourned into Galile, to they rowne City Na-

zareth.

Mat. 2. I (And when they had perfourmed all thynges) B. Deere a voubte is made branke those thinges which Luke veclareth heere, seeme not to agree with the words of Mathew. For LVKE sayth, that the Chylo was presented in the Temple of Hierusalemaster the Dayes of purification were ended.

Straite after those thinges being bon whych are appoynted by the law, that

he was brought to Nazarech. And Mathewes Officey feemeth to bee ordered thus. Mamely, h the chylo

bee ordered thus. Mamely, of the chylo lo loone as the myle men were gone, was carryed from Bethelem into Egypte, and not to Nazareth. C. Chys doubte is easely taken away, if we say that they? Journey into Egypte was betweene both: Ind that whereas Luke sayth they dwelt in their Cityee Nazareth, it was after they? syght into EGYPTE, of the which MATHE W speaketh.

And if it be no abfurbity for one C:

nangelyst to only that which another beclareth, there is no let but that wee may say that the Quangelist LV K E (cutting of the time, of the which hee was minoed to make no mentio) made away whereby he might passe to the history following, but neuertheless their Imagination is bapne, which sain that Ioseph and Mary haning done the Ea cristee of purisheation returned against to Bechelem there to live.

For they do fondly imagene that lofephes house was there where he was
fo but notice that he could get no longing. And it is not without cause that
Luke casteth Nazareth alwell the Cito of loseph as of Mary. Whereby we
gather that he never oweste in Bethelem though he were bonne there.

40. And the Chyld grew and waxed fironge in Spyrite, and was filled to wyfedome, and the grace of God was

vppon him.

(And the Chyld grew)R. Luke in feme mornes toucheth the Infancie of Chypft, both for that hee halfeneth to the Description of those things which Chypft who in his Cuangesicall office, and also because Machew hath pescripbed before him those things which were bon concerning less after his Infancy before hee came to bee twelve yeares also.

C. Luke heere declareth & Chryst in hys Chyldehoode shewed after a forte what hys office should be. First of all hee sayth, that he grew & wax ed stronge in Spirit By which words he geneth vs to understande, that as hee grewe in Age, so hee increased in

gifts of the minde.

Mhereby we gather that this growing and increasing is referred to his humane Nature. For nothing coulde be added to his Divinity. B. Therfore we oughte to acknowledge him to bee

Theyste

Chipa, which hach taken bypon bom our huntane nature, and thereuppon we must way and consider what belogeth to his bumanity. For as bee is God , bee hath all affluence & increale of himfelfe, as be is man be recevueth from the father whatloever be bath: of whome bee bath all fulneffe, from the which we vaw. According to the fletbe,bee was made like buto be in all thinges without finne.

Talberefore hee is heere lappe in respecte of his bumane nature to be fire gthned with gifts of the holp Shalle a to be filled with wifebome, and to in-

creafe and grow.

C. Motwithstanding it may be bemaunded if by and by after be was coceined in the wombe of the Wirgin er. cell with all fulnes of the aptes of the boly Choft. For it leemeth ablurd that the Sonne of God fould wante any thing to perfection.

Antwer is thus to be maberif it bo berogate nothing from his glory that bee was altogether emptyeb and aba-Ced nepther ca this berogate any thing from the fame, that as he grew in bobp, to allo for our take be woulde you fire in mpno. And verely feeing the A. postle teacheth (in the forenamed place that he was like buto be in all thyings time onely excepted no boubt be comprebendeth this allo that his Soule was lubiect to ignozaunce.

This onely Difference is betweene bs and him, that he of his owne accord and will tooke bypon bim those infirmities which we banc of necellity.

Therefore Chryste, accordinge to 10hn.1,16 his Age in respecte of his humanena ture, encreased in the free gifts of the Spyrite, that of his fulnes hee myght power vnto vs, because we draw Grace from his Grace.

then they neeve, boe restrayne these wooddes to the externall thew, and doe expounde it, that Chipft femen to 120: fice, as though in berp becbe be had no new underftabing. But & words haue an other meaning, and chis error is vet more plainely confutet, when Luke a little after, abbeth faying & And Icfus increased in wisedome and stature,& in fauour with God and men.

For it is not lawfull to imagine > the biverstanding lay hid in Chapite, which appeared before God in conepmance of time. And there is no boubt but that the purpose of God was plain ly to thew home truely and perfectelye Chrost whenhee tooke bypon him our fleth, imbraced all the pares of brotherly Confunction with men. And yet we Do not after this for make of him two For although there bee one Person of God and man. pet notwith fandunge it both not follow that whatforuce is vio per to the Divinity is acuen to bus mane Mature : but the Son of Gob byd as it were hyde his Deuine power in fecrete, in the woorke of our Saluation. Also that which Ireneus faveh The Son of Godfuffered his diumity lying fall, ought to be bnoerfrode not onely of Corporall Death, but also of that buspeakeable forrow of the mynd which caused him thus to complaine and fap. My God, My God, why halt Ma. 27.48 thou forfaken me.

To be short-excepte it be lawfull to beny, that Chapit was made very man we ought not to be alhamed to confelle that he willingly toke byonhim those thences which could not be separated from humane nature. And it is fondely obiected that ignoraunce being a 1911nishment for Sinne, both not agree w Chipfit for then we fould lay p lyke of Death. But rather the Scripture Some being more fearefull becre teacheth that he bischargen the Diffice

ofa

of a mediator because he take fro bs b. pon bim feife what punifbmer foeuer we had beferued. Boreouer they bo to grolly & ignozantly make ignozace the punifiment of finne . For me may not think that A lam when be was foud & perfect knew al things neither do the Angels when they are ignorauntelufraine the punifyment of an.B. Therefore Chipft mas berp man & lyued al. may bery man: but the fpirite of God alway to reuealing himfelf in him that withal he appeared to be moze then a man, specially to them to whome it is geuen to know beuine things.

C. Bozeouer when Luke farth & Chapft was Grengthued in fpyzit , and fplied weth wifebome: be geueth bs to baberdanb that mittloeger Wilebome there is in men, and both bafly increase in them, both fpring fro th at generall Wel. Ramely from the Spirice of Bob

41. Novy his Parents vvent to Hierufale euery yere at the Feast of the Pasouer.

(Novy his Parents vvent to Hierusalem) C. Dee calleth Ioseph and Mary his parents because thep were so counted. The name of father is geuen to loleph for honors lake becaufe it becamehim to have a care for him. Dere the piecpe of lofeph and Mary is commended be cause they viligently exercised thesel= ues in the external wo thippe of God. Reither bid they take byon them this perely journey without cause, but bp the comaundement of God. For wheras God commaundeth the males onely to prelet thelelues before him, be both not altogether exclude Momankind Exo.3 4.23 but both [vare and fauour them acco)= bing to their fere. And by this Warke we may bilcern pure religion fro wicked fuverfitions, in b the fame kepeth it felf under the obedience of God and the prefeript of his law: but as for fuperstitions they are after cuery ones fantalle without the word of @ D D

Therefore Mary of her owne accorde bib accompany ber bulbab euerp pere to the temple of Gob.

(At the Feast of the Pasouer)

C. There were three feal Dages , but becaufe thep bwelte a farte of , they coulde come but once onely Bebould in what ellis mation they bab the temple Jas the commate bement of Gobs fabe, and not fe; fuperfittion . Fas if wee confloer what the flate of Chonges was in the Church of Hierufale, there was no cause why Toleph thouse gos thether at any time. Il thinges were fwarued from the right inftitution : the worthep and ferutes of the Comple was infected to many corruptions, the priefbood was fet to fale, and bottsine was want with many era ross. Pet notwerbitanbing because the cetes montes of the law flebe in force ftill wrth & externall rote of facrificing, it was neceffary that the faithfult Could tellefy their farth with fuch exercises. Therefore when o faith ful came ebitber together sher bib nothring but that which was commaunted them of the Load. for they prefented themfelues before the Brite of the sellemony fimply obay: ing the commanubement of the Lord without any fuperflitton. This ought to bee an example for be to teache as that we oughte not to be rafely moneb, if to bee we fee many bices in the Church We ought rather to en bettour our felues to correct whatforure is amis:and per neuerebeles to retain the fele lowfhip which the Lord bath commaunded. But when the tellemony of the comunto os fellowitip is in any fuperfittion , we multe ablent our felues from it as from an accurfed congregatio. Chaif fato, we know what we woalhty. Chat to to far. Wee haue tellemonp from Cobol tholesbinan which wee bo . Per mozibip per mot not what, breaufe their worthippe was not approved of God, whole wil is alway to be loked for

42. And when he was twelue y res olde they alcended up to Hierufalem after the custome of the Feast day.

A. Onelp Luke matteth Declaration of of thefe things. for Mach paleth draite iro the Infance of Chapft to bis Damifellatio. (After the cultome of the Fealt day) Chat to to fag. By thep were wont to often anthe

T:23

Deu 16.1.

fealle of Pallotter, came. Foz thep bib not Le,13.39, transple foz pleafure or for Curtottip, but Den.16. 8. to worthip, to reverence, and to honor Gob.

43. And when they had fulfiled the dayes as they resourned home the Chyld lefus as boade fill in Hyerufalem, and Iofeph & hys

Mother knevy not of it.

(The Dayes) S. That is to say, the Day of Palsouer, and the other fire dayes following, which wer also kept hote. (The child lesus abode still) Not of Disobediener, but to them what his Office was whereunto he was lest of the Father. The Prophetes in divers places make mention of this office. In Chips thinself sayth. I must preach the Gospel of the kingdom of God to other cities also: because I am sent thereto.

44 But they supposing him to have bene in the Company came a daies Iourcey and soughthim among their Kinsfolke and Acquaintance.

45 And when they found him not they tourned backe agayn to Hyerusalem & sou-

aht hym.

Efa, 61.1

Luke 4.43

C. It is enternt by many places of feripture that they were wont to come on heapes
which came on the feaff bates to the temple
to Morthy. Mycropett is no marnetle if
to be Ioseph and Mary were the left caretull oner the Chylde, but atterwardes they
them themselnes not to be secure or negliget.
(And when they found him not) A. Aoct
without great griese of the mend, and much
pain of the body. Mary and Ioseph, whe they
had ended one dais transite, returned to letuialem to seeke the Lab.

46 And it came to palle that after three daies, they found him in the temple, fittynge in the middeft of the Doctors, hearing them and poling them. (They found him in the Temple) R. Chill is found in the Temple where the bostrine of the lam, and the word of Gob was wont to be taught (Sittinge in the middelt of the Doctors) C. 3t was mette b the beamen of beuine Lyabt foulb thine openly in the Chylo, fo fone as prouds men gaue bim leaue to at . Bowbeit it is moze probable that he rather fate in an ordinare Due,then in the appointed feat of the Doctoze. Marwithffanding proud & bifoein . min would not baue bouchfafeb to haue gemen him the bearing in a publique allembly

buleffe they had ben confiragined thereant o by Deutine power. This therfore was as it wer an enterace into the calling, the due and connected time time whereof, was not yet come. By. Ind there is no doubt, but that he contered with the Seribes about the Wood of God, and reucated but o them in pare his office, and his preaching to come the which is parents following. Y you ye set that I must go about my Fathers business the enquired of them how the Seriptures should be interpieted, and there by reproued their errors, e yet not with flanding according to bys Ige.

Even as we may le in Mat. when the foribes disputed about the 6. comaundement, a made this y onely interpretation of the same. That we must not comit murber with the hand: he came south with a more ful secnce affirming y al backbitings, slauders, reproches, cursings, hatreds a such like, were against this comaundemet: after thys maner, he being a chylo gave the to but derstand y they muste seeke out more waighty a perfect things in the law of & DD.

De alfo bimfelf mas bemaunded of thefe things, infomuch that this new e bnwo:eb waner caufeb the Scribes to wonber bowe it fould come to paffe that a leb fhoulde fo exactely confloer of fo areat and Waightre matters. for her thoughte it not meets that the bices of the Teachers and errors of the interpreters fould be coucred e clokeb. #1s fo bereby tt is likely that he confered with ? Doctors concerning the Mellias fro whece he flouid come: & what his office fould be: Borwithflabing be bib al things with gret moteration. (Hearing them & pr fing the) B. The Anguler mobelly of Chapit is commenbeb bato ba: for ine both norbing raftig or arrogantly:he brgeth not his own he refufeth not to beare other mens opinions, be boafteth not that he knoweth not all things but is content to bemaund of others. It itquireth no final fail to bemaunbres euen as much as to make an sunfwer : tufcmuch ? many greate men ha se foode in boubt what

queltion to moue.

47. And

47. And all that hearde him were a. stonyed at his understanding and answers.

Beholve the Power and efficacy of the Doctryne of Chypfi. For allonythment is the effect of the mighty and effectuall woord, whych the mighty and effectual woord provoketh in the hearers thereof. Concerning this Allonithment. Reade our Amotations bypon the feventh of Mathewe, the eightene verte.

(At his understanding and answers) That is to say, at his effectuall knowleage of the mozo.

C So that we must note these 2. thynger. Namely that all men marueyled and wondered to see the Chylo so apte ly and wittely to make his demaunds: and also how that Chyps in hearyng & demaunding shewed hymself to be rather a Disciple then a maister. For be cause he was not called as yet of \$ fasther to shew himself openly to bee a teacher of the Church, he did only modelly question with the Teachers.

Combett, there is no boubte but that bee reprehended after a forte they difordered maner of teaching by thys his Schollerlike behaufour.

48 And when they fawe him they were amazed; and his Mother fayde vnto him Sonne why hast thou thus delte with vs. Behould thy Father & I have fought thee forrowing.

(And when they faw him they marneiled) A. This is spoken of the Barentes of Chypt. As if Luke shoulde should sap, Notonely the hearers to to whom the Chylo was buknown wer assonic athis unversaving speach, but Mary and Ioseph also considered not without Administion the wonderful Anderstanding of the Chylo.

(And his Mother fayd vnto hym)
C. They are Decepted which thunke

that the holy Clirgin fpake thus to brange of her authority, nap : ic may bee that thee ppd thus Expostulate in ber Sonne in Secrete , after that bee was come forth of the Allembly . But howfoeuer the matter was , thee was not led thereunto by ambition:but the beterevehis Complaynte buto hym be pon her three dayes forrow. (Son why haft thou thus delt with vs) C. Wher. as the complayneth, as though the hav bene bniuftely hurt, thereby it appeas reth how ready we are by Mature, to befenoe our righte, letting alibe al regarde of Was. The holy Apagin had rather haue over an hundreth Times, then of fet purpole to baue preferred ber felfe before Bob : but being onercome wyth motherly griefe, thee falleth into the fame ere the is ware. And berely we are taughte by this Crample bow biligently wee oughte to bemare of all the affections of the fleth, and how cyrcumivecte me ought to be leaft whole we feeking to griedely after our right, das defraude Bod of his honor.

49. And hee fayd vato them, how is it that yee foughte wee? Wifte ye not that I must go aboute my Fathers busines.

C. Chieff both infily reprehéve his Pother, from be it hee both it sparingly, and modelly.

(Wyst ye not) S. To wet, after so many Dermons made, concerninge my Office by the Aungels, by Symcon, a by Anna the Prophetise: Also after senerall Conformations of the Polic Ghost: C. The same of the Polic Ghost: C. The same of the process so that the butty which he oweth butto God the Father before al humane Dutyes: And that therefore Earthly Parentes boamisse who are gricued that they are neglected rather than GD. Chyps heere rejected the o

Aa

Iol

Ih

overthwart acculation of his mother.

The mother complained, fapinge, Thou houldest have tolde be of it but Christe aunswereth, It became mee to prefer my fathers bulineffe before all matters : yea, before your forrow. C. And hereof a acnerall doctrine is to be gathered namely, that what foeuer is due buto men, is subject buto à first table, that the power of GDD may remaine bideminifhet. So wee muft obay Kings, Parents, and Maifters, and pet no otherwise but under the comaundement of God: That is to lap, least God should loose any of his right for mans caule. For then humaine pietie is not biolated, when wee haue principally regarde buto God. Tiee know what our faulour Chrifte faith, Mat 10-37. Hee which loueth Father & Mother more than mee, is not worthy of me.

Anothe Apoltell Peter faith, we must Ads.s.21, obay God more then men. All power hath her boundes boo map have the highest Dearce of Bonoz, & Empery, infomuch bif hee call bs we may have no confideration of thefe thinges.

(That I must goe about my Fathers businesse!) C. These wordes figni: fie that Chrifte was more bound, then to man. As if bee thould fay, I will obay you to farre forth as I disobay not my heavenly Father. bee theweth alto the speciall ende why hee was sente into the Morloe, namely, to discharge the Office eniopned to him of his bea:

uenly Father.

So, in another place heefauth, My meate is to doe the will of him that fente mee, and to doe his woorke. Ihon.8.4

> 50. And they understoode not that faying which he spake vnto them.

> C. It is marueile that Joseph & Mary buderstoode not this answere, who were taught by many tellimonies, that

Telus was the Sonne of God. Wice aunswere, that although the heauenly oziginall of Christe, was not altogether buknowen buto them, pet they did not throughly understande that he mas bent to execute his fathers commaundementes, bycaufe his callinge was not as vet diffinctly reucaled bn= to them. B. They knew that hee was Chaifte : but vet they knew not b wav how hee thould take his effice in hand, neyther pet & condition of those things which were done by him : And therefore they were held stil with a certaine admiration of him, and of those things which hee did: but specially when the fuirite of God did reueale it felfe moze manifeltly in him. Reyther were they any whit o more buhappy bycause they knew not many of those thinges. For it is lufficient for every one to know lo much of the workes of GDD that he may love him above all thinges, and frame himfelfe wholly buto his will. So it was inough for Joseph & Marp, to know that they had Chaiffe prefent with them, that they might villigent. ly attende byponhim, and mighte bee thankefull to the Father with their whole hearte, which had bestowed fo areate Grace byponthe Worlde, but specially bypon the Tewes. other thinges which were to bee Reucaled bnto them, they were differed butill another time.

They therefore which are Godly in decde, thinke it sufficient to know the good will of GDD towards them in CORISTE, and wherein they are to bee thankefull bnto GDD.

Contrarywife, the wicked omits tinge thefe thinges, feeke to fearth out the secrets of GDD. And hereof it commeth to valle that there are fo mas ny contencions and disputacions about varue thinges amonge them.

Da.

st. And

John. 4.34 John.16.38 51. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings in her heart.

A. When Chrifte had in parte reues. led his callinge in that famouse City, bee went bowne with his mother and Joseph. (And was obedient vnto the) C. Chrifte thus abaled himfelfe for our Saluation, in that hee beinge the Lord of Angelis, and the heade of all Mortall Creatures, willingely made hinselfe subiect. If or so was the purvole of 6DD, that for a time, as bn. ber a Shadow, bee mighte lye hid bn. ber the name of Joseph. And although no necellity constrapned Christ to this fubiection, but that he might have refuled the fame : Det notwithftanbing. bycaule herefore bee tooke bypon bim mans Mature, that bee might be lubicct to his Parents be cooke bpon him both the person of a man and also of a feruaunt, that hee might the better be a true and verfect Rebeemer.

Let all men therefore beholde and confider this, and specially sommes, that they may learne howe that they are reconciled to the Lord GDD our Father, and that they have remission of all their Symmes for the Dedience of Christe: And secondly, that they follow this Example of Christe, to teste see their Faith, and to grewe thankes but GDD for the Benefites exhibited by Christe, and to honoure their Parents with all Condigne honour.

Chyldren (fapth 20. 12 ault) Obay your fathers, & mothers in the Lord; for this is right. Honour thy father, and mother (which is the first Commaundement in promise) that thou mayest prosper and lyue longe vppon Earth.

(Kept all those sayings in her heart) C. Luke reveateth that which he had witten ftraite after the Matiuity, in the 19. verse goinge before, how that Marve keepeth those thinges in bez minde, which as pet thee understoode not. Derebylet bs learne, reuerent. ly to receive, and (even as the Carth both Foffer the contequed Seede) to keepe in flore in our mindes the mpfferies of GDD which exceede our capascity. R. Chistes Wordes which are not at the first biderstoode, fceme to profite very litle:but if thou Judge them worthy to bee noted, and laveft them by in thy mynde, a time will come when thou halte bnberffande them, and thou thereby thalt confirme thy Faith.

52. And Iefus increased in Wisdome, and Stature, and in fauoure wyth GOD and men.

R. the Euangelist both briefly beclare what EhR ISTE vio from the twelueth yeare of hys Age butill the thirtith, in the which yeare hee began his Office.

Dee was lubiecte to his Parents, hee increaled in bodily flature, and in Willebome of the mende whereby hee

was the more gratiouse and accepted with GDD, and with men. Reade the 40.verse going before.

FINIS.

Ephc.6.1

THE THIRD CHAP.

Owe in the fifteenth yeare of the raygne of Tyberius Cæfar, Pontius Pilate being Liefetenant of Jury, &

Herodbeing Tetrarch of Galilee, and his Brother Philip Tetrarche of Iturea and of the Region of the Trachonites, and Lyfanias the tetrarch of Abilene:

2. When Annas, and Caiphas were the high Priests, the worde of the Lord came vnto Iohn the sonne of Zacharias, in the Wyldernesse.

B. In the two former Chapters, the Cuangelist hath described the byzth & infancie of our Saujour, and hath Declared those thinges concerninge him, by which bee hath plentifully product Christe being as yet an Infant, to be p Saulour of the Worlde. And now in this thirde Chapter, omittinge these thinges, which hee did from his Infancie untill o thirtith yeare of his age bee discribeth howe hee was reuealed bnto men, by the preaching of Ihon, & bow at the last bee came to Baptiline: in the which hee was confecrated by o voice of the Father, and by the avarition of the fritte into his office of teachinge, and Redeeminge of all those which belieue in him.

Concerning the originall of Ihon, and his appointment to this Clocke, that bee michte manifest Christe buto Israell, and prepare the People for him by preachinge Repentaunce, wee haue spoken in the first Chapter.

S. And now, to p ende he might thew further, that the time of p Mellias is fulalled, bee dilligently noteth & Emperour in whose raigne the Gospel becan to bee preached. (Pontius Pilate beinge Liefetenante) C. It is very

likely that this was the feconde yeare of Pilates governmente, as may ay: peare by that which Tolephus reporteth in his 18. booke of the Antiquities of the Tewes: at which time the Gelpell began to be preached by Ihon.

(Herod beinge Tetrarch of Galile) C. This Derod was the fecond Peire of Berod the great, which lucceeded his father by his will and Teltament. For the Crarche of Judea was genen to Archelaus. But when hee was lint into Vienna by Augustus, that parte fell as a Pray to & Romaines. Where fore Luke maketh mecion here of two Sonnes of Berod, namely, of Berod Antipas, who beinge mate Tetrarch of Balile, poffeffed Samaria & Perea : and of Philip, who being tetrarch of the Region of the trachonites and of Iturca, raygni o from the Sea of Ci. berias, or Genezareth, buto p foote of Libanus, from whence springeth the River of Jordane. (And Lyfanias, the tetrarch of Abilene) C. Some have falliy supposed Lysanias to be the fonne of Ptolomæus Menneus, which was King of Chalsis: who was killed of Cleopatra 30. yeares before Chaille was bome: As Tolephus writteth in his fiftenth booke of Antiquities. De coulde also scarlly bee his Mephewe whom Tolephus reporteth to be pautho, and firrer by of the war of Parthia: for hee Moulde haue bene then a. boue threescore peares olde. Futhermoze, feeing hee prouoked the Parthi. ans to warre under the raigne of Antigonus, it must needes be that he was at that time come to mans flate. And Prolomaus Mennaus, duch leng after that Iulius Cafar was flanne, being entered into the order of b Triumuri, betwene Lepidus, Antonius, and Octavius, as tellefieth Tolephus in b 25. Chav. of his 14. Books.

Int feeing that this Rephew of Prolongus, was called, as was his father, allo, Lyfanias, her might leave his fou to firnamed allo. Dowbeit, without all controverse their error is to be receted, which Immagine that Lyfanias, which was killed of Cleopatra, lyved threefcore yeares after his death.

This name of Tetrarche is here improperly taken, as thoughe the whole Coutrey were beuided into 4. partes. But feeinge in the beginning, Countreps were beuided into foure partes, and other alterations followed after. warde againe, for bonoures fake this name was the farther Aretcht. In the which fence Plini reckeneth by feuentene Tetrarches in one Region, 02 Countrey. Reade our Comencary b. pon the 14. Chapter of Wath. verle 1. (When Annas and Caiphas) C. It is certaine that there were never two high Priests in the priesthoode at one time. Josephus testifieth that Cayphas was appointed high Priefte by Valerius Gratus a litle before hee Departed out of the Countrep. At what time that Wilate was Liefetenaunt of Jury, wee reade not in Lolephus that any alteration was made by him. Dea when hee was put from the Gouernement and place, and was commaunded to goe to Rome to answere his cause: then Vitellius Liefetenaunt of Syria, Depatuinge Caiphas, aduaunced Ionathas the forme of Anani to the Prietts boode. And, whereas Luke nameth two high Prieftes, wee may not fo bn= derstand him, as though hee gave bnto them both all one tytell: but hee nameth two, bycause one halfe of the dia: nity of the Priestehoode, remained to Annas the high Prieftes Father in Lawe. Wherefore Luke geueth bs to buderstand b the state was so confounped a dispered, bthere were was at

that time no one true bich Brieffe : but that the boly priethood was rent and tome by ambition, and tyrannical power. Concerning Caiphas, reade the 26. Chap. of Mathew and o thirde berle. (The worde of the Lord came to Ihon) This Petreme Phrase of freache is hery common in the Scrip. tures, The woorde of the Lord came to Ofee, to Zachary, and to others: that is to fay. The Lorde fpake buto them, and appointed them by his comaundement to their office: bycaule no man ought to viurpe an office to him. felfe: for that were great rathnesse. Such did nothinge of them felues but by Gods appointment. C. Therefore Luke, before hee thew that Ihon tooke his office in hande, beclareth that hee was called buto the fame by God, that his ministery mighte sufficiently bee warranted buto be by authority.

Mark

Atis

Perchy wee gather p none are true Teachers, but they which are called botto cheir office by God. Foz it is not sufficient to have the worde of Godzercept there bee Joyned but o the same a special callinge. If therefore the most excilent Prophets taried will they were called of GDD, what are they which at this day intrude them selves without such decime callinge?

3. And hee came into all the Coastes about Iordane, preaching the baptisme of Repentaunce, for the remission of sinnes.

(And hee came into all the Coastes)
A. Pathew and Parke make mencion only of the Utilvernesse, but Luke sayth here that John preached in all he Coastes round about Jodane. But we have reconcised these places in our exposition upon het there, the street. (Preaching the baptisme of Repentance) Parke also beth

Mark t.4. to bleth the fame kinde of speach. And Adis 19 4. the Apostell Paule allo in the Actes. C. This forme of freach both first of all generally thew, which is the right ble of the facraments. Secondly, wherefore Baptiline is instituted, and what it contayneth. A Sacrament there. fore is not a bumbe Ceremony, which theweth forth some goodly thew without boctrine : but it hath the Word of God amered thereunto, which quickes neth the externall Ceremony it felfe. When wee weake of the Worde, wee meane not that actord, which some exoxcife by magicall whifperings, muttereth, but which is pronounced with a loude and billincte boice, to the Coification of Faith. For John is not layd limply to baptize into repentaunce, as though the Grace of God were inclubed in a vilible Siane: but to preache what the profit of baptisme was, that of the worde preached there might be an effectuall ligne. And this is proper bnto baptifine, that it is fapt to bee a lique of repentance for the remission of finnes. S. Were therefore wee fee that Baptilme is a ligne of Renouation. For men were inuited to repentance p they might bee new Creatures.

Wherefore this Sacrament is called the Baptiline of Repentaunce of his endemot that the externall signe is fufficient to repentance (for Dypocrits do fufficiently thew how farre a funder f truth, and the figure are) but here first of all the Institution of GDD is refvected, then the power of b boly about, byon the which, devendeth the effecte of Baytisme.

Wherefore, there are two thinges to be confidered of bs : the Promife by which GDD testifieth that of stoam hearts hee will make hearts of fleshe: the which bee fealeth and confirmeth by Baptiline: Then Exhortacion by which they that receive Bautiline are taught to live truly according to their profession. C. Pow, feeing p Johns Baptifme acreeth with ours, in fignification, in force, and in reason, if the Figure be Judged and wayghed by b truth thereof, it is falle that the Baytiline of John and of Chaile were not all one. But concerninge Baptifme reade more in the thirde of Mathews verfes 1. and 11.

4. As it is writte in the Booke of the words of Elayas the Prophet, layinge, The voyce of a Cryer in the Wildernesse, prepare yee the way of the Lord, make his paths straite.

(In the Booke of the words of Esaias) B. Dee callethit & Booke of & words, bycause of these wordes the Prophet fpake buto the People, a ovenly preached them, and afterwarde lefte them to the Posterity in writting. Wathew in fleeve of thele words hath , For this Math. 3 3 is hee of whom the Prophet Esaias spake. It is a confirmation of the aus thority of the Scripture, leaft the C. uangelift mighte feeme to fpeake any thinge rafhly, and least o might feeme to come to palle by chauce which John had meached. (The voyce of a Cryer) A. Bycaule Luke alleageth moze out of Esaias, then both Mathew, to the which, although these thinges which wee have noted bypon Mathew, map bring light lufficient, pet notwithstanbinge, to the ende that those thinges which Luke bath more amply allead. ged, more easely bee Joyned to that which goeth before, wee will fet forth the whole, in, interpreting the place of Clay. B. In the which place of Prophet raophelieth of b preaching of Golpel, which hould be begon by lohn but not be finished: this byop et both buder b tipe of b beliue rance made by Cyrus,

Dq 3.

And

And thus the Prophet beginneth, Efy 40.1. Comforte my people fayth our God : Comfort Hierufalem at the heart, & tell her that her trauaile is at an end. that her offence is pardoned, that she hath received at the Lords hande fufficient correction for all her finnes.

A voice cryeth in the Wildernesse: prepare the way of the Lorde, make straite the pathe of our God. &c.

The fence and meaning of & which morns of the Prophet is this, D chofen and true Miraclits, bee thall geeue commaundement to his Preachers, to preache nowe confolation and the Gofpell of grace, that your hearts may be of good courage, and Toyfull, her fhall commaunde them also to tel forth with a louve boyce, that the time is fulfilled in the which he must needes fight with all kinde of euel's; and that iniquity is forgeuen and pardoned, after that hee hath received fufficient correction for ail his finnes. And thortly the boyce which is the proclaymer of the Felicis ty Malbe heard. The fame founding in the Wildernelle, that is to fay, among the People of the Jewes, voyde of all victie, thall erhort all men to prepare theway of the Lord, & to make fraite the pathe of our God: that is to fay, b they put away all falle Religion, and other finnes, all prepofferouse trufte of the Law and of humaine reason. & to receive the obedience of the Moide of GDD, and Faith in CHRIST: by which meanes every Calley Chalbe eralted, and every Will brought low: that is to fap, what focuer may be any incommoditie or let in the way of the Lord, halbe taken away. The Traditions of men halbe contemned, which are anaint the Mond of &DD, the truft of workes thall faile, the prive of reason thall bee forsaken, the flethe with the Tyces, and Concupifcences

thereof (balbe crucified, and men fhall repent and bee renewed. Then shall the glory of the Lord, bee revealed by the Gospell throughoute the whole Morloe: and all fleshe, that is to fap, all mortall men, thall fee, acknowled. ninge by true Faith, that the Mouth of the Lord hach Spoken the truth, feeince the Deffias offered buto them, by whom ODD hath appointed faluatis on buto men.

And because Thon ought to bee the firthe Proclaimer of this comfortable Breachinge hee professeth him felfe to bee this cryinge boice in the Milbernelle, and the Enancelists also testefie the same of him. Also the Prophet (if mec confider the Debrem Bhafe) fee: meth in the fore reveated moorbes, to meane nothinge ells, then that fortly a boyce thall bee beard in befolate Ju. dea, which hall commaunde with topfull crie-to menare the way of & Lord. which is name aboute to returne into the fame : to the ende wee may knowe that the Propher speaketh of GDD, as of a Kinge, preft to enter into the City. For Kings, when they are joyfullyreceived, have their way with great care and billigence prevared for them : Matfoeuer is bich is made playne and even, whatfoever is low is filled up, that it may bee leuell: fo alfo , that which is Crooked , is made fraite.

This is the limple Expolition of § place of the Prophet. Reade our Annotacions byon Mathew, Chapter 3. berle 3, for this verse and the s. also.

- 6. And all fleshe shall see the saluation of GOD.
- C. The meaninge of these wordes is, that this Valuation which the Lorde promifeth thall not bee obleure, or felt of a fewe men onely, but famoule, and comon

common to all men. Whereuppon it followeth that this Prophelie was not fulfilled in the returne of the People. For although GDD did then mightelp declare his Grace, pet notwithfandinge bee bid not reueale bis falua. tion to the whole Morloe. And pourpole of the Prophet was to compare the rare exellency of the Saluation, which was to bee renealed with \$ former benefites of BDD: to the ende the Faithful may know o the Church was never to well belte with all, nepther that the Power of GDD did fo miahrely thine in beliveringe his feruaunts. Fleibe, in this place is taken for men in good parte without notinge them of Clice. A. As in Diuers other places of Scripture. Dften times it is taken in euell parte, as, for the Maturall wickednelle, and corruption of mans nature.

7. Then fayd hee to the People that were come forth to bee baptized of him, O generation of Vipers, who hath forewarned you to flee from the Wrath to come?

Bu. In this multitude of those Iewes which came fouth to Ihon, were their Monkes, as writteth Pathew saying, When hee sawe many of the Pharises, and Saduces comming to his baptisme, &c.

If irst of all therefore hee reprehenbeth these, and so exhorteth them to godlynesse, and true repentaunce, that with all hee teacheth all other men.

(Ogeneration of Vypers) R. Is this Cuangelicall loftenede: Is this the way to have good will: The Phariles, & Saduces were counted honestell fortamong hewes, who to far exelled here in their outward holines as in the Popish religion fracilcans of Carthulian fryers, seeme to exell h

comon logte of Christians. Notwithflanding Ihon meterh them with such reproche that hee calleth them generation Ivners.

But this is the office of a Preacher of the worde, and not reproch. For so ought all Proporties to bee handeled, who flatteringe them schoes in their hearts, goe about to become God and men. For this verse and the other two berses following, reade our Annotacions uppon the third of Pa hew beginninge at the 7. verse.

10. And the People asked him, sayinge, what shall wee doe?

C. Luke intreateth of the particuler Sermons of Ihon, even as hee hath begon. For the former reprehencion pertayned to the Pharifes: nowe hee addeth that which pertayneth to the people. Therefore the comon People alke him faping (what shall we do?) C. The true Affection of repentance, causeth this carefulnesse, that himner greedely inquireth what is the will of GDD, and what GDD commaundeth. A. That is to say, what oughte to bee done to obtayne Salvation.

So the Tewes when they had heard the Sermon of Peter, were pricked in heart, and layo unto Peter and to press rest of the Apostells, Men and Bre-Ads. 137. theren, what shall wee doe? Also the Reeper of the Prison sayo to Paule, & Silas, Maisters, what must I doe to Ads. 16.30.

bee faued?

He answereth & faith vnto them, Hee that hath two coates, let him parte with him that hathnone; & hee that hath meate let hym doe, lykewise.

C. This answere of John veth briefly vefine the convigne a worthy fruites of repentance: for the Morthy e cuer coueteth ceremonies in hworthip of God:

neyther

nepther is it more proane to any thing then to worthin with farned and counterfeye worthip, to often as hee calleth to reventance. But what fruites both John the Baptiste comend unto be in this place 's Surely, the buties of lone and of the fecond table. Mot poDD nealecteth the externall Profession of Pietie and of his crue Morthip : but bycanle this note of difference is more certaine & both lelle beceine. For bp. pocrites doc bery builty occupy them. felues, to proue them felues to bee the Morthippers of &DD by Ceremonies having no care in the meane time for true righteoufnelle, when as they are eyther Churllith and discourteous to their Reighbours, or ells geuen to fraude and Rapine. Wherefore they are necessarily to be brought to a more groffe triall, as whether they live honeftly amonge men, whether they help the poore, whether they bee fauorable to those p are in misery, whether they oe genticly participate with others those thinges which the Lord hath be-Rowed bypon them. For this cause Chaiste calleth the paincipall pointes

Mat 23, 23. of the Lawe, Righteoulnelle, Dercy, and Paith.

> The Scripture both oftentimes co. mend righteoulnelle and Indgement. Wee muft note this firft of all, that the duties of Charity are named, not bicaufe they are more exellent then the worthin of GDD, but lo far forth as they are Testimonies of mans Piety, that their Dypocrifie may be viscoue. rev, which boatt that thing with their mouch which no boubt is farre from their beart.

But it may bee bemaunted, whe. Question ther John vid precisely lay this Lawe bypon all men, whom hee foughte to frame a make Disciples for Chrifte, p they fould not have two Coates ?

First of all wee must note that it is a fincebochall kinde of fpeach: bycaule Aufren under one particuler, hee comprehenbeth a generall boctrine. Bereupon it followeth, that wee must prawe forth that sence and meanings which map as aree with the Rule of Charity, as it is prescribed of Gov:namelythat eugry one of his aboundance boe bely and relieue the neede of the poore. Euery man ought to waigh & confider howe much the Lord bath genen buto bim, be ought also to be carefull for f neede and necessity of his Bretheren, and to understande, that his goods are therefore geuen buto him that he might bifpence and bestowe flame bpon others. Thele things are pentifully and plain- lam. 1 ly fet bowne by S. James, and by S. 1. lhong John in bis firft Cpiftell.

Therefore the meaning of John the Baptift is, that mee muft help and relieue the necessity of our bretheren, of that abundance which God geueth bn-2. Cor. 90 to bs. The Apostell farth that & Lord loueth a cheerefull gieuer. Tele fpeake this to this ende that men may know, how acceptable and Iweete finelling a facrifice it is buto God, to deue of their

goods buto the poore.

But those kinde of men which voe make it as a Lame, that no man shall possesse bis abone, boe not onely bringe feare and preade into the Confciences of men, but bo allo quite ouerwhelme them with besperation. R. For Ihon bio not appoint here that mens goods Chould bee common, (as the Anabapeiffg teache, and the feditionfe belire) neyther both hee take away the civill dinision of thinges, ordayned by pubtique Lawes. For althoughe ryches are fometime fpoken against for the e. uell abule thereof, vet not with standing of them felues they are the good crea. tures, and the gift of God.

The

Pro.to as The bleffinge of the Lord (faith &a. Iomon) maketh men rich. And in Iob 105.43.12 it is fapt, And the Lord doubled vin-

to lob all things that hee had before, two foulde. Alfo the lord faith to balomon, I have gieuen voto thee those thinges also which thou requiredeft not, that is to fay Ryches and glory, in such wife that no Kinge hereafter Thalbe lyke vnto thee. Thus you fee by the tellimony of Gobs woorbe that riches are the gifte of God. But who fo much boide of thanse that he will benpit to bee lawfull for a Christian to have and to pollelle the gyfts of Goo : For the earth is the Lords and the fulneffe of the fame. And Chriffians are the Lorbs. Buhat then thould bee the caufe, hat they may not lawfully poftelle the gifts of the Lord their God : Pozeouer, that is to bee confidered which is written in the Lawe,

Thou shalt not steale.

By the which commannbement is bn. boubtebly confirmed, the Dinilion of thinges, and Superiority.

But if it were bugeblo for a man to pollelle his owne goods, berely there would be no place left for wicked theft. euen as bee comitteth not theft which bleth the Apre, becaule by Baturall right the Apre is comon to all men.

Moreover, confider what the 1920-Pla 61 11 phet faith in the Plalmes , Yf ryches increase, fet not thy heart vpon the. The Apostell Paule also teacheth the fame. They comaund not to caft away Riches, but they teach by, not to repole our truft in Riches.

Wherefore & Ihon in this Bermon teacheth not a new Law : but er. poundeth, and interpreteth the olde a naturall Law, not enely to the Tewes, but alfo to the Beneiles. For the Maturall Law is this, What locuer yee Mat. 7.12 would that men thould do vnto you,

euen fo doe yee vato them.

There is no man which in hunger & colve, which would not withe to bee fuframed and clothed, with the Superfluitie of other mens goods. Therefore & Law of Mature it felfe, willeth bs to belpe our neepp Reigbbour according

to our abiliep.

S. This place allo bath maker make to thinke that it is bulawfull to have two Coates, or to have any fforcant provision for time to come, and that it is required at phanes of Christians, to possesse no more then present ble rcquireth. C. But againft fuch phanta. Aicall men which after this fort wreft the letter of this Certe, there needeth no long refutacion. If it bee not law. full to have two Coates, then map we not have two diffes, two faltfeliers, two shyrts, and so of all other. But it plainely appeareth by the order of the texte, that the purpole of Ihon was nothing leffe, then to overthrow politique orrer. Whereby wee gather p bee comaunded nothinge : moze then p ri: be men according to their fubstance thould gene buto the poore fo much as their lubfrance required, as if bee had lapbe, Confider what releefe poure neighbours doe wante, which you map fpare, that your fuperfluity may belve their necelltp.

S. Therefore, this place ought to be compared with that of Baule,

Not that other bee fet at eafe, and LCor. 8,19 yee broughte into comberance, but that there bee equalneffe now at this time, and that your aboundance may fuccour their lacke, and that their aboundance, may supply your lacke, p there may bee equality. Deere thou mayelf fee that it is not required at the bands to spoyle thy felfe a to make thy felfe poore, a necop, but to relecte the neede of thy brechien with thy aboun.

Br.

bance.

LT1.6.17

And therefore &. Ibon & Cuangelift 1. Ihon 3.17 faith, Hee which hath this Worldes good, & feeth his brother have neede, and thutteth vp his copision fro him. how dwelleth bloue of God in him? Wee muft allo bemare of another ertremity. For wee being apt prough to bolbe b which wee haue faft, may com. playne and fap, I baue no fuperfluity. Surely couetoule men baue neuer to. much, fpecially when any thing is tequired at their bands : for they mante that which they baue. But & meaning of the Lord is not fo to bee taken, that wee fonto gene & fame which can boe bs no good : but bec mould have be to waich our ability, that accordinge to the fame wee may bely them. De both not pelcribe a certaine Rule bom far the fame ought to bee extended : But will that all things be brought, to the rule of Charity.

> Reade dilligently the eight & ninth Chapter of the feconde Epillell of &. Paule to & Corinthians, and you hall fee a manifelte Interpretacion of the words of &. 3hon : othou halt therewithail bee taught, what, howmuch, how, and with what cheerefulnelle, & must greve and bestowe of the goods which BDD bath genen onto thee.

> 12. Then came the Publicans also to bee baptized, and fayd vnto him, Maister, what thall wee doe?

R. The Bublicance follow the comon forte of Beople. And they are called Bublicans, not publique finners (as the bulearned interpret) but Gractors and gatherers, of publique tolle, Cribute-custome a fuch kind of exactions. Amonge the Jewes this lotte of men were beterly haten, and were reckoned among the taile and Difcouring of the Deople. A. Zabereupon fome lapo cocerninge Chrifte , Beholde a riotoufe Mat 11 19 person, a Wine Bybber, a friende of Publicans, and finners. Therefore the Bublicans bemaunde of Ihon what they muft poe.

13. And he fayd vnto them, Require no more than that which is apoin-

ted vnto you. (Require no more than that) C. De both not only generally exhort & Bub. licans to repente, but allo requireth those thinges which belong unto their calling. For we know belive the generall rule of & Lamenerp man muft colleer what & Condition of his life, to the which be is catten, both require.

Loue is comaunded generally to all Christians: but there follow of & fame particuler buecies, by which the Ccacher towarde the Church, the Magiftrate, or Paince tomarbe the Deople. and the people likewife towarde popagiftrate, & Dul band towarde & delife, and the Mife towarde her bufband, finally the formes towardes their pas rents, are bounde a linked together. Buc, bycaule the Bublicans beinge a couetous, bybunge, and cruell kinde of men, often times bered & people with bujuft exactions , Ihon the Baptifte toucheth those vices with the which & logte of men was moft of all infecten. forbibbinge them to exceebe a meane in exactinge Tribute. S. Thele men were alway ready to offend by comitting force, extorcion, & rapine : wherefore their coneconfinelle was forbibben and noted by freciall Lawes.

For Vipian maiteth, thus, All men Luk 19.8 know how bolde and rathe the factions of Publicans are. Whereuppon Zachaus allo lapo, Lorde, if I haue done any man wrong, I reftore foure fould. Tiben as flam appointen Bub. licans to make only bouble relitiucio. Chere were alla other bices in chem to needed correction : but the purpole of Thon was to gene a generall boctrine.

Dere-

Dereby wee gather that the office of a publican was not unlawfull-although they were bated among the Jewes by. caule they were p ministers of the Ro. maines. But error was the foudation of that Dpinion, namely, for that they mould be free from tribute. Hor they thought o their liberty was broken by the exaction of tributs. But the Lord had brought them under the power of Romaines: whereby the taking of cribute was made lawfull. Dereupon the Apolicil writeth, Geeue vntoeuery. man that which is due, Tribute to whom Tribute belongeth, custome, to whom cuftome is due. For othermile Princes could not maintaine their great erpences. C. Whereupon it followerh, that it is no leffe lawfull for a Christian man to receive eribute, then it is lawfull for the Bagitrace to appoint the fame. S. But let them take beebe to whom this office is comitted, teaff they befile them felues with those bices, whereunto they are to ready and proance. Concerninge this, reade the fifth of Pathew, verle 46.

14. The fouldiers likewife demanded of him, fayinge, And what shall we doe? And hee fayd vnto them, Doe vyolence to no man, neyther accuse any falfly, and bee content with your Wages.

R. After the fermon mabe to & Bublicans, a other publique officers, for the gathering and exacting of toule a Cu. flome, appointed by & magistate, Luke abbeth what Ihon preached to ploutbiers. (Doe vyolence to no man) E. Dowe great & violence of foulpiers is, experience it felfe teacheth. This. biolence S. Thon forbiobeth. Dee for bivdeth allo sclaunders, S. For souldis ers are eally beleved. If they accuse p Innocent, they are heard, a before anfwere can bee made puniffment is erecuted. ... Tace must note, that much more might haue ben geuen in charge to fouldiers, but I bon teacheth what both specially belongs buto them, and what properly appertapacth to their calling. Deuerthelele they beard this generall exhortacion, Bring forth due fruite of repentance. Breaule p foulviers viv oppreffe the People w force, and bycaule they felaundered them, be both specially forbid them thefe.

C. And bereof we learne to Judge of warre, euen as we Jubneb afoze of tribute. I bon comaundeth not the fouldiers to put of their Armour, and to renounce their oathe: but be forbidocth to oppelle the milerable people buber the pretence of warre, to hurt & Innocent with felamoters to rob alfo and to many ofthem bid. Ellher efore there is in thele morbes a manifelt approbation of pollitique order. &. Peter baptized Comelius, who was a Centurion, that is to lay, a Captayne of warre : and pet notwithftanbing be commaundeth him not to lay alide his Adras.44 mofession: but he when hee had visibly received the boly Shofte, followed fill his protestion. Meither bid our faut. our Chrifte comaund that Centurion, Mat 8.10 of whom be lapb, I have not founde fo great faith, no not in Ifraell, to forfake his office as wicked.

For feeinge there is fuch a route of wickenmen in & World:as lawes are neceffary, fo are Magiffrates, & Souldiers to ferue bnber chem. C. Thus Thon faithfully accordinge to his Office laboured earneflip to prepare the People unto the Lorde.

And they boe moft wickedly Sclaff. ber the Golvell, which make him an Enemp to bumaine gouernment, as though Chiffe fould destrop b which bis beauenly Kather had planted.

Rr 2.

But

But lawes are deade nepther is there any force in Judgement without the swaper : nepther hath the Wagistrate onely neede of the executioner, but also of other Marders, and Souldiers also, where as peace cannot otherwyle be kept then by their Dinistery.

S. Notwithstandinge were must take beeve that were gene not tomuch liberty to the bublivled belies of Plinces, who count it a spore to play in mans bloude. This liberty is not permitted but o them. For head of warre ought to bee nothinge cis, but a seekinge for peace. Thus were ought to put a difference between that which of it selfe is good, and that which is evell, and in all these thinges ever to consorr hende.

Perchy also wee gather that it both not only belong to a good Prophet and an Apollel to teach all men, but also to ephote enery one to bee mindefull of their calling: as wee have Ihon here

for an example.

(Neyther accuse any fally) E. The Greeke worde is, Sucophantesete.

This worde amonge the Gretians is binerfly taken, as to accule falfly, to ul noer, a to fpeake euell of fome bos tp. Thon therefore would have & foulbiers free from twothinges, namely, from violence by which they oppreffer the reople, and allo from fclaunder, by which ther failly accused them to their Magistrats : to the ende they mighte Spoile them wout any biolence. Sometime they Coopled men, fortime thing, and fometime Willages, afterwards farned of they hav bome goed will to o enemy, or ells some such thing. (And be cotent with your wages) If foul-Diers were cotent with their Wares, thep would frik no mancither would they oppreffe or felauber am man: but their Courtonfielle in Defiringe moze then their dagen, geueth them ofcafion to firthe and to bee torong.

if. As the people wayghted, and all men muled in their hearts cocerning Ihon, whether hee were very Christe.

Z. There was a comon opinion amon the Jewes, cocerninge the Wellias to come, who was loked for according to the Prophelics of & Prophets, though not of al men a like. Deeing therefore that Ihon was to famoute in bertue, in bolines of life, they thought him to be the Deffias, attributing more buto kim then was meete. And this our maner oftentimes to much to ertall thole men whom wee love, and our rmuch to depresse a discomend those whom wee bace, in all thinges pallinge mealure. Burthep erred, not knowing & ferip. tures : feeinge that Ihon came of the wielfly flocke: but o Wellias was promiled of the Tribe of Juva and of the tioule of Dauib. Reade the thirde of Mathew, the / /. verle.

In deede I baptife you with water; but one stronger then I commeth, whose Shooes Latchet I am not worthy to vnlose, he shall baptize you with the holy Ghoste, & with fyre.

S. Rowe Ihon both playnely teache

mbat is his Dffice.

For this was the principall parte of his Office, to bringe Disciples but Ohrite: the which he had not bone as per, for hee preached generally, having made no mencion at all as yet concerning the preparation but of hille. Bathew and Marke I done this Dermon to h which went before, as though hee had spoken exabrupte, that is to say, of this matter before hee had fully enset the other: But Luke teacheth what was the occasion.

For when they lawe him gene nem instructions, they boubted whether bee were Chaile of no: and for this cause bee was mooned to preach edeerninge Chaile: not bycause hee would otherwise have held his peace, but the occasion being offered, hee was prenented, besterring of other buril another time. This perse and that which followeth is expounded in the third Chape, of Parthew, in the 11-and 12. berses.

- And many other things in his exhortacion, preached hee vnto the people.
- S. As if the Cuangelist thous fap, I bave onely fet bowne y filme of Ihous preaching, and I have touched y principall pointe of the whole matter. All thinges which are written concerning Ihou, are written for Christe; whole forertiner Ihou was. Therfore Luke, bavings brieflye couched so much of Ihous bactrine, and of Ihous busines, as pertayneth to the godly knowledg, maketh hast to a more large bescription of the acces of Christe.
- i. Then Herod the tetrarche, when hee was rebuked of him for Herodias, his brother Philips wyfe, and for all the euels which Herod did.
- S. Then did not preache to the comen forte of people, but allo to Princes, a specially to Perod the terrarch of Gatile, who was also symamed Antipas, of whom Parke writeth thus, Herod, feared Ihon, knowing that hee was a Just man, and a holy, & gaue him reverence: and when hee heard him, hee did many things, and heard him Gladly.

Poreouer, Thon did not only preach faith, and the fruites of Faith to Detod, but also nothings fearing the crucky and power of the wicked Kinge, but blinge holy liberty of speakinge, a Chistian fortitude, hee reproduce his wickednesse: as sirste, his Incestious mariage, and then other wicked actes. For there is no doubt but that hee best transp, powled the miserable people, oppressed the liberty of Gods people, set all thinges to sale in his kingdome, and consumed his money uppon Lupure, Bellychecre, and sitthy pleafures.

Pereby let the true mynifters of the Church learne not to diffemble, not to holve their tongue at the wickevnelle of Princes. For otherwife piult Lord will require the blouve of those ppearifte at the hand of that bumbe bogge which cannot barke ; yea , which will not barke, his mouth being flopt wyth feare. C. The haue in Iohn a notable example of constancy, with the which all Bodly Teachers muft bee endueb least they be afrayo to vilplease greate and mighey men, to often as necellity bageth . For be cannot fincerely ferue God which accepteth of respecteth any mans Berfon.

- 20. Added this about all, and thut vp Iohn in Pryson.
- C. Luke greueth bs to bnberffand that then wickednelle is Delperate, and is come to the full measure when the linner is anary with the remedies: and poth not onely refuse Correction, but allo taketh moztall reuenge uppen his Admonisher. (And thut vp lohn in Pryson) S. Beholve heere what Rewarde the Paithfull Gernaunt of the Lordehad at the Pandes of the Micked Typaunte for his Faithfull Admic. nition and Doctrine. C. The lyke re: warde remarneth in the Morite for b faithful mintlers of the truth, fpecial. ly when they reprove lin: for farce one among a budged will abibe correction.

Br 3. Chere.

Cherefore if they bee fenerely braco, they burft forth in fury and madnelle. . If this kinde of Prive map bee leene in every common verlon, it is no meruaile if Tyraunts bee much more cruell bypon those that represende them, who can abybe nothinge leffe, then to bee ordered.

Concerninge the reft of this werle, anothat which followeth, Reave the fourteenth Chapter of Bathewe, the third berfe, and the firte of Marke the fourteenth derfe, where mencion is made not onely of Thons A:nprilonment, but also of his Brath and buriall. Reade also for the verses followinge, the third of Wath berle 14.

23. And IESV Shim(elfe began to bee aboute thirty yeares of Age, beinge (as hee was supposed) the Sonne of Iofeph: which was the tonne of Heli.

"(And IESV Shimfelfe began) Bu. Powe Luke theweth the age of our Sautoure Cha ISTE, by which came not oncly to the Office of teach. inge, but allo to the perfeitinge of faltration. Epiphanius both villigently maigh the yeares of his Age, bilput. tinge against the Geresie L 1: Where amongeit other Ectoopoes hee fayth, Hee was in very deede nine & twenty yeares olde and tenne Monethes, when hee came to Baptisme: thirty. yearesolde, but not full.

Mherefore the Guanacliffe faith, that hee began to bee about the age of thirty. So that the other odde tyme was made ny to his full age, in falting forty bayes and forty Mightes, and in callinge his Apostells; And on that day in the which hee wrought the mp. racle in turning & Mater into Mone, bee was thirty peares olde.

Beinge (as hee was supposed) 7 102 fayth not that Holeph was his father : For hee onely was supposed to be the Father of Chaifte. Dis true Father was GDD, of whom hee tooke his cternali and eucriaftinge byithe.

And to the ende that all men might manifestly beholde is this ICSUS the Sonne of the cternall GDD, is allo the Sonne of man: and that allo, as bee to true GDD, fo bee is berp man , Luke bringeth the Genelogy of the Lord, from Joleph, to 3020babell. from him to Dauid, from Dauid, to Abraham, from Abraham to Moe, & from Moe to Abam, pea, even to Gobhim lelfe the Creator of Abam.

Which was the Sonne of Helv 1 Joseph was Belies Some in lame. For all men almost one acree that be li is the very fame which is called Toachim, who was the Father of the bir. oin Mary. This is fapte to bee Iolephes Father, that is to lay, his Father in lawe. For at this day also the Father in lame calleth his Some in lawe, Sonne; and the Sonne in lawe calleth the Father in lawe, Father.

Joseph therefore was the Sonne of Dely, but not his Maturall Some (for the Maturall Father of Joseph was Jacob, as affirmeth Pathewe) but by the cultome of Matrimony, by which (as is fapt) the Father in lawe is called the Sonne in lawes father, and the Sonne in lawe the father in lawes Sonne.

Accordinge to this Opinion Luke hath described the Genelogie of Dary, to the ende wee might fee that Joleph and Warp were of the Linage of Dauid, but pet that from 3020babell they had viners great Grand-fathers, of whom Mathew maketh mencion of lome, and Luke of other forme.

B. They which are not of this Opini-

on write,

1

on write, that Luke calleth him Dely, whom Bathew nameth Jacob , when as in his whole Genelogie bee both not only differ from Dathew innames but alfo in number. But bee which bath but meanely ftubied the Derip. tures, is not ignozaum, bow common-Ip thep of olde time have bled to call them felues by two or by three names. S. Mow, by this Genelogie befcribed by Wathew and Luke, first of all wce fec. that our ICDIID is that true anounted Kinge, and the author of faluation, who as hee was promifed to the fathers, to allo with carnell belier bee was longed for beinge the berp fame in beede, which according to the Deriptures, came of the flocke of A. braham, and of Dauid, borne man of the birgin Pary bis true and buboubted Bother.

Secondly, the bufpeakable Loue of GDO cowarde be, who for our lake woulde have his Moorde made man.

Furthermore, let be waigh of whom it pleafed him to bee bome: how little bee bid abhore to admit dinners, and Straungers into the number of his Amcetoures: Whereby allo hee declared his great facility, and gentle neffe towarde bs.

Laftly, let be not lightly pationer this our Felicity, who are now indused with the perfect and revealed know ledge of Christe now raignings in our fields, least we may feeme to have received to great Grace in vaine.

Thefe things, being Godly waighed, and couldvered, were chall reade with
fufficient fruite, this present Genelo-

gye: although wee wantings the Donuments of our Elvers, cannot bring a fure reason of enery things, specially of these thinges upon the which the knowledge of EDR IS Conth not devende.

Concerninge the berfes fellowing, reade the first of Bathew.

38. Whych was the Sonne of Adam.

BV. At the length hee bringeth the order of the Genelogie unto Adam, to the ende wee may knowe that the Redemption pertagneth also to Adam, to whom a more ample Promise was

made then to the reft. For it was prompted to the

That her Seede thould treade bowne the Serpents head: that is to lay Sathan than to death.

Gen. 3,15

FINIS.



ATHE IIII. CHAP.



ESVS BEING full of the Holy Ghofte retourned from Iordane and was led by the Spyrite into Wildernesse,

C. Chapit was euer replenished with all gifts of & boly gholt but they were not renealed in him all the time of hys Chylochoode, butpli & be might boe fomewhat ovenly accor-Ding to the Office of the Mellias. And now in baptiline be was kindled with fuch heate of the Spyrite i he thought byon nothing else but to beam ovenlie and to publish the office of the Deffias. B. Cherefore he is rightly lapo to re. tourne from lordane when he was replenifed with the boly Shoft . But the fame Sprite which moued bim to bemin the Office of the Bellias led him firste into the Wildernesse that there he might be by divers wates teptcb of athan. For the order of temps tation contained in that which followeth. Read the fourth Chapter of Mathew the ara Werle.

13. And when the Temptation was ended, the Deuill departed from him for a feason.

(And when all the temptation) B. To wit, not onely that which concerneth b fortye Dayes faste, but also that with the which he was tempted after b fortie Dayes. (For a scason) B. If thou thus leane but the word of God, Sathan cannot prevayle against thee, but will beparte at length. For so lo long as were been the Morioc where Sathan is Prynce wee are Subject but bys Temptations. But in the meane time the GOD of Consolation will not

cease to minister Comforte bato bs, and when he hath put away the deuils from bs, he wyll bs Aungels to beare bs bp: as Pathew wayteth of Chypl in the ende of thes Comptation.

But note that the Diuell mabe not an ende of tempting Chrifte, butill be was borbe of all power, and fpopled of all bis Armour and ffrength: euen as a wilfull warriour ceaffeth not to pronoke his enemy, butfli hee be laped on the grounde. Therefore after the enfample of Chrifte , wee muft prepare our felues to beare Divers Cemptatis ons. It is not fufficient that wee baue genen bim the repulle ercept we ouer. come. And wee fee that Dathan cannot boe to much as bee would, feeinge our Cuangelitt faith, And when all temptacion was ended. Will never manteth in Sathan:but the Lord hath him bounde that hee cannot exercise his fubtilties as bee beliereth. fur thermore, wee haue a momile, Hee will not fuffer you to bee tempted a- 1. Consi boue b which you are able to beare. Sachan wente not away that Chrifte might leave the reft of bis life without trouble. If therefore it hall befall bs fo to be tempted ler be not thinke that an ende is made by and by, but let bs prepare our felnes for new conflicts. Reade the 4. of Wath. the 11. berle.

14. And Iefus returned by the power of the spirit into Galile, and there went a same of him, throughoute all the Region rounde about.

S. When Luke laith & Christe returned by the power of the spirit into Galile, hee respected that which went before: for his purpose is to theme that Christe in these Conflictes escaped the Conquerer, not by humaine power, but by the power of the holy Ghosse. Not that Christe, as he was GDD,

neebcb

needed the Grace of the fpirit. 02 muft he holven of another:but when he was tempted, as hee was man, it was ne. ceffary b his humaine Mature fouls be Arengebned by the Grace of the bo-Ip Bhoffe, that bec might baue & Clic. torp. The which in beebe is looken to the confolation of the Godin. For as-Chrift had the maiftery, being holpen by the Brace of the fpirite : even lo we thall have the victory by the nomer of the fame fpirite. And wee must note, that wee thoulde not have Reaved fo great frute not lo much confolation, if hee hab onely repeated the bistory, and not the reason, and manner of the dice topp, which is alfo fet before be.

Teth fayinge, But if the spirite of him test, sayinge, But if the spirite of him that rayled up I esus from the deade, dwell in youcenen hee that rayled up Christ from the deade, that also quicken your mortall bodies because that his spirite dwelleth in you.

If her had layor that E britte had rais fed up him felie her had fayor erue; but then the faithfull had not received fo great confolations.

Moreover this moner of freach is to bee noted , howe that Iclus in the sower of the Spirite came into Balile leaft wee froute immagine am terreffriall, or Dumaine thinge to bee in Chrifte : but that we might afmay fet before be the Celeftail and beuine nature in bim. Laft of all we mult note. that Jelus went now from the Defert into Galile to begin the Miniftery of the Golpell, beinge monues with the fame fpirite with the which be was led into the Wilbernelle to be tempted of the Divell : the which is fet before by. ta abmonifie us to entermisenothinge without Gods callings and the author rity of the boly Shalle, but to fubmit

colored and and succession of

our felues wholly buto his will and direction.

goges, and was commended of all men.

BV. The Cuangelist farth y Christe taughte in their Synagoges, but hee sheweth not how often, neither can it bee declared. Notmichstandings it may bee conjectured, that hee taught bery often in them, by which his fame increases.

(And was commended of all) C. The Euangelist adacth this that were might knowe that the benine Power bid shine in Christe, even in the beginnings of his ministery, the which caused men, as yet not insected with a madicious desire to gaine say him, to wooder and marueile.

16. And he came to Nazareth, where hee was nurfed: and as his custome was, lee went into the Synagoge on the Sabboth day, and stoode vp for to reade.

(And hee came to Nazareth) S. It is very likely that Christe vio not almayes above still in one place: for hee moulde have the worke to know him by litle and litle. At the length he cometh to Nazareth where he was both conceived and nourced.

C. In this one thinge the Cuangelists inciste, to thewe by what documentes Chist was knowne: of hwhich thing LCIRC in this place fetteth downe a worthy crample: as that he expounding the place of Clay, and applying the fame to the present vie, cauled all men to have him in admiration.

(And as his custome was, he entered).
C. Hereby wee gather that Christ vin speake buto the Beople, not onely in his mapes

biewayes and freates, but also obferued the bluall order of the Church fo farre forth as it was lawfull for him. Dere with allo wee fee, that although the Jewes had begenerated, vet notwithfandinge thinges being out of ozber and the frate of the Chutch being miferably corrupted, this good order mas left, in that they read the Deriptures before the People, that thereof they might take occasion to teache and to erhorte. S. Cuen as it is written,

Ad. 15.21 Moles of olde tyme hath in every city them that preache him in the Synagoges, when hee is read every (ab-

both day.

C. Tibereby also appeareth, what was the true and lawfull ble of bababa both. For &DD Dia therefore commaunde the lacople to keepe holy bay, as thoughe hee were finnly belichtes with their cafe and reft : But rather that hee might exercise them in the me Ditacion of his Morkes. And bycaule in confiberinge the workes of ODD, mens minbes are blinbe, it is necella. ry that they bee directed by the rule of the Deripture. And although Baule reckoneth the Sabbaoth amonge the Col.2.17 Chanomes of the Lame, per norwyths Canbinge in this parte wee mult kepe holy day with the Tewes, that o 19co. ple may come together to bearc b word: of DD, to make Common mayer. and to bee exercised in such Clorkes of godlinelle.

For the which ble and purpole, the Lords day (which we call the Bonday accordinge to the manacr of the Gentiles) followed the the Actifite Sabe both, which wee call Saturnes bay. 12 ow, if wee compare time with time it thall cally appeare othe corruptions of the Popilly government at this are more a great deale, then they were as mong the Temes butter Annas & Cai.

phas. For the reading of b boly ferip. ture, which then florithed, is not only banified away bider the Pones Go. uernment, but is allo briven out of the Churches with Fper and Dwoozde, fautnote that they fince in Come what they lift them felues in an buknomen tonque. S. But wee to whom & truth of the Golvellis renealed ought after the enlample of Chaite to frequet bo-In allemblies to cleave bute the worde of GDD for ever, and to follow good and pollitique orber.

And floode up to reade] S. It is meete that there thould bee some Dz ber, that all thinges map bee hone be. 1. Cor. 14. cently and in order as the Apostellteacheth. For if every one were veriniceed to reade, cofusion must needes follow. Wherefore wee fee that Diber was observed, a there is no boubt but thep which purposed to reade, craued audi-

ence.

C. And Christe flobe by to reade not onely to the ende audience mighte bee genen bim the better, but also in ligne of renerence. For the muietty of the Scripture beferneth to bee modelfip, and reverently handled of the 1930ft (lorg of the lame.

17. And there was delivered to him a Booke, of the Prophet Efayas: & when he had opened the booke. bee founde the place where it was written. on shallow and in the state

And there was delyuered to him a Booke | B. This Booke was beliuered buto bint by the Minister: for by and by after it is farb, And when hee had thut the Booke, hee gaue it to & Minister. [He found the place] C. There is no boubt but that Christe of purpole chofe this place. Some think that it was bininely allotted bus to him : but feema hee had free choile,

it ig-

it is better to referre it his I ubaemet. that hee chose out this place aboue others. For his nurpole was to freake antly concerninge his office.

18. The spirite of the Lord vpon me, because hee hath anounted mee: to preach the Gospell to the poore hee hath fent me to heale the broken hearted to preach deliuerance to the captine, and recoueringe of fight to the blynde freely to fet at liberty them that are brufed.

The spirit of the Lord vpon me] S.

Thele Montes are alleabard according to the translation of the three-Score and ten Interpretors. For the Debrem texte in Elay is somewhat o thermife. Cfap promifeth that there thall bee pet certaine Witnelles of the Grace of BDD, after the Exile into Babilon, which thall gather the Peo. ple from befruction and the fabour of Death, and thall with Spirituall powet reftoze the Church, being fa mpferably afflicted. But feeinge thatthe fame revenmeion was to be publified in the name of Chrifte enely he freakethin the finguler nomber, and after a forte taketh boon bin the perfor of Christe to the ende ke might the more effectually comfarte the myndes of the Cooly.

Eertaine it is p thole thinges which are spoken here Doe onely moverly belonge buto Chrifte bim felfe and that for two causes : first because hee only is induen with the fuluctie of pipirite, that bee might bee a latienelle of our reconcilliation with God : lecondly, because hee alone by the power of his lyirite, performeth and geneth all those good things which he mompleth bere. And her therefore land i the fpis rite of the Lord was buon him, to the

ende wee might know that & brifte as well in him felfe as in his Ministers both no humaine or private worke: but that hee is fente from about to reffore faluation to the Church. For he teffifieth that hee both nothing by humaine infincte or counfailesbut by the mode. ration of the fvirit of &DD that the Faith of the Godly michte bee fourbed uppon the authority and power of God.

R. And wee mult note that which we touched before, that the fulnette of the Spirite was geuen to Chrifte alone. For the Spirite (or avftes of the fuirite) was geven to others, by partes and by measure.

To Moles was greenen the fpirite of Wilhome, and of workinge myracles: to Samplon was geuen the fpirite of Fortitube : to Salomon, the Spirite of Tapledome : to the Prophets, the Spirite of knowledge, and bnocrffan-Ding of Gods milleries : but to Chiff mas greuen the fulneffe of the fpirite, and all the Opties of the friring were powerd bypon him. For fo farth the Drophet, The Spirite of the Lorde Chall rest vppon him, the forrite of Elay 11 3 Wisedome and understandinge, the foirite of counfaile and fireneth, the Spirit of knowledge and of the feare

And Sainte Thon fayth, God gee- Ihon. 3.34 neth not the spirit vnto him by meefure. In lyke manner Paule writeth Col 2.9. fayinge, In him dwelleth all the ful- and 3. nelle of God bodily.

Walberefore, whenthe Prophet fap. oth that the Sperice of the Lord is bp. en Chaille, bee meaneth that all o fulnife , and all the Gyftes of the Epirice a re bypon him.

of the Lord

Bycaufe hee hath anounted mee) S. This is apped in freede of an Expoliti-€1. 2. on. C.

Ephe 2.17

on. C. For many boatte fallly that they baue the Spirite of Boo, when they are quire bopbe of his giftes. But Chrift proucth by the anounting, as to the eftect, that bee is indued mith the fririt of Gob. S. For this anounting was a figure of the boly Choffe, and there is a Detaubor in this Cloonbe : For as Dple bath his properties for the bony. euen lo bath the fpirite of Bon for the Soule. Wice are Wartakers of this anopucince : for ODD hath confecra-Pla 10545 ted bs to be bis People : Whereupon hee faith, Touch not mine anounted. But there is not all one mealure, as wee land before. For Bon meueth to es uery man his miftes, accordinge to his measure: but Chrifte was fully anovn-

tco, of whole fulnelle wee all have re-Thon. 1. 16 · cepued. Wee are anounted that met map bee Bartakers of the kingbome. of the Briefthoobe, and of the Bronhe. tical office of Chaffenorwithstanding Chatte onely was anounted to bee a Kinge, a Prieft, and a Prophet. Dur anopating cometh from garons beab buto all the partes of the boby.

> Mote allo bow often the Derivture maketh meneton of the fuirit of Bob. and faith that the fame bwelleth in bs. least theu shouldest consider any boyde or vapne chinge, but rather his power and efficacie. So that after the 1920 phet had fooken of the fpirite of Gob. bee adocth buction, by which the vertues of the Spirie of God are biber. Stoode. The place muft bee villigently waighed and confidered . for no man can take buto bim Right and authatity to teach in the Church of God, errept hee can thew that hee was firred there unto by the fpirite of Got.

> And wee thall knowe who are fent of God, by the anoputinge: (that is to (ap) if hee bee induce with thele niftes

which are required to that function : ef, bee beinge appointed of the Lorb. bath in him the Braces of the forrite. then hee hath in beebe the holy Bhoff. But if a man bauinge no bocrrine, 02 learninge at all will professe bimselfe to be a maifter and a Teacher, let bim bee accounted for a beceiver.

To preache the Golpell) C. Deere Christe theweth to what ende hee was entuen with the Graces of the Sonis rite, namely, that bee might Preache the Colvell to the voore. Whereupon wee gather that which we lay before, that wholeover are fent of &DD to preache the Gofpell, are firft inftructed with necessarve Gyftes, that they may bee able to bischarge fo waightp an Office. Wiberefore berpfonde are they who buber the pretence of the deuine calling, blurve untothem & place of Waffers, when as in beebe they are most bunneete to execute such an office. A. They therefore which will be collten true and lawfull Pattors, mutt co fiver o their mover office is to preach the Cofpell. R. fm this great Sheep hearn of all other thenbearns, Chrift, faith not. To rule mith externall miaselly be bath fent mee, but, To preach the Gofpell. And her faith to his To thonas politelle, As the father hath fent mee, fo fend I you. And the Apottell Baule : Cor.4.1 witteth thus, Let a man fo efteme vs as the Mynisters of Christ & difpen . LPc. 5.1 fators of the Myfteries of God. Allo, the Apoltell Beter laith. The Elders which are among you exhort, which am alfo an Elder & a Witnesle of the afflictions of Christe, and also a Partaker of the glory that shall bee opened : Feede you Gods flocke which is committed vnto you, takinge theouer fight of them: Not as compelled thereunto, but willinge: not for the

defire

defire of filthye luker, but of a good minde:not as though yee were Lords ouer Gods Heritage: but that yee be an ensample to the flocke.

To the poore) By this Mante the Prophette gieneth bs to bnberffanbe what the fate of the Church was before the Golpell was preached, and what the Condition of enery one of by is without Christe. Therefoze he calleth the Poore, the Contrite, the capcines, the Blinde, and the Brufed, to whom GDD mountleth reftoringe. And although the body of the Pcople was oppreffed with fo many miferies. that to everymember thereof thefe tr= cells bid bery well agree, pet notwichstandinge bicause many of them Did flatter them felues in their neede, in their blinducle, in their fernitude, and in beath it felfe : therefore a fewe were apte and meete to receive his grace.

To heale the broken hearted) S. They are broken hearted which feele their finnes: for finnes breake pheares of men. For they being with them the math of GDD, the feare of all pearills, and the feare of Death, and hell. But Christe cureth this, feeinge bee bath mabe fatiffaction for finnes , and appealed his beauenly father. Therefore hee layth. Come voto mee all Mat Iti28 yee that traucile & are heavy laden, and I will ease you. And the Lorde bimfelfe by the mouth of the Prophet faith, Hee healeth those that are bro-P6147:3 ken in heart, and geueth Medicine to heale their ficknesse. Againg, To Efy. 66.2 whom thall I have regarde but to the poore and broken in heart, & to him that trembleth at my worde?

Topreach deliverace to the Captive)
Chiff speaketh not here of civill captives, or of external beliverance, but of a spiritual beliverance, by which

wee are delivered from the feruitute of Sathan. for mee are all by Ja ture the Captines of Sathan, and fathan bath by his right nower of Lyfe, and beath in bs. for after that Atam finned, wee all which are & Pollerity of Abam foulde bover finne, a for finne wee are delivered into & vower of Sa than. Therefore he came to preach celiverance from Sathan, and to reffet vs to cur former Lord, who is GDD the Father of Deauen. And hec vicacheth Liberty and beliverance, when through his Mame hee promifeth remillion of linnes, thewing that it is is which fatified for the fame and pape our bebtes.

Miherefoze wholoeuer beleueth this preachinge, and thereby havinge obtayned remission of sinner for Christs sake, obtayneth also beliver ance from Sathan, and is restored to his topmer liberty before GDD.

And recovering of fight to the blind)
S. By blindnelle is undestode the extreme and most desperate State. Seing Chasse is the light of the Cloud, when hee thineth not dypon dos, what have we lest but Darknesse. Dee is had springe from an high which distrest dos, to gene light to them that six in darkenesse and in the shadow of death, there calleth them blinde which six in darkenesse, and in the shadow of death, to whom light is rysen: of the which we have spoken in Pathew, Chap. 4. desse.

Freely to set at liberty them that are brused) A. That is to say, that I may beliver those which are opposited with the burthen of same, a may give them remission of their sames. They are housed which he in sames, a sighte against them, and yet not with sanding cannot overcome them.

<u>ه</u>[3.

C. Bp

C. By all these formes of Speache, first of all wee are taught, to what end the Gospell is preached, and what the same offerech unto us. Namely that whereas wee are overwhelmed wall kinde of eatills, God by his quickening light chineth unto us, p being brought out of the deepe sincke of death, he may restore us to full and perfect selicity.

Chis is no finall commendation of the Golpell, that were are lapt (and doe in deeve') to gather such unspeake able fruite thereby. Secondly weesee who they are which Chiste innities but him, a maketh Partakers of h Grace consisted onto him; namely they which by all maner of meanes are instrable, and boyde of all hope of faluation.

But in like maner wee are taught that wee cannot enjoy these benefits of Thiste, buleste wee beinge humbled with a serious feelinge of our enells, doe before him to bee our belinerer, no lesse then they which are hungery defire to bee satisfied with foods. For who sower swell with pride, a bos not ligh under their captivity, neyther doe missise of them solves in their blyndenesse, bos with veate Cares contemns and bely se this Prophetic. Reade the 1.1. Chapter of Pathem the verses. 3.

19. And to Preache the acceptable yeare of the Lord.

R. The Prophet allubeth to the yeare Levic. 2:8 of Jubile, of his which mencion is made in Poles: in the which two thinges were specially observed: the one was the velimeraunce of all Servauntes in that yeare: the other was the restoring of the Postilions of such Landes as were soulde to their olve Lord, or ells to their Device.

This was a Civill Lawe most fit

for the Land of Canaan, and necellary for the government of the Tewes. In that yeare all quarrells, contentions, brawles, bebts, Actions, Covenants, Lawes, Letters, and feales, were enbed: infomuch that plame yeare was a publique compolition and pacification of all civil controverses.

But as touchinge the externall observation of the yeare of Aubile according to the Lame of Poles, wee have nothinge to doe therewith, but onely with the matter it selfe signified by the yeare of Aubile. For this Spirituall Aubile began sirst when Christ began the preachinge of the Gospell, and continueth not for a yeare onely, but for exacts. For the Lorde sapth, Hee hathsent me to preach; that is to say, that Ashould sound forth with the trumpe of the Gospell, the acceptable yeare of the Lorde.

For if wee fifte our felues, we hall finde that wee were made & Servants and Caprives of Sathan, for Sinne, and that by Catinge of the forbidden fruite, wee foulde and loft the Polled flon of Paradize, and the Inheritance of all heavenly bleffinges.

But now Chrifte is some, and bath, made Batiffaction for our funes, and bath redeemed of from the power of Bathan, and bath reflored by to our former Possession of Paradize, and to the Inheritance of heavenly Craces, all which changes, her openly proclapment by h Preachings of his Gospell.

C. (Thee must also note that h Prophet by these Cloubes, seeketh to prevent a voubte, which mighte trouble the myndes of the Cleake, when as the Lord descringe the promised saluation so longe, kept them in suspense. Therefore hee placed the time of Redemption in h purpose and good pleas

fure of

fure of 6 DD : as when hee faith in

in the day of faluation I holpe thee.

Cor.6.2 To the which allowers, Baule abouth this, Beholde now the accepted time beholde the daye of Saluatiou.

R. Therefore this place of Elay theword be what is the Diffice of oure Lorde and Sautour Iclus Chapte.

A. The knowledge whereof bypngeth great confolation to all afficted minds lighing under the burden of linne.

ao. And hee cloafed the Booke, and gaue it agayne to the Mynifter & fate downe: and the Eyes of all them that were in the Synagoge were fastened on him.

A. When the Lord had read the 1920. phelie of the Prophet with greate attencion of the hearers, before hee lapo that the fame percayned buto him, bee thut the Booke, and gaue it to \$ 90p. nifer, at whole handes bee had recepued the fame, as wee fapo before. Am all the Eyes of them] S. This is the effect of the Doctrine of Chilt. mightely working in the Confciences of the bearers. And there is no boubt but that GDD touched their hearts. that abmiration might make the more attentine boto Christe. For it was meete p they should bee held, least they thoulde by and by have made byftur. bance, before hee had halfe endedhis Dreach, they beinge other wife more ready to concemne Chaile as we thall lee bereafter.

- 21. And hee began to fay vnto them, This day is this Scripture fulfilled in your Eares.
- Z. Dur Saufour Chriffe, accordinge

to his mercy, proceeded to Interpret the Prophelie of Clay, and to apply the same to himselfe, that her mights converte the Dearers

This day is this forpture] C. Chill bit not vie onely thele few Alooptes, but also proued in very veete, that the time was now come, in the which God woulde restore his lost Church, that y Dearers might have a manifest exposition of the Prophesie: even as Interpreters doe rightely a orderly handell the Scripture, when they applye the same to the present vie.

Fulfilled in your Eares] S. As if he thoulde fay, Nowe yet have heard all these thinges tolde and declared by me in Capernaum. For it followeth in 23, verse of their owne Moordes, Whatsoever wee have heard done in Capernaum, doe the same here likewise in thy owne Country.

22. And all bare him Wytnesse, and woondered at the gratious words, which proceded out of his mouth, and they sayd, Is not this solephes Sonne?

And all bare him Wytnesse] S.

The explication of the Prophelic being heard, admiration followed, which is the sence of the Pynde: and externall profession is the Cestumony. Admiration drawe them to consession. By these words the Euangelist sheweth that these men spake not distinbilingly, but from their heart. For God had geven so great authority but his worde, by they coulde not but meruaile. At the gratious Wordes J. C. This is an Devrew phrase, by which he calleth those gratious words, in b which

the Power and Brace of the Spirite

mape manifellipe bee feene. There-

fore the Mazarits are conframed to

to acknowledge GDD freakinge in Chriffe : Dotwithftanbinge they boe willingly from a flay themselves from reumare bue honer baco the beauenly

Is not this Icephsionne!) C. Q. in the former place. Luke bath truely

comended buto us the beuine Brace.

which morecoed out of the mouth of

Chrifte , fo nowe hee Devainteth forth linely the ingratitube of men. S. for

poctrine of Chille.

although the Basarites wondered at the morde of Chrifte full of Brace not. mithitanding feeking now occasion to Debale Chrifte leaft they fould thinke to well of him, they becer this cotemp. tible forach . Is not this Iofephes fon ? So allo they fart in another place. Is Mat. 13.12 not this that Carpenter, the fonne of Marie, the brother of lames & lofes, and Judas, and of Symon? C. When they object that bee is the forme of Infeph, they boe not lo much amplife, as it became them, the glow of Bob : but Dee willingly put a flumbling blocke before them felues that they might by a speciall couller rejecte whatloeuer was fooken by the fonne of Joseph.

S. Such is the wickennelle of mans

nature, that by our ingratitube we re: lift God, that wee migbee not abmit \$

lighte which is offered buto bs. The

power of the Lord was laped open be-

fore the Mazarites : pet notwithfanbing fo much as they can they relift it.

This is the corruption of flethe and

bloube, which loueth outwarde @lorp

which map bee feene with our Epes, & ercernall pompe: when as the workes

of Bod haue no luch Bompe, at & fir&

light, fet before our epes. Chis allo no

Doubt bindered the Tewes from moff. ting in & boctrine of Chrifte, although

by confirmint they acknowledged Bob

to fpeake in him.

C. Euen fo at this day wee fee many. who although they are couinced to acknowledge that to bee the Ccloorbe of God which they beare, boe notwithfandinge make baine excules, to eremut them felues from the necessity of obavinge. And in that mee are not for much mooned by the nower of & Sofpell as wee thould bee, it cometh hereof that wee are let buto our felues. S. Wherefore wee must beware of the belire and loue of externall 19ompe a theme, leafte the bale forme of Bobs Morkes boe offende bs.

23. And heefayd vnto them. Yee will vtterly fay vntome this prouerbe. Phisition heale thy felfe: Whatfoener wee have hearde done in Capernaum, doe the fame here lykewife in thy owne Countrey.

Yee will veterly fave vnto mee) S. As if hee thoulde lav. I feeinge noting that you are offended with the baineffe of my perfon, perceine that per mill fay buto mee this fimilitube oc.

Christe mith his mordes preueteth the & houghtes of the Mazarites othe which no boubt they would have bettered in monthes, bab they not bene prenented of Chrifte. For men beinge of fended at the bileneffe of the person. they cannot choose but boubt both of & Doctrine , and alle of the Offices of Chrifte, and withall require externall thinges for the confirmation both of boctrine, andalfo of Dffice. But bebolde what happeneth unto the which are offended at the baineffe of verlons. Frift of all, they beare the worde with their Cares onely: fecondly, they telle. fie of the fame with their mouth onety: thirdly, they monder only at & wood of grace, @ do not trulp beleue the fame : fourthly , they are wholly offended at mens

mens verlons, belviling o which they poe allo belvile boetrine and office.

Philition heale thy felfer) S. As if they thoulve lay, It is commonly layo to the Philition or Chiruraian which professeth that be can cure others, and is him felfe full of Soares, Philition heale thy felfe. Who thould wee not phiece the like buto thee ' for if thou bee bee which healest the broken in heart, which belinereth all men from their buhappinelle and maketh them happy, why boott thou not first of all & eloccially theme thy power bypon thy owne Citizens, and Kinlfelke ?

C. By thele worder of Christ we map cally mather, that hee was contemptuoully received of the Magarites : for hee bemayeth that which they thought in their bearces : Then bee lapech the blame bpon themselucs, in that heab-Sapued from thewinge Mypacles as monge them : and bee reproueth their wickennette, in that they gene no hos

nor to the Lorns Broubet.

The objection which her menentally is thus. It is no meruaile if countrep. men have bun in no Estimation and price, lesinge bre bib not banour his owne Countrey with impractes, as hee Divother Places : Wherefore this is Buft bengeaunce if hee bee reiected of his owne, whom hee leffe regardeth then any other. And this is the meaning of the common Proverbe, that the Philitton thoulde little berin to Cure. him felfe whis, before be take in hand to cure any others. The fumme of the objection is, that Chill bie prepolleroully, in making other Cities of Galile famoule with Appracles, and neglected his owne Countrep. And this feemed to the Mazarices an boneff ercufe, why they in like maner might reiccte him.

Whatfocuer wee have heard done in Capernaum) S. The requiring of Appracles followeth the contempte of

Doctrine and of buery.

It is great impiety not to bee contented with the simple morbe of Gab but ouer and aboue & fame to require Signes and Myracles for the confirmation of Doctrine. B. By thefe and the alloordes goinge before, the Lord bath fufficiently Declared, that this 22= Der of Loue is greuen to Mature, that cuery one fould baue first of all a care for bim felle . Mberefore S. Paule i. Tim. 5.8 writeth, that hee which neglecteth the fame is worle then an Infidell. For they also which are without Faith are taught by nature to proute for them. felies and their friends, and they count that good turne bone to them felues which their Friendes receive.

But it is one thinge to Sprifter thinges necessary for the body and another things to worke the Woodbers of Bob. Dambeit in all kinde of welvoingethe will of &DD oughe firfte of all to be confidered : the which well-Dainice, lo long as it commamueth no other thinge, there is cause mby eucry one thould care for those especially which are nearest to bim in flethe : but when & D D commaundeth the contraty, wee must then forgoe p course

and order of Mature.

This thing that Moman observed, of whom our fautour speaketh anon. who at the commaundement of Elias. proutted meate for him, before Shee mouiver for her Sonne, in that great Famine. The like confideration is to bee had of fpiricuall beneficence, when spirituall things are to be difpenfed.

24, And hee fayd, verely, I fay vnto you, no Prophet is accepted in his owne Countrey.

C.Chift

C. This blamethethe Mazarites, for that he declared not his in myracles atmong them, as he did climbere. For hundeliefe of men wil not gene leave but to bot to worke in their faluation as it is to be wythed. Dereupon it is fayd in another place, And hee could there

Mark.6.50 believed nor on him. Ret that it is in mans will to the Gods power: but his

cause they deprive them selves of the fruite of his workes, which by insidelity make them selves butworthy.

Elbereforethe answere is asmuch as if Christe had fayo, If le be pec wil be partakers of miracles, why do vee not neue place unto &DD ? Dea, why bo pee proudly reject the Spynister, at his power? S. I vie not here my will, the caufe is rather to be imputed buto you: I am not regarded of pou, and p com: mon faringe is fulfilled in mee, a Prophet is not effermed in his owne coutrep. C. Dee baue therefore the Juft rewarde of pour conteniot in that 3 0ucryaffinge you, them my felfe by mp. racles in other places to be the Mellias of God, to whom the restoring of Church is committeb.

And in very deede that ingraticute was not collerable, that seeinge Sod mould have his Sonne to be brought by in their City, they vilyssed such a Fourcery. Wherefore of righte hee drew his hande from thence, least hee should bee a scorne to such wicked con-

senmers.

Poreouer hereby let be learne, how greatly the Lord esteemeth his Alloope: Alho to punyshe the contempt thereof, taketh beterly away his Graces, which are Testimonies of his presence. S. But Chistle spake not this Prouerbe, bycause he was ambitious, and would bee honoured with

externall honour of his Citizens: but be required that Ponour which was due to hys Office, that is to lay, that they would believe his Golpell. Reade more in our Amoracions byon the 57-verte in the 13. of Pathew.

Wydowes vvere in Ifraell in the dayes of Elias, when Heauen was thut three yeares & fixe moneths, when great familhmet was throughout all the Lande,

But I tell you) E. This confunction (but) is not superfluous. For this parte is set against that place which ment before concernings contempt: so that his wordes are thus much in effect, yee contemns mee, bycause I am at hand, but it is not geven to all men to have such a our as I am.

Many Wydowes were in Israell) C. After that Chail had laybethe blame on them bicause they were desticute of invasiles, he product now by two examples that it ought not to seeme absurbe, as DD preferre Straungers before them of the boulholde; and that he ought not to be blamed if hee obay Gods callinge, as did Clias and Clizeus in time past. And wythall he geneth a nippe buto their bayne Considered, for that they woulde have him subject and type buto them, bycause he was brought by among them.

As what tyme (layth hee) there was a greate Kamyne by the space of two Peares and sire Ponethes, there were many Allybomes in the Land of Israell, to Relieve whole neede the Prophet Glias was not Commaunded, but was sent but a straing Moon, but was a Allybom in Sarepta a City of Sydon.

27. Anl

27. And many Leapers were in Ifraell in the time of Elizeus the Prophet: and none of them was clented, fauing Nahaman the Syrian.

4.Kin. 5.14

27-9

C. Chiff therefore avoed this to shew that he must have respect onto the will of his Father, and that of his owne will hee tooke nothing upon hym. For why was Clias sent onto a straunge Clydowe, but onely bycause it so pleased God to have it? Also, why vid not the same befall other Leapers, which happened to Namman a Graunger, but onely bycause Clizeus had received no such commaundement of the Lord:

C. And although Chille both particularly wound the Mazarites in these Examples, per notwithstanding withall her reprehendeth the ingraticude of the whole Mation, bisaule all of them for the most parte were wonte the nearer that GDD came unto them the more disappefully to concerns him.

For howe commeth it to palle that GDD should preferre a Straunge Alloman before all the Israelites, but onely bycaule the Prophet being resicced of them, was constrayned, to sceke his abode in a prophane Land. Also, to what ende would flood have Inaman the Sprian to bee healed of Elizeus, but only to the shame and revioch of the people of Israell:

Therefore the fence and meaning is this, The fame happeneth now which came to palle longe ago, at what time the Lord fent his power to fraungers which were farre of, bicaule he was rejected of his owne people.

Neuerthelesse Christe gieucth bs to bnoerstand, that nothing of his own glory is deminished, in phee is not regarded of his owne Countreymen: bycause GDD cannot adome and extoll his Sonne in another place wythout their Ignominic and shame, even

as before tyme hee honoured his Prophets in the middelt of the Gentiles.

By this meanes the proud and foolithe boattings of the Kiche is beaten bowne, feetings wer fee that the Loxde both raigns and fend bowne his gratious Dew, not onely where and when it pleafeth him, but also in farre Corners, not regardings the Land which be had cholen for his Inheritance.

And hereof wee may gather a generall Doctrine, namely, that it is not our parte to preferibe and appoint buto GDD howchee thall bestowe his Benefites, who at his owne pleasure aduaunceth to honour the bascit, and most contemptible, rejecting & chiefe. Wiee must also note the Antithelia, or Comparison betwene Ifraell and the prophane Geneiles: and with all wee must knowe, that none are chosen le. fore others for their owne worthines ! but that the same commeth rather to passe by the wonderfull Counsaple of GDD, the reason whereof though it bee hydden from be, vet notwithstand. ing, we must adoze the beight & depth of the fame.

28. And all they in the Synagoge, when they hearde these thynges were filled with wrath.

B. The Magarites were greatly offen, bed with this Reyrchention.

C. They understoode whereunto those two Cramples tended, which Chaise had bettered, namely, that the Grace of God. Hould be taken from them and be bestowed elswhere. Therefore they tooke it to their reproch. Dut when their Consciences should have bene pricked to the quicke, and correctinge and amending their faults should have sought for remedy, they are onely mound with fury, and outrage.

Et 2.

Eljus

Thus the wicked boe not onely relift & Jubrements of BDD obitinatly, but Doe allo cruelly fet byon his Dernacs. Motwithstandinge bereby it appear. eth, of what force thate remebentions bee which proceeded from the Spirite of God. For they inflame their mindes with madnelle, which would willing. Iv make a fcome of them. So bthere is no cause why we should merualle to fee the wicked at this day, when they are provoked by the preaching of the Colvell, to btter their blafphemies, being ready allo to kill the Mynisters thereof : for they will admit no new or Araunge thinge.

29. And rose vp, and thruste him out of the City, and led him even vnto the edge of the Hill, (whereon their City was builte) that they might cast him downe headlonge.

A. If fo be that Chriffe had flattered them after the maner of the Pharifes, they would baue honozed him areatly. R. But bicaule he noted their maratitude & bubeltefe by bis Sermon , thep are fo mad and outragious agaynfte him, that they feeke to beffroy him not onelp as a fimple Beretike, but alfo as the author of all impiety, and fome execrable Manster, hated of God and men.

Deere, in the Magarites let be be. holde what is the lot of the Dynisters of Bods Morbe amonge wicked men. For even as Chrifte was Derived of his Citizens, preachinge the Golpell out of Elapa the Law letting threat. ninges and punishmente before their epes, was caried to beath : even fo all the Monisters of Bods worde, if they preache Christe & the magnificent promiles of the Golvell, and Boe place their hearers in the kingbonte of heanengand in euerlaftinge felicitie, their

remarde at the handes of the micken is to be laughed to fcome, and to bee bif. dayned as a babler. And if they preach the Law and the threatnings of b law, and cry out against the sinnes of men. and beliuer them bnto Sathan forthe Destruction of the fleshe, that the soule may bee laued in the bay of the Load Jefus, then are they called raylinge Knaues, Traytors, Deditioule perfons, and fuch as are biworthy to line bpon the Carth : and thep are caried to beatheuen as if they were the most wicked of all other . For thus it is wont to come to palle, p when pearles Mathas are cast before Swyne, and that which is holy genen to Dogges, the one will treade the Pearles under their feete, and the other turning byon their Benefactors will all to rent them. What then ' Shall not the Monte of God therefore be preached : Bes berely it must be preached. For although there bee many which contemne and perfecute the fame, vet not with flanding the lord bath alway his there which beare the voice of f feephero: and although the Preacher of the Morde be in many Baungers, pet neuerthelelle not one of his Enemies can burt & leaft happe of his beade without the good will of BDD.

30. But hee passing through the middeft of them, went his way.

C. Luke geneth bs to bnberffand that Christe miraculously by bys Denine power escaped prefent beath. R. The Mazarites beld him Captine, and led him to call him bowne headlong from the coppe of the Dill, but bee elcaped from them to freely, that they them. felues know not by what meanes bee had gotten out of their handes. C. By which example wee are taughte, that although the advertaries prevaile, fo that our

that our lyfe feeme fubiect bnto their will, pet notwithfandinge the power of ODD fhall haue the maifferpe to faue and defend be, fo longe as it is his pleasure to keepe be in the Morloc. For GDD can the their hands, balell their Gpes, and bereauethem of their Mittes, to have his purpofe. This power shall alway prevaile, how foe: uer the wicker fret, and fume. C. For thus faith Chaiffe in an other place, lhon, 11.9.

Are there not Twelue howers in the day? If any man walke in the day hee stumbleth not, because hee hath

the light of this Worlde.

Ad. 12 9

By which Mordes he theweth that every one both walke faffy, butill fuch time as he hath runne the Race of his callinge, the ending of the which Race be calleth the twelfth hower of p bap. Many are in daunger while they walk in Bobs callinge, but it is mofte certeine that no vauger can harme them, bntill their time bce come.

So Paule was often times in vearill of his Life: but hee escaped from Time, to Time, butill his hower was come . So Peter was taken of De. rod, and referued in bondes to bre:but pet, bycause bis twelfth Dower was not then come, hee escaped out of pape fon. Let by therefore all learne to fap our felues byon Gods prouidence, and to bee therewithall contented. And if hee fuffer vs to pearith as he hath fuffered many others (howbeit they are not properly layo to pearith which die in the Lorde) let by knowe that oure hower is then come.

31. And hee came downe to Capernaum a City of GALILE, and there taught them on the Sabaoth dayes.

R. This is p bengeance which Christe taketh on his Ciazens ; bee commau-

beth not fire to come bowne from Weauen, bee rapleth not by a floude of waters, hee maketh not their feldes barren-nepther both hee send the vlaque of Pettilence byon them : but only for loweth his owne callinge. And what calling is that? First, as touching the abaling and emptying of him felfe, bis calling was, not to revenge him felfe, but to leave Clengeaunce to the Lorde GDD his Father: according to this place, Vengeance is myne, and I will Denistis repay. Christe therefore obaying this callinge, fo religned Clengrance buto God, that hee both not hurt on have of the heads of the Citizens for the iniury done buto him. Decondly as tous chinge his Ministery, hee was called to Preache the Golpell, as wee haue heard out of the Prophet. Wherefore not leekinge bengeance, but the fulul= linge of his callinge, hee went to Capernaum a City of Galile. And there taught them] A. What hee taught, Mathew theweth favinge, From that time lefus began to preache, and fay, Mat. 4.17. Repent, for the kingdome of Heauen is at hand.

32. And they were aftonyed at hys Doctryne: for his preachinge was with power.

R. Beholve here what followeth Pa. cience : The Mazarites contemne, & the Capernaites are affonied. The Mazarites scome and reject Chaile, but the Capernaites woonder and receiue his woorde with great beneration. Wherefore? For his preachinge was with power) That is to fap, Hee taught them as one hauinge au- Mat. 7.39. thority, & not as the Scribes R for the Scribes if theperpounded glame, taught that the same was fulfilled by externall workes, a their doctrine was nothing elle but a Philosophicall boctrine con-@t 3.

trine concerninge vertues. But when Chille tooke in hand to expound the Law, hee did most granely shewe that not onely excernall Mookes, but also the most holy and budefiled mocions of the heart, were required by the Law.

As may be seene by that notable Sermon which Chiste made, contayned in the list of Wather.

Christe also preached otherwise then did h Scribes, cocerning good works, remission of sinnes, and the crue worthip of Bod. And last of all bicause he construed that with notable signes a myracles which hee taught: which h

cribes could not det.

33. And in the Synagoge there was a man, which had an vncleane fpirit of a Diuell, and cryed with a loud voyce.

A. The Quangelift Warke allo, maketh mencion of this flow in his firste Chapter beginning at the 23. verle. Whych had an vncleane Spirit] C: This speach is almuch as if Luke had. layd, that the man was carped with the inspiration of the Diuell. For by the fufferance of God Dathan had vollele. fed the powers of the monde, to that he confragned them at his owne will tofay a to do what foeuer he would have them. Therefore when Demoniakes, Do fpeake, it is the Dinell & fpeaketh. in them a by them, who hath leave to Tile. Concerninge this a the beric followinge, reade the 24. verfeof firft Chapter of Warke.

35. And Icfus rebuked him, fayinge, hold thy peace & come out of him. And when the diuell had throwen him in the middes, he came out of him, and hurte him not.

A. Belide the reasons alleadged in h first of Parke, why Christ communded the Diuell to hold his peace, this alfo may be abbed, namely : R. that Chiff micht confirme the Golpell which he had betherto preached in wordes, by a mpracle as by a certaine feale. De preached b he was fent of God to preach deliverance to the captives, a light to the blunde: that is to fap, that hee would Deliver men from finne a from & pober of Sathan. Therefoze when one polleffed with a Diuell was offred bnto him in the Synagoge, be commaubed the Diuell to hold his peace, and beholo hee is filent : bee commaunded bim to goe out of the man, and behold the Diuell caffeth the man in the mip= belt, but did him no harme, and by and by went out of him. And Chrifte Dio. this miracle in the Demoniake to cofirme by an externall feale, that power was geuen buto bim ouer Sathan, & that it was true which hee has preaches, that hee was fent to beliver all those that belene in him from all their finnes, and from beath, and to restore them to perfect felicity. For to this ende vid Christe worke his moracles. that they might be fure seales of the Golpell, and publique teffimonies of die Doctrine of remission of simes by Farch in Chrifte:

And whe the divel had the own him] By these wanders wer have to understand, by the nature of Sathan is such, that he rayleth by great Cumultes against the Gospell of Chaise, and the faithfull. But if by stand fast in b woode of Chaise he shall be thee no harme at all. Reade the first of Parke.

37. And the fame of him spred abrod throughout enery place of the cou trey rounde about.

R. That which Chille lought by his myzacle, hee also obtopics. For hee fought by this myzacle, to have heame of his of his name spied every wher, to have his Paiesty openly renealed, and the truth of his doctrine knowne. And this he lought not for he can all glory of his name (as ambitiouse men doe) but for our spirituall profit: to the ende his deing drawen by the same of his name, might beleve his Gospell, and might be Justified by fayth: and that beinge justified by fayth we might have peace with God through Jesus Chiste.

38. And when hee was ryfen vp and come out of the Synagoge hee entered into Simons house; and Simons Wyues mother was taken with a great feauer, and they made interceilion to him for her.

R. In this place we must note p great humility of Christe. For being nowe in the famouse City Capernaum, in the which he was now in great estimation for his Apracles, hee longeth not with p rych men a famous Phariles, whose fauour hee mighte have gotten with one worde (they being as pet his friendes) but hee longeth in the poore Cottage of a Fysher man, in p which a licke olde Moman lay on Bed.

Chiste did this to this ende and purpole, not to teache be that rych men, of Noble men are quighte rejected from God. (Hoz God respecteth no many parlon) but hee cometh to this passe Cottage, to shewe that Pouerty and licknesse is not so much neglected and cotenmed with God, as it is with men. Hoz in this Mozile there is nothinge moze abject than pooze men, nothinge lesse regarded than such as are sicke.

But Christe commeth to thele, and theweth p of all others hee hath mothe care too them. Therefore let not them which are oppressed with Pouerty, a afflicted with since and bee

viscouraged, neyther let them thinke that they for their Pouerty and lichnelle are rejected of God: but let them be sure that the more they are pressed downe with afflictions, the more they are beloued and regarded of God.

And they made intercess. A. The piety of this Kamily which was in the house of Simon Peter is let before vs to be inimitated. For they nourish the mother in Lawe which was troublesome both too her yeres and also for her Sycknesse: beside this they yray buto Christe for her health.

Post contrary therefore who these are some at this day, who much byt-bayne olde Momen, and when they are sicke, will sooner besire that the Diuell would feeth them, than pthey might be restored who health. Shau the which mynde, what can bee more beastly and cruell? For olde age is honourable amonge the wylde and barbarouse people; and dare these curic the same in a very olde Moman;

Amonge the grites of GDD olde age is not the leathe. What madnesse than is that, to curse an olde Body so, the Gyste of God: But commonly it commeth to passe by the Just Ludgement of GDD, that those Clarkets which despite this grste of God neuer are Partakers thereof themselues.

A. This flogy is touched in the eight Chapter of Dathelv, berle 14, and in the first of Darke, verie 29.

42. As foone as it was day, hee departed and wente into a Deferte place: and the People fought him, and came to him, and kept hym that hee shoulde not departe from them.

k. Warke layththat hee prayed in this place. The prayer of Chryste was not with

not without effect. For feeing he hath made Bod la fauourable tomards bs. that hee acknowledgeth by to bee his fonnes through Chiffe, bee hath allo obtained for by the spirite of adoption whereby wee cry Abba, father. Reade more concerning this in the 23. berfe of the fouretene Chap. of Bath.

And the People fought him) A. Mark. 1.37 Marke bath , All men feeke the : to p which hee answered : Let vs goe intothe next villages, that I may preache there also, for therefore am I come.

Zut our Cuarelift bath as foloweth.

43. And hee fayd rnto them. I must preache the Kyngdome of God to ether Cittyes also: for therefore am lient.

C. By these wordes Christe veclareth howe dillicent hee was to meache the Bolpell, and to bilcharge his office. R. &s if hee thould lay, I am not lent to bwell in Capernaunt onely, but to preache the Golpell in every parte of Jury. Wherefore I muft not haue regarbe where I map line more fecurely and honourably, but where I may followe my callinge.

C. But if any man demaund whether it is better yea, or no, for & minifers of the Golvell to be wanderers abzobest fparingly to beliver Gods boctrone in biners places, or to abybe in teaching those Wearers which they have once notten. Wee antwere bthe action of Charite, of p which mencion is made here, was grounded bpon erellent reas fon, bycaufe it was agreeing with the comaundement & calling of his father. For Chrifte had but a thort cime to go throughout all Judea to ffir bu meng mondes as if it had bene with plounde of a Trumper, to beare the Bofvell.

44. And hee preached in the Synagoges of Galile.

A. Marke addeth, And hee cast oute Divells. for & Lord wrought vivers mpracles to confirme his voctrine.

R. And by f way we have a worthy erample of obevience. For Chriftmight have lined with great honor in Capernaum: but he rather chofe to obay his Fathers, callinge, then to followe his

carnall commobities.

first of all for this cause, by bis obepience bee micht make God fauora. ble buto be, and might fatifie for our fimes: fecondly, b by his example hes: micht learne be obedience, which we: ome also buto our beuine calling. For if by Faith in Chrifte we follow Goog callinge, betelp, euen as God bath eralten Chiffe being obevient to him euen to the beath of & Croffe, fo allo,

bee will eralt be into perpetuall Felicity.

THE V. CHAP.



T came to passe that whe the people preassed vpo-him to heare the worde of GOD, he floode by Lake of Genazareth.

Bu. Luke by this billogy declareth buto be bow Beter otherest were called. to the company of Christo & end they utions bee instructed by him, a prepared for the office of the Apostellhip. And the my acle of b. Filhes both notas bly agree with the Apollelhippe, and with the Winistery of the Golvell. For by the great multitude of Fifhes which were caught, Chaiffe noteth bn. to be, the great efficacy of the Gofpell. the which should bring great plenty of Amers, out of the kingoome of & Dis uell into the kingbome of Gob. And Chrifte him felfe both fo interprete it when he faith that, Deter, James, An-Diew, & Ihon, halbe fichers of men.

Preasted

(Preased upon him) A . Hereby we se with what feruency the hearers came to heare the word of God beleuing ph fame was b word of God which chipft preached (To herae the word of God) If we will beleene in Chapit, we muft heare the word. For how that they beleeve in him of whome they have not beard : A. And although 6DD can geue knowledge bnto men otherwyle then by the Instrument of preaching, pet notivitanding this is his ordinary meane of dispersing that they whych will attaine Saluation by Farthe in Chapit mult geue eare buto gods woad (By the lake of Genazareth) Mathe. and Marke according to their bluall phale of weach, cal it p fea of Galile. 2. And faw two shpipes stande by the Lakes side:but the Fisherme wer gone out of them, and were walhing theyr Nets.

(And law two fhips) A. The other two Guangeliffs Mathew and Mark omit this. (And were washing theyr Nets) As if Luke thould fap . Thep were out of all hope to take any fiftes feeing neither occasion to take fish, noz pet any profit at all of they? Lakoure. A. But God is wont to beclare hys power in matters past mans hope.

3. And he entered into one of the shyppes which pertayned to Simon and prayed him that he would thrust out a little from the Lande; and hee fate downe, and taughte the People out of the Shyp.

(Andprayed him that hee woulde) S. Beere we have an Crample of humility and gentlenes in Christ, who be ing the Sonne of God, and having all thinges in his power-did not for all p commaunde Pecter, neyther coffrayn him with force, but gentely intreated him (And he fate downe and taught) R. Because the people came is such

prease and thronge buto Chryst as bee for byon the shoare, that hee was in Dauncer to fall from of the banke into the lake: although he could have flode byon the brynke as a braien wall, pet notwithstanding being buwillynge to tempte his heavenly Father, hee vied those meanes which his Father hav appointed, and therefore entered into the thip face bowne, and taught. But what he preched Luke both not beclare in this place: But the first Sermon of Chapft (which was . Repente for the Kingdome of heaven is at hand) and that which bee made oute of Elay in his owne. Countrep are worthy to bec noted. For they are as it were a birefs Summe of all the Sermons which Chipft made.

When hee had lefte speaking hee fayd vnto Symon. Lauuche oute into the deepe, and let flip your Netts to make a draught.

(Launche into the deepe) BV . By thele II Corpes he teacheth how baine a thinge it is, to teach or commaund a. np thinge without his commandemet and power : contrarywife where the word is preached with his commaun. Dement and name, an infinite number are taken with the Met of the golvell.

for Mathew compareth the preach- Maticata ing of the Golvell to fishing, because as a net cast into the Sca taketh dyuers fiftes, fo the Golpell being preached in & world , bringeth divers men buto the Church of & D D. But the purpose of Chapft was by this Appa= cle not so much to signify what should come to palle, as withall to annymate thefe to follow him being poore, a not onely a litle before call forth of his neis abbors and acquaintance, but also abiudaed to deth.

R. By this myracle also is proued that Chipit is Loranar onely of the eard, Cin. bh: ak

but also of the Dea and of all thynges which are therein for iflo be, be wer not Lord of the fiftes in the Sea, how could it come to paffe that at his word to areate a multitude of filhes thould be incloaled. Wereby allo wee are taught from whence the blelling, increase or gayne of our labor commeth : and furthermore that nothing falleth oute profestoully fortunately, and bappely for be, but that which is warranced by the Lordes Commaundement. Except the word of God teach by the contrary, let be doe all thinges liberally, nothing doubting, but that whatfoever we bo thall please God, to p wee patte not the Lymnits of our calling : wayring and accending what the Lord wil commaund, never declyning from hys Commaundements of word. And wee muft noate that although we fee not \$ bleffing and increase of our crue and baily labour, yet notwithstanding we muft labour fill. for Chipft Capbe.

Launch into the deepe, and letflippe your nets to make a draught.

De which commaundeth the fishermen here to let flip their nets, by the bery fame also commaundeth all men to fol low they, calling and labo; not to forfake they? Office and trabe, & to geue themlelues to Idlenes . To the whych effecte pertaine thele lencences allo. In Gen :19 the sweate of thy Face, thou shalte eate thy Bread. Alfo. Thou shalt eate the Labours of thy hands, O well is thee, and happy shalt thou be. Again He which wil not labour let him not 2. The 3.10 cate. In Salomons Proucrbes p lpke

And Simon answered & sayd vn. to him. Mayster, we have laboured al the night, and have taken nothynge, Neuertheles at thy Commaundemet I will loofe forth the Net.

are vientifully.

C. There is no doubte, but that Pe-

ter knowing Chapit to be a teacher reverencing bim in his mynde, called him Payfter. Rotwithstanding , as pet he had not so profited that hee belerued to be counted for a Disciple nei ther is it lufficient to thinke reverently of Chapft, except we imbracing his Doctrine with the obedience of Faith. confider what he would have bon. And although be have but a finall or no talk at all of the Golpell , pet neuertheleffe be sheweth howmuch be attributeth bu to Chipft, when as he being wearped with vaine Labour, beginneth to affap a fresh that which before he had tented in vaine. Therfore it cannot be benyco but that Chapit and his authority mes uapled much with him. Buca particus ler faith to one comaundemet of chapft alone (and that in populate & Carthelp bulines) has not made Peter a Chap-Stian, og geuen him place amog Gods Chilozen, creept hee had ben broughte fro this beginning of obedience to full a perfect obedience. Pozeouer feeing Peter was fo ready to obay the Commaundement of Chaple, whom as per be knew not nepther to be the fonne of God, nor pet a Prophet. We haue no ercule for our negligence, in that wee acknowledging Chapft to be our load, our king, & Judge will not once moue our finger to do that duty which very often be commaundeth bs to boe.

6. And when they had this don, they incloafed a great multitude of fishes, but their Net brake.

(And when they had done.) S. at the first they villrusted their laboure, but now they obay Chapfts commau-Dement without belap. They boe not foreflew they? Labour in which and by which God, as by an ordinary meane both bleffe.

(They inclosed a greate Multitude of Fishes) C. The ende of this miras

tle was, that Chyfis Divinity being knowen, Peter and others might geue their Mames buco Chipft to bee bps Disciples. Motwithstanding wee are generally taught not to miftrufe the the bleffing of God in our Labour , fo often as we put forth our hand at the Commaundement of Chapite. (But their Net brake) C. Luke geueth bs to unperstand that the multitude of fi= thes was to greate that in breakinge of Pete, and in linkyng the thip, it drein the mynds of the beholders into admi ration. For it was mete that the glozy of Chapft Could bee reuealed by thys mpraclesthat hee might baue thereby authority and credit.

8 When Symon Peter faw this, he fell downe at Iefus knees faying, lord goe from me, for I am a finfull man.

(When SymonPeter faw this) C. Al though it be commonly feene that fifters make baine caftes, and p one profperous cast both make a mens for all the labor loft before : vet norwithffanding the miracle appeared by this circumffance, that they hauting laboured all the Might, (the which is the fitelt time to take filh) and taken nothing, Sodainely so greate a multitude of fifth: es should be jucloased in they net, as filled the shoppes . Peter therfore and bis mates knew well inough that luch a boorp palling measure, hapned not buto them by chance, but by Goog appoputment. (Hee fell downe at lesus knees) S. This Jesture veclareth a gratefull myndein Peter. By & which Example let by learne to be thankeful unto God for bys Benefites bestowed byon bs. Thankes geuing proceedeth of Fayth: which cannot be unthankes full buto & D D . (Goe from mee)

C. Though men by continual withexpelyze the prefence of God, yet notwithflanding it must needes bee that wen shall tremble and bee our whelmed with feare, so foone as God appeareth butill he geue comforte. And his presence is therefore fearefull, because they begin then to see their owne Weakenesse, yea with how greate a heape of Euils they are replenished. After this maner Peter so revereeth Chypsi in the myracle that being terre sed with his maiessy, be shuuneth the same so much as he can. A. Departe from me D a ord (sayth he) for Janua sinfull man. Thys voice proceedeth from a contryte and broken heart, acknowledging his owne bumorthynes.

9 For hee was ytterly altonied and

all that were with him at the draught of fithes which they had taken.

C. As if Luke hould have fair. This hapned not to Peter alone, but to the reft which were in the Shyp Kot they were fore a rayb. Wherefore wee fe y all men are naturally afrayd at hypefence of God. And the fame is profitable for bathat our pippe and vain considere in our felues may be heate down to that we may be immediately after heame comforted, as recer was myth he comfortable answer of Chipft.

10 And so was also Iames and John the fons of Zebede, which were partners with Simon. And Iefus favd vnto Simo feare not fro heceforth thou thalt catch me. (Fear not) B. As if he thould lay, caft alive this vain feare by which ye ar aftonied at my deninity de clared by f miracle. I bio not reneale plame to dritte you away fro me but rather y I might muite you to follow me a to declare p I am enqued in my fathers power, a how hal thinges are Subicct bntome. Pap not me therfore to depart fro you, but rather pray ye b forfaking al pe may have power to follom me a to cleaue buto me. C.furthermore he laid unto Peter (From henceforth thou shalte catche men)

ab 2. Infleebe

In Geeve of the which Mathew bath, I wyll make you to become fishers of men. By which words we are taunbt that Peter and the other thre were not onely appointed bilciples of Chapfte, but also created Apostles, or at leaste choten in hope of the Apollielbuppe. Therefore there is here beferpbed not oncly a generall calling buto faythe, but a speciall also to a certapue office. The grannee that as yet the office of teaching is not committed buto them but per Chapa receiveth them into his company, that he might make the apt to teach. For Chift bid not chole thele ignoraunt and unlearnedmen to leave them fil in their ignozaunce, but to frame them to the Guangelical function. As we have land before in cap. 4. of Mat. berle. 18.

11. And when they had brought vp theyr boates to the shoare, they forsooke all, and followed him.

A. Heere the efficacy of Christs voice is commended unto as. R. Durely in enery promise of the Gospell, ther are such Denine and heavenly Graces coprehended and setsooth, that he which considereth stalleth but the least part of them by tayth he cannot stay himself but hee muste needes submit himselfe wholy, and cleave unto Chryste. The Kingdome of heaven (sayth the lord)

Mat. 13-4 is like unto Creasure hidden in fische the which, when a man hath sound, he hydeth, and so ioy thereof, hee goeth his way, and selleth all that he hath, & buyeth the sielde. And a gayn he sayth,

Marchaunt man feeking goodly pear-Mat. 3-45 les, whych when he had founde one precious pearle, wente and foulde ail that he had and bought it.

> This precious pearle lignifieth hea uenly Joy, and perfect Felicity which lyeth hid in the shell of the Gospel. He

> The Kingdome of Heauen is like to a

which findeth this Pearle in the Sofpell by fayth will rather forlake al the leave the Golpell. Thele Kichermen found such Treasure, such riches, and so greate Kelicity in this Golpell that they rather choic to forlake al, the not to follow Chyps which called them. Read for the verses following peight Cap. of Mathew. Terse 2, and Marke 4. Cap. Clerse. 40.

a Fame abroad of him, and much people came together to heare, and to be healed of him from their infirmities.

BV. This is the ends of the miracles and benefits of Chypfi, that he mighte be knowen unto many, that many might come botto him to craue helpe and health, and might receive the same.

The which came to palle, as the effect of Chypts power, which is here to be fene by the comming of the people buto bim.

16. And he kepte himselfe a parte in the Wildernes and prayed.

R. Agapne Chapft fhunneth the mule tyeube, and goeth into a Defert place, leaft in gathering buto him beapes of Deople, bec might feeme to bee vapne glozious,ozels to mone fevitio againt the Civill Macufrate. Dee wente aparte allo to reft himfelfe from his labours for a time, whych bee tooke in vzeaching the Golvell, and in healing the ficke (And prayed) R. Wee muffe noate here with what thinges Chapfe byd recreate his mynde in his Solita. rines. Surely with Praper, geupnge thankes boto & D D the father for the benefits which he caue buto me by him his fonne . What can be moze sweete then prayer by which we talke with the Lord our God, and boe conferre with him by familiar Speach': For & D Dis our Kather , our fauiour,our redemer, a our Felicity.

17. And

And it came to passe on acertain Day as hee was teaching that there were Pharisies and Doctors of plaw by which were come out of al towns of Galile and Iury and Hierusale, and the Povver of the Lord was presente to heale them.

R. Frist of al Chieft here thewerk what & Patelly of & true Dellias is, & what is his proper Office for o whych be was fent into this world, lecodly he addeth a miracle p he might confirm p in deede which he had spoken before in wordes (And the power of the Lorde was prefent) Mas not the Power of bealing present with Chrost before : Durely, Chipft was alway endued in the power of healing, but the fame did alway thew it felfe in Chapit. But the elpecially it byd appeare, whe Chryst occupped in teaching and preachinge the Golpell, that miracles might ap. peare to be Tellimonies and Seales of the Golpel Concerning that which followeth buto the 30. verfe. Read our annotations byon the ninth Chapter of Mathew. Terle 1. and of Mark cap. fecond berle. ?.

30 But they that were Scrybes and Pharifies among the, murmured against his Disciples, saying, Why do ye eate and drinke wythPublicanes and Sinners?

R. Here now the Pharifies beways they? Envious mynde, which a lyttle before they had coccined against christ. For the Pharifies according to theyse malitious nature, speake entil of that which was a singuler vertue inchives saying. (Why doeye eate) As st they saying. (Why doeye eate) As st they saying. Why doeye eate) himselfe to be a teacher of ryghteonines: But behould he both not onely talke with durighteous persons, but doth also samiliarly sive with Talhy then may weenot sudge of him accor-

ding to his fellowship? Sinners are his companions, cherefore he himselfe is a sumer. Like will to like. A. Be-houlde here a cloake of hypocrify by which these Wicked men went about to draw away the Discipples whych were lately come into the fellowship of chyst.

But concerning this whole matter. Reade the nynth of Mathew, begynninge at the Eleventh Cierse.

Chapter the 6.



N D it C A M E to passe on the seconde Saboth, after the first, that he wet through the corne fields:

and his Disciples plucked the Eares of Corne, and did eate, and rubbed them in theyr Handes.

R. There is a common proverbe. Dee that pleafeth all men mufte tple bery early. By which is mente, that the Auogementes of men are so peruerle and warward, that no man bee be neuer fo righteous and Godlye can throughly fatistie every one. And that thys is the lot of men borne and Concepued in Sin,it is no marucple, but this is wonderfull that o fame thould happen buto our Lord Jefus Chapfte, who vio do linne . Meyther was there any guyle found in his mouth. Ho; before it is wrytten that the Pharifies & @cribes ab3.

Gerybes murmured agaynft Chapfte because he bid not wescribe ordinarpe fallings, and orbinary Brapers bico bis Difciples . So that Chapft could neuer teach fo truelp or bo fo well, but there were some which woulde reprebent the fame . But the more bayne that the flaunders and Complaynts of the Chemies of Chapft are, to much more true and beuine are the Apollogies and aniwers of Chyft, and ar to be accompted of be for heavenly Dia. cles. A . Dome therefore the Pharifierfeeke newe occasion to caull wyth Chapit in his Disciples, as if hee kept those with him with which made no Religion of the Daboth.

(On the fecod Saboth after the first) A. This fecond & aboth after the firft is biuerfely erpounded. Some thus. In greate feaffs (ag were the Palos uer the feast of Tabernacles, and the

Featt of Devication) the first pay was moft holy, but the Dapes followynge untill the last wer nothing so solempn: Meuertheleffe they mere all called Saboths. Dowbeit it was la wful on thole Dayes by the Lawe to mouide thole Things that percainen to foode, where by it both enibently appeare hom Das licious the Pharifics wer, who would take cuen the leffe occasion to repached th: Disciples, and to Disproue and Detaine the Lord. This opinion Chaplo. Come followeth. Dther fome thonke b to be called the freend Daboth after & first, which was called the feueth dap, which was holy with the first Day in the featt of Palouer, in the whych it was not lawfull to boe any manner of Worke. But they oppnion is beffe to Exo.12.16 be lyked of, which by the feconde Das both after the first , bnberstand the fe-

cond Solempne feaft in the pere. For

the Mame Cemeth very well to Comifie

that the fame fould be the fecond & a.

both after the first, whych was the lecond perely Papacipall Saboth. For the first was the fcast of Paloner. Reade the first Gerle of the twelueth Chapter of Mathew both concerning this feaft, and allo concerninge that which followeth buto the twelfth berle and for the Expolition of the twelfibe Merle. Read the thirtene Clerle of the 3. Chapter of Barke.

13. And as for ne as it was Day, hee called hys Disciples: and of them hee choase Twelue, whom he called Apostles.

B. Behaulte thes Bulineffe, for the which the LDRD & contynued in Praver all the Might . For he minnen to choose Companions in the Worke of the Golvell: And be choale out of & whole Rumber of his Opiciples. Twelue, whome bee called Apostles. That is to fay, fent Dellengers, Am. ballabours, of Legates. For & Greke dictionable APOSTELEIN (from the whych this Mame Quoffle commeth) (tanpfieth to fend forth with Charge.

C. Therefore, that which is here fapte. Whome also hee named Apofiles, may be Erpounded two manner of Mayes, eyther that afterward bee eniopning buto them they? office gaue bnto them that Mame, or elle, that be gave buto them this Tytle in hope of the Dinnity to come, to the enpe, they myght know to what end they mer tas ken from the Common forte . and to what ble they were appointed, the whych latter Expolition agreeth with the al Cloonbes of Marke, who layeb, that Chapit made Twelue pthep mp. ght be with him, and that beemighte fend them forth to meach.

Concerning the Exposition of the three next verles following. Read the

tenth

tenth Chapter of Mathew beginning at the first Clerfe . And the thyrde of Mir.3.14. Marke the firtene Clerfe.

For the feuencene Clerke, the thyrde Chapter of Marke, and the thenteene and feuen Terles. For the 18. Clerle. Reade the Expolition of the flueth Chapter gopng before the 15. Clerle. For the nintene Clerle. Read the ninth Chapter of Mathew Gerle 22. Fc? b refte bnto the 24. Acrie. Reade the 5. Chapter of Mathew beginning at the s. Clerfe.

24. But woe vnto you that are Rych: For ye have your confolation.

C. As Luke bath repeated onelpe fower Pryncipall Partes of Bleffinges:

Do now he letteth against them fower Curffes, answering the lame.

And thes Comparison seructh not onely to terrefie the Mycked, but allo to Appre by the Fapthfull, leade they Heepe in the bayn and captious fnares of the World. For wee know how eas He a thynge it is to make men dronke with profperitie, and to infnare them wyth the flattering Intilementes of men.

Whereuppon allo it commeth topalle that the Reprobate are oftentimes ba ted of the Chylozen of God, for that they fee them in fuch prosperity. But be both not curife all fores of rich men but those onely which have their confolation in this world, that is to lay which builde to bypon thepr prosperity, that they forget and regard not the Lyfe to come.

Therefore, the meaning of Chryste is, that Riches are fo farre from making a man bleffed, that oftetims thep geue occasion of Destruction.

For & D D both not exclude rich me out of the Kyngoome of heaven, if lo besthey boe not intangle themlelues

with the Snares of this Claride, by which they flaying their hope bypon Carthand Carthly thinges, thut the Gate of the Kongdome of Deanen a. gaynit themselues.

Saynete Augustine going aboute bery well to thewe, that riches of them scluss are not abpnderaunce to fchplopen of God, fapth that poore Lazarus was received into the bosome of rych Luk. 16,32 Abraham.

A. Therefore we muft alwapres Pfa. ezat member the Admonition of the 1920phet Dauid faping.

If Riches increase, set not thyne hearte vpon them . Alfothe Apostle Paule.

Charge them whych are Rych in thys Worlde, that they bee not hye mynded, nor trust in Vncertayn ry. ches: but in the Lyuing God whych geneth vs aboundantely all Thynges to enione that they doe good, that they bee rich in good Workes, &c.

25. Woe vnto you that are full. For yee shall hunger . Woe beevnto you that laughe: For ye shall waile and Weepe.

C. After the fame maner and in that fence hee curffeth nowe those that are full, that he curffed before those that were Riche. Mamely, for that they beinge puffed by with the trufte of present Ryches, do reject heaven and beauenly thynnes.

(Woevnto you that laughe) The loke also wer must bnoerstad of Laughing.

For hee meaneth heere fuch laugh . ers as are apeuen to Epicurich mirth and beynge feeled in the Pleafures of the fleshe, doe fipe all Sorrowe for the Defendpage ef the GLDRP of GDD.

26 Woe vnto you when all men prayle you: for fodyd their fathers to

the false Prophetes.

C. In thes place be letteth maple agapuft batred againft feperation, a. gapuit Exprobration, and agapuit efection of the which he fpake in the 22.

Merle going before.

This lafte wor pertaineth to b correcting of Ambition. For because nothing is more commo then the delyre of mes praples, Chapit to remoue his Disciples from the same, theweth that the fauour and commendation of men thal be daungerous and mortall. And this admonition (pecially appertayneth bn to Teachers, in whom ther is no mifchiefe moze to befeared then Ambition, because itcan not but that they muste needes fallefy the Ulloorde of God , when they feeke to pleafe men, But berilythep which are true 1920. phets and the Opnifters of Chipft. Do. ceffefy with Chipft that the Monkes of men are euill.

Therefore, as thefe cannot but hate them, so they cannot choose, but that they must speake fallely all the worste Ff.40.11 that they cau of them. Dereof cometh an Infallible argument, that bee tea. chech not the words of Chaple which is

commonly prayled of men.

Whereas Chapit fauth. (All men) Tile must thereby understand the chyldien of this World because they come meno none but falle Prophets and Decepuers, For the Faythfull and fincere Monisters of wholesome Doctrone, have prayle and favour with good and. Booly men. Therefore the enil lyking of the flesh is here condempned: becaufe no man can be the Deruaunt of Elapft whych feeketh to pleafe men euen as the Apostle Paule teacheth.

Therefore the preacher of Christ shall be viligene to please all men, but in

that which is good: the which feing o reprobate lyke not, beecan not pleate them. R. To be horte Chapfte both not in this place condempe good fame but the vaine verswasion of men , cons cerning praple and good fame . For the Commonforte of People iudgeth not of matters according to truth and the bery nature of them, but according to truth and the very nature of them, but accordyng to publique fame. If a man be commended of allmen , thep. that he bath a fuff cause, and thynke b. be is godly exercises, wif a man be abiccted a bilbained almost of almen the thinke him to be briuff and euill ererciled . Wherefore the Common force feeke not inbether the mans cause bee Jufte oano,but whether be be comenbed of the Common multpeude og no. and have good fame beeming therfore that he noth well because bee pleaseth. the greatelt force of men. Bot Chapfte condempneth this persmalion leaste a ny should devend byon mang judgmee (For to did their Fathers to the falle Prophetes)R. The meaning is, that the greatest part of the Elbers and Forefathers of the lewes , apa much lobers more commend falle Prophetes then true Prophetes : Thele thep perlecuted and punished but the otherthep admuauced to honor and inriched .

A. ATherenppon Chapft layth bnto 1, Erhaf his Disciples. If ye were of the world the World would loue his owne, but because ye are not of the World, but I have chosen you out of the Worlde, therefore the World hateth you.

And John wiving of falle Teachers, fapth. They are of the World, therefore speake they of the World, & the World heareth them.

It is no marueple therefore if the U Clorive fauoure and honour them. R. The Prophets of Baale liued a

plcafaura

Ioh.7.7.

2.Tim.4. 3

G. h.t.10

pleafaunt life bnber Achab, beinge among f greatelt part couted both bonorable and religious : but in p meane time Elias the Prophet of the Lorde watered from place to place, wanting the necessaries of this lyfe, and & kinge feeking his death as a troubler of the mealthe fate of Ifraell. Certaine other of the Lords Prophets were con-Arapned to bide them felves in bennes and caues of pearth, and to be feb, not without great pearil of their lyfe, with 11.18.13 bread and and water. Wee know also what hapened buto p man of God Die cheas under the lame king : when as p falle Prophets speaking well buto the king with one colent, were comended of all men, and had in great reverece. In Perechias raygne cereague falle Kis2.37 Prophets, as Phallur, Ananias, 7 ma ny other prophetied, who were honous red from the most to the least: but Ic. remy the true Prophet of p Lord, was to contemned that he was call into the Dungeon. But by how much thefe & fuch like beceivers picaled the multitube of men, by fornuch they displeased God; and the more honest name they had amonge men, fomuch the moze filthy and abhominable they were in the

A. For that which is highly effective of men is an abhomination but God. R. Whereupon also that happened unto them which was Prophesis of by

Beremy, fayinge,

light of God.

With Sword, and with hunger shal those Prophets pearish. And the peo state out of Hierusalem, dye of huger. &c. A. Let these things comfort the faithfull Pymisters of Chapte, whom the CCloud counters for the Discourings of all thinges.

Concerninge the expolition of the foure nexte verles followinge-reade b

fifth Chapter of Pathew, verles 44. 40. 42. For the one and thirty verle, reads the seueth Chapter of Pathew beginning at the 12. verse. And for the rest which followeth varo the 35. vers. read the sisth of Path. vers. 46.42.

35. But loue yee your enemies, & do good and lende, loking for nothing againe: and your rewarde shalbe great, & yee shalbe the Chyldren of the highest for he is kinde to the vnkinde, and to the euell.

Loue yee your enemies] A. Reade the 44. verle of the 5. of Bathew.

Doe good and lende] C. This fentence is brawen amille to Clury, as though Christe did only in this place, only forbid his visciples to lend byd b. furp. But it doth appeare by & former speach that it bath a farther meaning. For after that Christe hath veclared what the wicked are wont to bo name ly, that they love their friends, and fo forth, he addeth howmuch more hee requireth of his Disciples, namely, that they love their enemies, that they boe good freely, and that they lende freely. Row weefee that this parte (Locking for nothing againe) is expounded amille of blury, leeing that Chrifte erhorteth buto such dueties as are to bee Done freely, thewing that heer hath no acceptance with God. Rot that hee amply condemneth all those benefites which are bone bypon hope of Recontvence: but theweth that they voe nothinge at all veclare our loue: bycaufe bee is louing a beneficiall to his neighbour in deede, wich is moued to belpe them wythout any respect of his owne commodity, but onely respectinge the neebe.

A. Reade more in the rebert of the 5. of Pat. And for hnert verte fellowing, in the 48. of the laine Chap.

Fr.

37. Indge

37. Judge not, and yee shall not bee Iudged : condemne not & yee that not bee condemned : for geue, and

Iudge not & yee shall not be Iudged?

yee shalbe forgeuen.

A. for this reade the arft berfe of the fenenth Chap.of Wathem. Forgeue, Math 6.14 and ye shalbe forgeuen] A. The like fentence we have prononced by Christ in Bathew, If yee forgeue men their trespasses, your heavenly father will forgeue you your trespasses. B. bee willeth be to thun those things which tend to the breach of charity, and to inbrace those things which springe from the fame : as to remit, to gene, to bee good. To him b both fo Chalbe genen & that most abubantly: b which he understandeth by good measure, shaken toge ther, and preffed bowne, with running cuer, of b which there is mecion made in the verfe following. for thefe fente: ces are borrowed of the comon phrale of freach, the which & Lord bleth to erbost be to bo buto all men as we would that ther flould do buto bs. And withall allo he geneth us to understand bit is erdained a appoinced of God, p fuch as wee haue bene to others our felues. fuch we thall finde others cowarde by, Pro. 11.27. according to this faying, He that fear-

cheth for good things findeth fauour: but who fo feeketh after mischiefe,it Thall happen vnto him. Rot that none thall bee unthankefully belt withall at their bandes, to whom they bane bone good: but bicaufe it will come to palle by passones of God, phow buthakfull focuer they whom thou hall done good buto, the good boing notwithstanding thail not be befrauded of her fruite, others supplying the fame. Dereof allo

Mar.10.30 tomety that hundged fould in this life, which they receive b forlake any thing .

Pro.n. 24 for Chriftes fate. Whereupon Solo: men fayth, Some geeue, and yet wax rich; fome are sparinge though they have great ryches, & yet are the poo. rer. so in like maner they which are malicious against other feekers of reuenament, mindfull of wienges paff. Araight craminers & Judgers of other mens faltes, thall finde alfo, by Goos Juffice, fuch as fhall handell them after the like fashion.

28. Geue & it shalbe geuen vnto you, good measure, preifed downe, shaken together, and runninge ouer, shall men geue into your bosomes: for with the same measure that ye meate wyth all, shall other men

meate to you againe.

R. What both he comaunde to ceue ! Good mealure, preffed bowne, thaken together, and running ouer: and then Shall men geue flike good meafure into your bo'ome againe: for f lane thea fure p per meate to other men, thall others meate to you againe. Chere are many places of feripture to comend bu to be liberality, as those which before we have repeated. Adoles also farth, When thou cuttest down thy haruest Dengit in thy field, & hafte forgot a theafe in the field, thou shalt not goe againe to fet it : but it shalbe for the ftratiger, the fatherleffe, and the Wydow: that the Lord thy God may bleffe thee in all the workes of thy hand. And &. Paule farth, Hee whych foweth fpa- 2.00 9.6.1 ringly, that reape fparingly; and Hee that loweth bountifully, shall reape bountifully. &c.

39. And he put forth a similitude vnto them: Can the blinde leade the blinde? Doe they not both fall in-

to the Dytch?

BV. The Lord, to o ende beemight the more furely printe thefe thinges in the mindes of his Disciples, adoct this comon fimilitude, by which he teacheth p a forme of life according to prefeript

Law must not befercht from the blind 30 barifes and fuch like: but from binwho pelpucreth b true interpretacion of the law, a geneth freath allo to fulfill the fame. As if he should fap, I bp this fermon have fo truly, perfectly, & plainly, belivered the fence of plame, b it cannot be but they which doe other. wife interpret flaw, be bulearned and blond Intervietors: and how can thep that are blind leade o blind ? And hom foeuer p blind leade p blind, pet notive Standing both fall into & stiche at laft. Mberfoze whofoeuer wil haue ftrue fence & meaning of b law, and will not fall into the veeve bitche of bimenelle, must neves take beede of these seribes, Pharifes, a falle Prophets, who beliuer another fence of plaw then p which I have declared. The like alla he lyake of those which were offened at his doctrine, in the 15. of Wath. berf. 14. Concerning & verlefollowing, reade & 10.of Bath, the 24. berf. and the 15.0f Thon, the 20. berl. for the rell unto h 45. berl. reade the 7. of Bath. the beel. For the 45. berl. the 12. of Bath. herfe 34. And for the 46. verlabe 7.0f Math. verl. 21.

ATHEVII. CAP.

Hen hee had ended all faylings, in the audience of the People, hee entered into Capernaum.

2. And a certaine Centurions feruat, which was dere vnto him, lay fick, and was in pearill of death.

s. And when hee heard of Iefus, hee fent vnto him p Elders of p Iewes, befeechinge him that hee woulde come & heale his feruant.

A. Now followeth another miraele, the which Chiffe wrought being moned by the propers and Kapth of a certaine Centurion, whole kruanne was ficke. And a certaine Centurions ferwant] A. This history is at large veclared and expounded in our annotacious byon the eight Chapter of Spath. beginning at the fire verte.

And when hee heard of Iefus This was a wonderfull submission that bee him felfe neither burft tome buto the Lord, nor fuffer him to come into bis boule thinking bin felle lo impure an Ethnicke, that hee ought not to talke with so excilent a prophet of & Jewes. And whereas Mathew farth that the Centurion came unto Chaiffe, Luke here expoundeth the fame, that hee did the fame not by himself, but by others. Whereupon the Centurion fent word by his friends, fapinge, I thought not my felfe worthy to come vnco thee. Doreover he fenbeth bato Chrift fuch mellengers as were not of the comen fort, or of his owne feruants, but those which were of estimation amonge the people of the Tewes both for their age and also for their authority, that is to lay Seniors, or Cibers. Reade for b which followeth buto the 11. berf. in p 8. of Spath. beginning at the 6. verle.

11. And it came to passe the day after, that he wet into a City which is called Naim: & many of his disciples wente with him and much people,

A. The Euangelift Luke only, letteth forth this miracle, cocerning the Taydownstonne railed by by the power of Chifte. And feeing we must observe and note that proportion in all the myractes of Christimhich Pathew teacheth in his eight Chapter the seventene berse, let us knowe that this younge man, whom Christe rayled by from death, was a paterne of the spirituall lyse, which he hath restored buto us.

Er 2.

Which

Which is called Naim Thename of the City maketh for the certainety of \$ Popitory. C. Dierom faith that there was a City in his time, which was called Naim, two Apples from Pounce

Thabor Southward.

And much people This also maketh bery much for the certainty of the Dyflory. For Chrifte had many that attended on buildand to bad the Moman allo for buties take to make the funcrail. Therefore the Refurrection of & pounge man was fene of fo many witnelles, that there is no boubt of o truth and credit of the Came.

12. When he came nygh to the Gate of the City, beholde there was a deade man caried forth, which was the onely sonne of his mother, and Thee was a Wydowe: and much people of the City was with her.

And when he was come nygh pgate] C. The famoulnelle allo and great reforte of this place made the myracle more renoumed. For wee know that there is great relost a pallage through Rates. Beholde there was a deade 7 Wie must note bere the maner not on. ly of the Jewes, but also of the Gen. tiles whole publique sepultures were not within the Cities bur without, in fome couenient a becent place. Wherthongs. 41 upon Chrifte was buried without the Citpof Dierufalem in a Garben.

And much people of the City was with her 7 Beholde bere the bumanity of the Citizens of this City to. ward the Wipdowe.

13. And when the Lord faw her, hee had compassion on her, and sayde vnto her, Weepe not.

A. By this place Chiff theweth both bow he is affectionate towards p mp: lerable, and also what power bee bath

ouer beath and hell. For he feeing the calamity of the Wybowe was by a by moued with compassion, and comfort. eth her both with wordes faving.

Weepe not] And also with deepes. when he cominge to the Coffine, called the beade man to lyfe againe. tre. Roses bim to bis mother. What areater Clemency can there bee fpoken of than this? And this curbt by Comuch the more to bee obscrued, and noted in COR ISCE, by bow much bee reuealeth more fecret mifferies bnto bs. For confider more villigently in this place, how revily Chrifte belvechthe Wilbow. For before the Wipbow prateth, before thee intreateth, pea before the thought of any fuch matter, hee is moued with compassion towards pafflicted Wipbow, and offereth buto ber of his owne accord his beneficiall help. C. So that this moute Christ to raile by the younge man, for that be feeing the Mybow pensived of her onely for. bad copaliton on her. R. And in Chift wee have expressed buto by the Image of those affections, which God the father beareth towards men. For no mã (faith &. Ihon) hath feene God at a. Ihon,t.if ny time, the only begotten some which is in the bosome of the father, bath fewebhim. And the Apoltell Baule fapth, Christe is the Image of the in- Colum uifible God.

Wherefore it is manifelt in Christ b the father, is fo full of pitty and compallion, that hee will helpe the lowing the afflicted, and the oppressed before they pray. For so hee speaketh by the mouth of the Prophet, layinge,

And it shall come to passe that be. Fin,66.11 fore they cry I will heare them.

CDRIST might haue meler. ned the pounge maninhealth, before bee had died:but thinkest thou that he maketh the aunswere buto thee, which bee

Efay, 66.8

hee made to them which asked him co. 1608.9-3 cerning & man that was borne blinde.

For this younge man ded that the morkes of God might be seene in him: and the more impossible that the ray-singe by of advade man seemeth to bee to slesse and bloude, the more the glory of Christe shouch, by the raysinge by of the deade. For this myracle testifieth as a heavenly Seale, that Christ is indued with Deupne Paietly, and Power, and that hee is by Nature the true God, as wee shall see mone.

P. Morcouer, Chriffe by thele words,

Weepe not, both not forbid all meepinge. Dee comforceth the mourninge Mybowsthe which of it felfe is a god-Ip duety, and forbiddeth her to weeve, not because her some is beabe, but bycaule bee thould line. Dea it is lawful for be by b example of Christ, to were for our friendes bevarted, euch as hee lho.n.35. Wept for Lazarus being beade, and be is here modued with compation. For bee that is not mooned with compation at the euills of others, frecially of his owne Friendes, is unworthy the name of a man. 32 otwithstandinge in this wee oughte to differ from others that mourne, that wee moderate our forrow, euen as Paule commaudeth, iThe 4.13 Sorrowe not as some doe which have no hope.

Dee both not forbid mourninge in the beath of those which are beare but to be. Hor although wee hope y they are in good case after this life, yet newertheless that therpnesse which is in the seperation of the Life from the body, cannot but moone be to but by cause wee have hope, therefore our sorowe oughte not to exceede as it both in others. And that is true fortitude, not by which men are nothing mooned at sorowfull sightes, but by which they stay e restraine them selves, least they

1,66.1

being moued wi griefe in this corrupt Rature. Doe commit any wickennelle.

14. And hee came nygh and touched the beere (and they that bare hun fleode still) and hee fayd, younge man, I say vnto thee aryse.

And hee came nygh and couched the beere] C. Peravuenture his purpose was by touchinge f beere to hew that beath and the grave was nothing at all abhorred of him, to get be lyfe. And berely hee both not onely bourhlafe to touch be with his hand, that hee might quicken be being beade: but also he bekended into the grave, to bying be to locaven.

Younge man, I say vnto thee aryse]
R. Here Chapse sheweth him selse to be indued in deutine mately a power. to be truly a naturally God. I so whe hee sayth, Posige man, I say but o thee aryse: what both he else but command Death, thewinge that hee hath power of Lise and Death: Elias, and Elizes, ki. 1722 us also rapsed by the deade, but they 4.ki. 4.35. did not the same by their owne power as did Chaise, who sayd, I say but o thee, Pounge man aryse

C. By which vopce wee fee how hee confirmeth the fame which PAGLE taught, fapinge,

God calleth those things which are not, as though they were.

Dee commaundeth the deade man, and maketh him to heare, and sodaynly curneth Death into Lyfe.

And in this first of all wee have a manifest paterne of the Resurrection to come, even as Ezechiell was appoynted to commaumd the dry bones to receive the word of God. Decondly wee are taught how Christ both ipyritually quicken be by Kath, as when hee both instill his secrete power by hys woord, that it may pearer even buto

Rom.4 17

Eze.37.4. beabe Soules, cuen as he hintelf affirmeth laping. The hower commeth when they that are deade shall heare the voice of the Sonne of God, and shall line. Thirdly this mirasle both testefy the glosy of Chays, because his Sospell is most true. For he preached that he was the resurrection of history that whosever beleuch in hym should not perishe, but have everlating Life. Againe. Who so beleveth in me though he were dead yet shall he live. Do is the resurrection and the

Ich 5.25. Life, therefore his office is to raple his bead. Ind we rife againe when we are restored to Life, and are delivered by the Gospell from evertasting deth. But this resurrection shalbe fulfilled after this Life in the Resurrection of the dead.

began to speake; and hee deliuered him to his Mother.

S. Co fit by and to fpeake, are the effects of the mighty word, a of Chapte working mightely by the word. P. In this miracle we may behold & Image of railing by b bead: the which if wee Dio cruly behold, there could be no calainiep which we couldnot fuffer with a toyfull mind. For the areatnelle of b For which we thall behold in that glorifying which thalbe after this Life, when we that le & 3mage of Cod (after b which we are made) face to face, would easely swallow them by. (And he delivered him to his mother) A. Chapft woulde not retaine with hym this vonce man reffored from Death to Life, but beliuered him agayne to the widow his mother, that he mucht belpe ber again and bo his bounde buty to his Barent.

16. And there came a feare on them all, and they gave the Glorye vnto God, laying. A great Prophet is ry-

fen vp amonge vs, and verely God hath visited his People.

(And there came a feare) B. There arileth of this notable benefit of chaift feare and reverence in the people towards the benefactor and most mightp Lord, infomuch that now thep bear a to thinke reneretly and highly of him. For this is the vie of miracles, o men may acknowledge the goodney of God and aloufy him: as we lee here it was done when they alouify God the Fountaine of all Wilebonne, and attribute bnio him all marle.C. Therefore, it must needes be p feare bringeth worth it the feeling of the Denine prefence. Butthere is a Difference in feare: for the unbeleuing by feare are either bereft of al their fences, or els are fo terrefied that they fret and rage agapuffe. God: but the Godly beying conched with renerence one willingly humblethennelues.

Therefore this Frare is taken in good parte, because they gruing due honor into the power of God did not or ey worthip S D D but allegane him Chankes.

(And God hath visited his people) C. Thereas they lay that God hath. bilited his people, we must not baser-Stand the fame of every bifitation, but of that which perfectly thouls reftore them. For the flate of the People in IV DE A was not only becayed, but allo appressed with miserable Seruitude:euen as if Goo hab not regarded them. Dne hope onelpremained, as p God had promifed that he moulde bee they Renemer after they were afflicted with extreame mileries. Therfore there is no boubte but that they being taught by the miracle hoped that the refloaring of they? State was at hande. Duely they erre in the maner of the bilitation. For although they acknow-

ledge.

ledge the buwonted Grace of God in him, and doe commend him for a gret prophet. Petnot witanding this name is nothing comparable to the Dianity and Glap of the promifed Mellias. Tahereby it appearech that the fauth of this People was at that time confounded and wrapt in many errors: BV. Therfore thep begin to have forme tafte butill they wont more fully in \$ Fauth.

17. And this Rumor of him vvente foorth throughoute all Iury and throughout al the Regions which lye rounde about,

C. The L DR D would not have & inviacle bid, and therfore he wrought the fame befoge many . Chercupon it came to palle that a rumor was fored throughout all Iudaa. pca, cuin buto the Disciples of John.

18. And the Disciples of John shewed him of all thele things.

19 . And John called vnto him two of his Disciples, and sente them to lefus fayinge. Arte thou he that shoulde come, or mall wee looke for another?

R. At this time John was caffe into Paylon as Mathew wayteth. Whe as therefore the Disciples of John heard a fame concerning Iclustand law his mpracles, they rould the lame to their maister John, not to commende lesus onto John, but that by this muse they might fipre by Lohn againste feius, and might perimade him by authority to relift Ielus.

For the Disciples of John thoughte they mailter a man of fuch holines b be excelled all others, and indged hys kyude of Life to be the right way to p kingdome of heaven: and in respecte of John they kated Iclus who led a ciwill life. Whereuvon in Wather then feme to cast Thirt in the teethe mith creefe laying. Why doe we and the Pharifies fatt, but thy Disciples taste not? Furthermore, they tooke John for the Weilias which thould belyuer Ifraell, and geue the Kingbom of beauen lately promifed by the Prophets. When as therefore they bearne the Fame of Jelu and lawe his miracles, they feared leaft some parte of theyee maillers Glory and Authority (bould be deminished, and therefore they ad: month they mapfter to looke aboute Ma.g. 14. bim in time. Euen as at another time there aroale a question betwene them and the lewes about purifying . And they come buto lohn faving. Mayiter hee which was with thee on the other fide of Iordane to whome thou barest witnesse, behold he now bape tizeth, and all men come vnto him. As if they thould fay. We think it bit. meete that he which was baptifed of thee hould now viurpe authoritye to baptize, and should obscure thy glozy. Elus they had a zeale but not according to knowledge.

(And John called vnto him two of Joh.3. 16. his Dysciples.) A. Pone of the Euarelites Doc expresse what two their were. Eue asit maketh no great mat= ter to knowe the fame. (And tente them to lefus.) A. This and y which followeth buto the 29. Werfe are expoinded in the elementh Cyapter of Wath. beginning at the 2. beric.

29. And all the people and the Publicans that heard nim, iustefied God and was baptized with the baptifme of Ihon.

And all the people] C. This parte is omitted by Mathew, which not with. Canbing bringers no finall light buta the text : For hereby Chaift had occalis on genen him to complaine, when bee iams

M

Taw the Deribes to obtfinate in the cotempte of Gov. R. Luke maketh two oppers of men amonge the Jewes : in one order hee placety the people, and f Publicans, that is to lap, & Rube, fimpic, and bniearned multitude, and finners, winch were hared almost of all men. In the other order be placeth the Pharifes, and Lawcars, that is to fav. the in ift holy, wpleft, and beft learned amoure the Jewes. C. And the fume of this place is that the comon forte of men, and & Bublicans, gaue glozy bn. to God: and that the Scribes which were wife in their owne coceiptes, nothinge regarded b which was fpoken by Chrifte. This at the first light may feeme greatly to obfcure the glory of & Bofpell, bycaule Chapfte coulse not choose his Disciples, but out of the frume a effcatuzings of the people:and they which were most haly a best learned reiected him. Buch Lord, by this enterance and first beginning, woulde make it knowen, puepther o men of o age, not those p should come after the, ought to effeenc of & Bolpell by pal lowance of men : for wee are all for the most parte, prone by nature buto this vice. And in very beede there is nothic more out of course than to make the truth of God lubiect buto & Judgmet of men, whose whole dalit a perspicaci. tp is nothinge els but mere banity.

Cherefore (as & Apostell Paule fayth) 1.C. r. 1.27 God hath cholen f weake and foolithe parte, according to & world, bhe might caft botune from his altitude a magnis ficence, whatfoeuer feemeth france & wife. And it is our parte to prefer this foolishnes of God (as plame Apostell callech it) before all & wilbonie a clory of men. Iuftified God This Speach is worthy to be noted, bycause they are land to attribute Righteoufnelle buto God, who honozably imbracia bis fon, Do lubleribe buto & poctrine which hee

bringeth. Wherupon it is no meruelle if \$ holy about both every where withquier titells ertoll favth, que butoit the chiefe place in & worthip of God, & proclaime it to be & most acceptable obedience. For what more holy buty can we benife to performe, than to peeld buto God his righteoufnes? Dowbeit p word of inftefping, is generally extens bed to & whole prayle of God: as if it had ben fayo, o the people in receiuing the poctrine belivered frohim did iufte fp,aprour, a glorific bim. And as faith both inftefie Bop. fo agame, it canot be but bineredulity must be blalphemous. againft him, & muft neeves fpoile bint cotuniclicusto of his maile. Wherupo chiff in another place laith of himlelf. He which hath received hys rectimony hath. Ihon.3 3} put to his feale that God is true. Ind Than watterly the 3, He which beleueth the fon of 1. I ho. 5.10 God, hath the telli mony of God in bimfelf: he which beleueth not god, hath made him a lver, because he doth not beleue the tellimosy, which God hath teffetied of his for, And were baptized with baptif. of thon) C. Luke meaneth & then the fruite of p Baptif. which they had received apeas red because it was buto them a profitable preparacine to receius pooctrine of Christithis in 13 a li rne of vietp, b thep offred thefelues to be bantized : & now the Lord bringeth & bale beginning to farther proceeding:eue as p fcribes bp. belpiling the baptiline of Ihon, thut anainst them elues through their owne prive p gate of faith. Therefore if wee veller to aspire to souve verfection, we mult first of all take bede b we boe not cotenue the leaft callings of God, but muft hubicly prepare our felues to begin at pleaft & baleft inftructions. Decondly we muft endeuour our felues, b our faith, if it have a weake beginning may profit by bearer more & more. A. Cocerning the bam. of 3hon, & cocerning & bifference berwene f fame, the baptifme of Chift. we haue aireach fuche bud the it. berf. of the third Chapter of Wathem. 30.But

30. But the Pharifies and Lawyears despyled the Countayle of God agaynst themselues, and were not baptysed of him.

R. The Pharifies and Lawyers wer fo farre from acknowledging Chyfle and the Counsayle of God, that is to say, the Golpel (by which hee seeking the Saluation of men, decreed to saue the beleuing) that they hatch hym beyond all measure C. The Counsail of God so, honors sake is set agaynst the bisdayne and hatred of the Scrybes. For in the Name of Counsayle there is Dignity concayned, which seetech for Doctrine of God free from al conting (Agaynst them selves) C. That is to say (as some expounded) they were rebellious to they, owne destruction.

A. Concerning the rest which followeth unto the 36. Uerse, Read the Elementh Chapter of Pathew, beginning at the 16. Clevie.

36. And one of the Pharifies defired him that he would eate with him and he wente into the Pharifyes house, and sate downe to meat.

C. This hiltory techeth how redy they be to conceive, and to take offences, which know not the Office of Chapite. The Phariles inniteth Chapit. Wher by we gather, that he was not one nei ther of the Iwome and violent Ennemies of his Doctrine, not yet of the proude Contempners but althoughe be were mecke and gentle, pet neuer. thelesse be is by and by offended when be feech the woman to be gently receined of Christ, which in his opinio was to be expulsed the Company, and not to be talked withal: And therfore he denyeth him to be a Prophet, becausche knew him not to be & mediates whele proper office it is to bringe milerable finners into the Fauour of God. This was somewhat to greve unto Chapste

the honor of a Prophet: but withall he hould have enquyed wherefore he was fent, what he brought with hym & what was entoyned him of his father. Because he considered not the Grace of Reconciliation (which was specially to be wayed in Chrost) he thoughte him not to be a Prophet.

And verely it so be this woman, her Simes being wyped away by figrace of Thepft had not gotten new righteoulnes, the ourth to have bene reiceted . In this one ly Symon erred, because not knowing that Chapte came to faue that which was loft, he raffelie confecureth that he putteth no dyffe. rence betwene the wouldy and the bitworthy. The efore, least the like byl-Dayne ercepe into our hearts, let bs co wer first of all that Chapte was geuen to miferable and loft men, to be abeliverer which thould reffore fro death to Life. Deconoly, let eucry man eramine himselfe and his life, and so wee thail not marueile if others bee receiued as well as we: because no mā shal then dare to prefer himfelfe before others. For onely hypocrific puffeth by fecure men, to despple all others (And he went into the Pharifies house)

B. The Loppe precermitted no occasion to teache: and therfore of whomsoeuer he was called (if so be their were hope of they, connersion) he did not refuse to goe, not yet to be partaker of of their Featies.

Cherefore so we ought to shun evil men and Sinners, that we seeme not to consent unto they sinnes, but rather securely to reprove them. But it so be we may some with them in any matter to edification we ought not to neglecte that occasion to wante them. But it belongeth to those which have no care so, the Glory of Chysh, so, Profice and pleasures lake to winch at the

mice

wicked and to be thepr Table Companions . Prochathstanding wee ouabte not to benve the necessary thinces of this Life, euen to the Udicked and reprobate : because wee mufte feede the Enemy. Thus Chyac behauer bimfeife, and thus also all they which are endued woth his fpirite behave themseines. It is manifelte that the Lord did thus by the prefent hills. 29. For it may be that this Symon and other Pharifes also which were at the Fealt Imelled and were pufte by wyth trufte of they owne Righteoufnelle. This therefore hee purpoled to cure both by his owne Walcordes, and allo by the Example of the unfull woman: and for this cause he ded not refuse to to come unto they feafts, neither feeking of them Cemporall thinges, nor per wynking altheyr fimes.

37. And behold a Woman in that city which was a finner as soone as she knew that Iesus sate at meate in the Pharisies House, she broughte an Alabastar Bexe of Ovntement. (Which was a sinner)

C. The purpose of the Eugelist Luke in these Mades is to noate what the condition of the Moman is, and what the common Dypnion of all men was concerning her. For although her so dain conversion had made her another in the sight of South she was before. Pet notwith Manding, as yet the shame of her former luse was not as yet sogaten amongemen. Therefore in the common sudgement of menthe was a sinner, that is so say, a person of wyched and dishonest life.

B. Furthermore, that this linfull Woman, was not that Mary the Syfler of Lazarus of whom Iohn maketh mention, how that the anounted ployd nor vetthat Mary of Galile of whome

Luke maketh mention in the Cap. fol, lowings, they may eately perceive which are but meanely exercised in heriptures, and are not contentious. And when the Evangelyst called this Mary a summer, her steameth not that thee was a Simer as all men Generally are says to be Simers; but her meaneth that shee was a Aloman of most wicked and lewse Life.

Concerning finners we have spoke in the uputh Chapter of Mathew the 10. verse. A. Alloconcerning the Alabaster bore of syntment. Read the 26.

cap. of Mat. the 7. Aerle.

38. And floode at his feete behynde him weping, and began to wrathe his Feete with teares, & did wipe them with the hayres of her head, and kiffed his Feete, and anointed them with the oyntment.

C. Here we have let forth but obs, as in a Glass, the humanity a gentlenes of Chres, who retaineth him men but also at this day in calling at men but bim. Therefore no feeling of an ought to terrefie be from comming to hum, so that we come with the like mynoe he this Choman did: and be fure of our leines that we wil not take he repulse.

Furthermore in this woman wce may fee the force of true repentaunce. who fearing no man followed Telus e. uen to the Table, and went fo plentyfully, that the watered his feete myth ber Ceares. She hav felte the ffpnge of Death, thee had felte the grace of God in Chipite: this made her to fee hame and feare alide, fo that the myafte visclose but o him the whole grick of her mynd at whose bands the houce to have Confolation . And althoughe there was thame in her, in b the floode at his feete and burff not come neare. per notwithstanding & same was such that it did not let ber from communa

Ichh 12.

Cap.VIII.

buto Thirt. For there is some thame ionned with farth. In the which thing we poe fee that we observe no meane. For epther we are paste thame, or elfe To fearefull that we thinke we have no accelle bnto bim . Therefore let thus Coman be an example buto bs. The prophet in like maner faith. V pon the Multitude of thy mercy I will enter into thy holy Temple: Dtherwife & Temple is thut by againft bs. After b agaph be faith. I wil Worship in thy feare. Let be enter into the Temple of the Lord with David, but let our ente rance be bypon trust of his mercy and goodnes, and let be worthip to Fearc not with prefumptuous boulones. For Faith ought not to make be prefumptuous or past shame. This Moman is modell, vet normithstanding the commeth iopning to her modely, Farth, and to her faith modelite, (Weping) This is a figne of true reventance, to? meying proceedeth from forrow B. In that thee stoods weving at the feete of Jelu, we may confecture & Chaple with the rest did sit alost byon a bedde prepared in maner of a Table, accorbing to the maner of that veovle in old time to that the flanding might touch his feere. C. This forrow proceedinge from the knowledge of lin is a wholefome and continual companion of Repentance, whether it noe be oze or follow. A. Dfthe which & Apostle Paule writeth in his epistle to the Corinth. (And anounted them with poyntement) B. This may feeme to fome to Co,7 to be cost bestower in vaine, because it was a piccious opniment as may avpeare in that it was put into an Alas ballar bore. But let no man fay that it was superfluous coste: for thee dyd well because Chapite was presente. who ought to be worthipped not with one kynd of Morthip onely . Howbeit

we cught not follow this Alloman in worth paping God with eyntment. In that the brought Dynament being mauso with the renerence of Chapite it was a lique of true love because fice would frend for the honor of the Lorde that thinge which was pretious.

Shee came therefore buto Chapfte with fure trust to whome Grace oneip gave her the way: the came not impudently : but brought with her true repentaunce with true Loue, which thee declared by the effusion of the Dyntement.

39. When the Pharifie which had bid len him faw it, he spake wyth in himselfe saying . If this ma wer a Prophet he would furely knowe who and what maner of VVoman this is that touched him, for shee is a Sinner.

The Pharifev thinketh in himfelfe & Christ is no Propher, and that it is not the Diffice of a Prophet to receive all without Respect, and that Chist was polluted by the womans presence, and diffonered. Simo is deceined because he inducth of Theelt after his own fantalie: the which belongeth to proude men, eafely rejecting that which they thinks bamete for they person. We: is deceived also in indaing the woman ac cording to her former life:for me mult rather be imagedaccording to thepr pie fent fate:for God can alter and change men every moment.

And this error broughte forth another as commoly it commeth to valle. For he tudged b Chifte was no Prophet because beknew not (as he though:) what maner of woman it was, but although we fee y some thing at some time was hidden from the Prophetes (because the Lorve, onely reneated so much bato the as was neveral for the).

P) 2.

per

Pfal. ss.

pet notwithstanding Chypst the true Propher knew well inough what the was: and he doo not onely knows her but also he would have present and by her Crample beare downs the prove of the Pharisc. Here therefore we see how greatly were oughts to beware of presumptuous opynious, because they brynge be inco other errors: the which entit wee shall casely withstande, if so we ind re onely of matters of the which we are certapus.

- 40. And Iefus aunswered and sayde vnto him . Symon, I have somewhat to say vnto thee. And he said Mayster say on.
- C. Chipft both not tarry butyl & Pharife biter his mynde, but preuenceth bim, geuing a figne of his Dininiep, in bewraping the fecrete thoughtes of his hearte. For in declaring what hee thought, he thewech that he is much more ercellent then any Prophet, and that not enely for Symons fake, but \$ we mighte all thereby learne that it is not to be feared leaft be reiccte any finner who is no leffe ready as it were with aretched oute armes to recepue ail, then he both gentely and friendlie call all, faving. Come vnto me all ye which labour and are laden, and I wil refresh you.
- Ma.11.28 41. There was a certayne Lender which had two Debters: the one ought fine hundred pence, and the other fiftye.
 - C. By this limillicate Chypte theweth how greately Symon erred. But bicause the Adversaries of the Gospell, denping the free remission of sins byinge in this place thereby to prove that remission of sines commeth by merites and satisfactions, as thoughe this woman had deserved pardon by

ber teares, by the ansynting and kof. ling of bis feete, muft take oplivaente brede and confideration of the lame. leaft bereafter any man be beceived by fuch Indiciaries in the Interpretatio of the fame. Thereforethis is the fence and meaning of this place. The Pharifie (as we tayo before) chought wyth. in him felfe, that the Lord knewe not the Coman, whom bee admitted to his Commany with fuch facility . For For he thought that he would nothaue admitted ber, if be bad knowne what maner of unfull woman thee had ben. and heref he wathered that he was no Prophet, which might after that maner be decepted. The Lorde to theme o thee was no Sinner, whole linnes were aireadpe forgicuen , propoun: beth a parable, the fumne whereof is that Symon both erre in condepupng the woman, whom the heanely inoge poth abfolue. There was (farth hee) a certapne Lender which had two Debters: the one ought fine bundzed pece, and the other fifrie . The Debte was forgeven to both . Which of the two hav greateft fauour & Che Pharille aunswered. De to whome hee forgaue mofte. Then our Lorde fand . knowe bereby that this Moman finnes are forgenen her, because the loued much. By which Mores Chrofte proueth b this U Homan is fulle not because the mape fatiffaction bnto God: but be. cause her finnes were forgeuen ber.

For otherwyle the limitlitude wer brapte, where Chypst doth plaining expelle, that the vebters which wer not able to pay had the Debte freelye forgenenthem. So that the Argumente which Chypst vseth was not taken of the cause, but of the Effecte: because both one must first receive a benefit be fore hee gene Chankes and also fre remission is neated here to be the cause

ofmu

of mutuall love Therefore he maketh not the womans Loue the cause of remillion of ling, but the probation. for thele are the mondes.

Many sinnes are forgeuen her because shee loued much, being taken from the fimillitude ot that Debter to who fine hundzeth vencewer forgenen to whom he faio not, that they were therefore forazuen becaufe the had loued much : but that thee therefore loued much, because many ling wer foraeuen ber.

Allo, how the obtained remillion of Sinnes the Lorde himselfeteffetieth faping. Thy Fayth hath faued thee.

Therefore by Fayth we obtaintemillion of limes, and by love we geve thankes buto the Lord, acknowleging his mercy and goodnes.

44. And he tourned to the Woman and favd vnto Symon. Seeft thou this Woman? I entered into thy thy house, thou gauest me no Water for my Feete: but shee hath washed my feete with teares, and wyped them wyth the Hayres of her Heade.

C. The Lorde feemeth fo to compare Symon worth the Coman that he con dempnech him onely of imall offences. But this is a maner of grauntyng, as if he had lapd. Admit Symonthat thy faulte were small which the load hath forgenen thee, and that this Moman is autley of many a arienous crimes: Motwythstandingthon feest by euidet Tellimony that the is forgeuen . For what meane such flowing teares, such often kylling my feete, fuch anounting with precious Dontment, but enely p the confesseth herselfe to be oppressed with greace and ocepe Dampnation's And now in the greater Recellity the

feeleth ber felfe to be, the more foru? ly thee imbraceth the mercy of God. Therefore By the words of Chrystit cannot be gathered whether Symon dyd owemuch or little, or whether his faulte were forgeuen him . More credyble it is (as he was a blynde Hy. pocrite) that he was as yet drowned in the filthynes of his fins. But chailt Candeth bypon this one thinge, that how wicked foeuer this woman was. the lignes of her righteousnes were manifefte, because to declare her thaitfulnelle, the omitted no kynd of dutie, and by all maner of meanes declared how much the dyd owe buto Gor. And by the way Chapit admonisheth Simo that there is no cause why hee thouse flatter bimlelfe es though be wer free from all faulte, for because be himselfe had neede of mercy.

(I entered into thy house) That which followeth is a oded to amplify the mat ter, to shew how greatly this woman loued the Lord for the Cinnes which he bad forgeuen her. For every man, the more that he fecleth his finnes to bee forgeven him, the more behemently he loueth God : and the more feling wee have of Love, the more we that know that we have profited in Remiff on of fins and in Fayth.

Dereby let vs note that no man can be righteous before god, but he which loueth God, aitho uah loue (ag we faid cuen now) is not the cause of rightes onfines . Thus Paule proueth righte: outnes out of the Pfalme, faying.

Bleffed are they whole iniquityes are forgeuen, and whole fins are co- Romans uered.

2.Co.5.19

And in another place be fapth. God was in Christ reconcyling the world to himselfe, not imputing vnto the their their fins. For no man is inke, but he which hath the true feeling of his fins neither can be imbrace true righteoufnes except he fele them with a true affectio. And whosoeuer hath this know ledge that his sinnes are forgeuen him by Thysis he must needes love God.

(Thou gauest mee no water for my Feete) Chrift fpeaketh not thefe thinnes to reprone his hofte Symo ofnegligence, as though bee had not honou . red him fufficiently or courteoully puough entertained him : but rather to beate bown the pharifaicall prioc and to thew that he was not bioden of hym Gen.to.2 to his houfe with a fincere & pure bart Lad. 19.21 feeing hee did not geue buto him those things which the lewes were wont at divers Times to geeue bnto their queftes. C. So that we must note the comparisons in the which the Woman is preferred before Symon, namelpe because the with her Teares warered Chipfis fecce, and anounced his beave, when as hee commaunded not fo much as common water to bee geuen buto him because the did not let to kille hos feete, when as he did not receive chailt with a kiffe of entertainement because the paured precious Dintment byvan his fecte, when as he anointed not hys head with ople And this was b cause why p lord which was a finguler eraple of fparinames luffered boynement to be frent, because by this means the milerable linful woman beclared that thee oughteall duty but him. For hee fought not for pleasaunt velichts, nevther was be belighted with forete obors, neither did her allowe 6 lo ioule worthip but loked for the onely odor of true a unfained reventance: of & which ber flowing teares were manifeft witnelles.

45 Thou ganest mee no kisse : but the fince the time I came in hath not

ceassed to kisse my feete. My Heade with oyle thou didest not anoint: but shee hath anointed my Feete with oyntmet. (Thou gauest me no kisse)

A. The lowes viet to entertaine edges friends and acquaintance with a kille, cuen as we doe at this day with imbracing, or with thaking by ham as may encently appears to luch as reade the Scriptures.

(My head with oile thoudiddest not anounte). The lewes did vie to anount with opintment in their feasts, as wee have spewed in our Exposition bypon

the 26.cap of Mat. Herfe 7.

47 Wherefore I say vnto thee, many sins are for geven her, for the loued much, to whom lesse is for geuen, the same doth lesse loue. (Wherefore I say vnto thee) BV. As if he shoulde say. Therefore I would not have thee to convenione her as a prophane and abhominable person, who being suffyfied by her sinner, is no more a simer as shee was before, but hely and inst.

C. ATherfoze Loue in this place is not laybe to bee the caule of forgene nelle, but the following Signe of for

geuenes.

For hys Alloordes are in effecte thus much.

Chey which behoulde to large a defier and Loue of Godlynesse in h woman, and sugge not that G D D is now Mercifull unto her, freely foggroupings her all her Simues are per-

uerle Zudaes.

For CORIST toeth not heere thew how men thall bee buy the Grace of GDD, but proueth that GDD hath now parboned this miterable timbul Committee after mortal men thouse milike of her,

48. And hee fayd vnto her, Thy fins are forgeuen thee. A.

Row Christe comforteth the woman. For although of Coman came not this ther without faith, pet notwithstand. ing We had neede of fome consolation. For the was vered with the fecling of ber finnes : for ber Teares procecoed from great forrow. But if the had not bene afflicted, this confolation might feeme fuperfluous. Porwithstanding thee had faith. C. Therefore it may be demaunded, why Chailte now promis feth varden buto her, which thee had getten aiready, and of b which the was affured. Some fay that this fentence was fpoken, not fomuch for her as for other mens fakes. Deberfome beter Judge, that in these words be had speriall regarde of & Moman: the which euiderly appeareth by p'which follow. eth. And there is no voubt but that the which had already tafted of b grace, is nowe throughly absoluted by p voice of Chaiffe, of whom the was perswaved that he was her only refuge of faluacts on. Quenso baily our faith muft go before, when we crave remission of linns at the hands of the Lord. Therefore als though this woman brought with her a coceived trust of the grace which she received, pet not with flanding this pro mile was not superfluouse, which ferued bery much for the confirmation of faith.

49. And they that fate at meate with him, began to fave wythin themfelues, who is this that forgeeaeth finnes also?

C. Here wee lee hem being ignorant of hoffice of Chaile, do bring but the leluenew offices. And this is hoote of the milchife, ho man doth confider his owne milery, the which no doubte would have moved every one of the to leeke a remedy. But Opporties which

steepe in their sinnes murmur as at a new thing, when as Christe remitteth simes, saying, who is this, this is an in terrogation of hy contempt of hy person. As if they should say, what vite a contemptible person is this, which torgement sinnes? specially, sting have belongeth to God only. As we have the wed in the 2. Chap. of Par. 7. verse. so. And he said to hy woman, thy faith

hath faued thee, goe in peace. C. Chrifte to frop the mouthes of thefe whilperes, alfo to coffrme & woman. praifeth her faith. As if he thould fav. bow foeuer thefe mutter a grudge, a. bibe p coffantly in b faith, which hach brought thee fure faluation. By b way Christe challegeth buto hunselfe p authority genen to him of his father: for. bycause he had power to heate, faith is rightly directed buto him. And hereby be deueth to understand othe coloman was not rathly or erroniously moones to come unto him, but by & motion of Bods holy fritie hereupo it foliow ethab wee can beleue in no other but in the fon of God, but wee must make the fame o dilvoler of life a reath: for if fo be we beleue rightly in Christ, bycause the he welp father bath newe him you er to remit linus, bee muft needes bee robbed of his honor, to tone as faith is neuen to another. Also by this place, their error is confuted, which thinke b linnes are redemed to loue. For Christ both far otherwise define here, as whe by faith we imbrace of mercy of God. The live speach we have in the o. Can. Math berl. 22. Goe in peace)

B. Asif hee thould fay. Thou which half belened, and half greuen credit to the preachinge of Repentaunce and to Remission Sinnes, beinge courned from thy wicked wayes: and halfe the faynedly beclared the selfe to take and to Molifyippe mee for the Sautour.

and hafte

and haft also tellelied the exceedenge Loue towards me: goe in peace, ano be of a quiet mpnb: My Father wil ne uer remember thy fins. Thy Faith in me hath made the fafe, thou half bele ued bI ca reliose thee into my fathers Fauour and obtain pardon of thy lins beholde thou halt received that whych thou belevelt, go the way now in fafe tie, thou art the Cholo of God. Decre Chapit declared himfelfe to be the Sauiour, by whom alone forgevent fle of Dinnes must be fought: and be corrected the Pharifies which were prefent, both for that they trufted ouermuche in them felues, and contempned others in refrecte of themselves. And ther is no boubte, but that this profited in many of them, though not presentelpe vet afterward. C. So that in this lentence that incomparable fruit of Faith is noted, which the Scrypture lo ofte commendeth, as that it bringeth yeace and Joy to mens tonscrences, and fulfereth them not to be disquieted.

Wee being instiffed by Faithe (fayth Saynte Paule) have peace with God Roms. through our Lord Iesus Chryste, by whome also we have had enteraunce by Fayth vnto his Grace, wherin we have GRACE, wherein wee joyse in hope of the Glory of GOD.

Therefore Chipse ionneth heere peace with Farth. So it was fair to the UTIoman diseased with an Islue of Bloude.

Thy Fayth hathfaued thee, Goe in Peace.

Reade our Annotations bypon thesisth.

Chapter of MARKE, i.e. gimping at the 30. so. wir Uterse.

CAP. THE EIGHT:



ND it CAME to passe afterwarde, that hee hymself wet through euery Citye and Towne, preaching &

fhewyng the Kyngdome of God, and and the twelue were with him.

R. In this place it is veclared howe that Iefus Chryst when bee bad Bub. liquely begun the Office of the Mellis as, above not ffill in one certapne City idle and flouthfull, but went throughe Cities and Cownes . Ullberein the ercebyng Loue of & D D towardes men is declared. For Chryft the Son of GOD dyd not tarry in any one City vntill they that were ficke and oute of the way came vnto him to be healed, and to bee brought into the way of Truth, but hee walketh thros ugh the whole Countrey, and feketh after fuch Myterable persons as looked for no fiich Thynge, and healed them. Chryste alfoby this his Peregrination, teacheth euery one of vs to follow hys calling. For Christ was cidayned of & D D the Kather to this ende and purpole that bee myabt be the publique and General preacher offury & of Galile. If therfore Chapft the Some of & D D fhunneth no la. bez, no payne, no perill, onely to fas tisty his callyng, why then are not we miserable men Appred up by his cranple, to bo nothing elfe then by all maner of meanes, and with all biligence to follow our calling.

Read

Reade the thyrd Chapter of Mathew the 2-Aerle, the fourth Chapter, the 23-Aerle, the ninthe Chapter the 25 berle, and the first Cap. of Marke, the 74. Aerle.

(And the Twelve with him) C. Luke fayth that the twelve Apollies prace bed the Kingdome of God id Chieft. Thereby we gather, that althoughe the optimary office of teaching was not as per committeed but o them, per not with flanding they were baily prechers preparing audience but o they! Payfier: so that although they condition was infertor; pernot with flanding they are said to be helpers with Chief.

2. A N D also certayne womë which were healed of earli Spyrites and Infirmities. Mary which is called Magdalene, out of whom wet feuen Deuils.

A. In that the women followed it was a token of thankefulnes, because thep had received benefits of him both Sprituall and corporall, as in p they were taughe in the dolpel of the kingbome, and were belivered from cuill Springs as was Mary Magda'ene who had bene bered with feuen denilg, This fellowship may ferme to bypnge final honor buto Chivit. For what was more unleemely for the sonne of God then to carry about with him women that were befamed. But hereby we fee the better that those vices with pwhich we were laven before faith, do lo litle h.f. 22 hynder the Glop of Chapfterthat they Do rather inlarge & fame. And in bede he is not layo to have found the church without wipnchellor foor which bee bach chosen, but that he bath clented of fame with his Bloud that hee mighte make it pure and fapre. Wherefore the miserable and thanefull condition of these women after they were definered

from the same turned to the great glory of Chapit, as to declare the excellent figues of his power and Grace . Also they thankefulneffe is commended by Luke (as is faid) beraufe they followed they deliverer contemning the hame of the World . There is no boubte but that they were pointed at of fome, and the presence of Chipst was as it were a Theater to caule them to be fenc:but they refuse not to have their thame a: penly knowen, to b the Grace of Chapa might be manifeltly knowen . For m Marythere was a finguler impracte of the unipeakeable goodnes of Chapft in that the being a woman possessed with feuen Deuils, and as it were the moft vile mancion of Cathan, oid not onelye bouchfafe her the honor of a Dyfciple. but also his Company.

(Which is called Magdalene)C. Luke addeth the name of Magdalene, to put a difference betweene her and the lifter of Marcha and other Marcha function is made in another place.

For that this was not the Silter of Lazarus and Martha it is to manifelte freing that the was of Galile.

And to affirme her to bee the same saful Moman of whome mention is made in therhapter before, is so solish a absurd that it neede no loger speachs of the same. But most sonvely and will have seven beably sinner buter they write which by the seven Deads will have seven beably sinner buter sode: when as Luke herre manifestly resteach that these toomen were delivered from bucken Spyrits. A. Of this Mary Magdalene Marke maketh mention saying.

When lefus was rykin early the fifte Maris, and ay after the Saboth, he appered first to Mary Magdalene, out of whom he had cast feuen Deuils.

3, And Ioanna the wife of Chufa He rodes Steward, and Sufanna, and Z. many

many other which ministred vn. red together, and were come to him to him of theyr Substance.

C. Sceing thele momen were rych & Famous Patrons thepr Godly mind beferneth the more praple, fpending b. pon Chapft thepa monep.

And not contented with this Duty fetting alive theps bufineffe at bome they rather choose to follow him with enuy and many incommodities, and to abide bard looging then co baue belycate quiemes in chem own boules.

And it map bee that Chuza Herodes Secward being to lyke buto bis maytter, was quete contrary to the purpole of his wyfe: but the Godly moina onercame this let with the Fernencie

R. As couching Chapit, bee rather

choale to line bpon the ftypeno of o-

thers then to policife much ryches in

and constancy o ber scale.

this world. If or he broughte himfelfe into powertie, that he might fanctifve the fame: being other wife contemptyble in his owne, and by the fame might vieware for be heauenly & everlatting Riches. A. Euen as Paule teffefieth. 2. Cor. 3.9 Ye know the Grace of our Lord Jefus Chryst that though he was rich, yet for your fakes he became poore, that ye through his Pouerty myghte bee made rich. B. And in that he received at the handes the necessaries for thes Lyfe, fowing fpirituall things he con firmed that in bimfelfe which be tau-Maio to ghthis Difciples faying The labou-

rer is worthy of his meate. A. The which Doctrine the Apofile confirmeth with thele Telopdes. If 1. Co 9.11 we fowe vnto you spirituall thynges is it much if wee reape your Carnall thynges ? and in another place.

Let him that is taught in the woord. Minister vnto him that techeth him in all good thynges.

4 When much people were gathe-

out of all Cities, he spake by a Similitude.

R. Mathew bath. And great multitudes were gathered together , vn- Maria to him, infomuch that he wente and Man, t fate in a ship, and the whole Multy tude stode on the shoare. (Hee spake by a Simillitude) R. Luke meaneth not b Chapit vid teach no other thinge then Parables and fimillitudes . For bis chiefe Doctrine was the Golpell of the Kingbome of God, euen as it is bigitten in the Prophetes . But fome time bee bled Barables and Simillis tudes, that he might more plainly erplicate that which he taughte concerning the Kingtonne of God, myghte the more neepely pront the fame in the mentes of men. For Parables and fimillicutes have a cercaine wonderful Force, to fer forth and explicate the thinge of the which it is fpoken. Deeing therefore the purpole of Christ in: this Sermon is to let the Authoritie of his Golpell free from flaunders, & to thew that not his Golvell, but was ked and impenicent men are the Authors of enils, be bleth the Barable of the lower, most apte for this purpole: and propoudeth the fame to the com= mon people, fimpely abbing in fende of the Barable this thort lentence. He that hatheares to heare ler him heare P. M. And this simillicute tenneth to this ende, that wee myghte know that the Gofpell is never without fruicte but is alway effectuall m fome. Even as the Lord tellefieth by his Prophet, faying. My woord shall not returne to me voyde but ihal do whatfoeuer I will have it.

Dereuppon it followeth that alwaies in that Congregation where true bec trine is belivered there muft needes be fome members of the Church (be-

caust

taule the word of God is not without fruite) and there must needed be some Church: in the which notwithstading all to not fructifie alike. Even as God genethnot his gistes to all alike. For the Exposition of that which followeth till ye come to the '. Acrie, read the till ye come to the '. Acrie, read the till year Chapter of Mathew beginning at the 4-berse. Cocerning the sinting at the 4-berse. Cocerning the sixthese cleric. Read the 15. Clerie of p. Chapter before. Concerning the 17 and 18. Read the 10. Chapter of Mathew, the 6. Clerie. For the 19. read the 12. of Mathew, Clerie 4.6.

13.4

and for the rest till ye come
to the 4. Herse. Reade
the eighte of Mathew
Glerk twentye
three.

And from the 41. but o the ende of the Chapter, pee shall have the Exposition in the ninth of Mathew berse 18.

CAP, THE NINTH.



ESVS CALled the 12. Disciples together, and gaue them power and Authoritie ouer all Deuils, and that they mighte

heale Difeafes.

A. At what time these things were done. Reade the third of Marke, verse 13. For the Exposition hereof until ye come to the kenenth Clerke. Read hearth Chapter of Machew beginning at the first verse, and the sixt of Marke berse the 7.

From the 7. Merle to the eightene Merle. Read the fourtene Chapter of

Mathewe beginning at the first verse and the sixte of MARKE beginning at the sourceme Clerie, and the sixte of IOHN the siste Clerie.

For the eightene Acrie botto the two and twenty Acrie. Read the firetene of MATHEW Aerie thyzteene, and the eighte of Marke, berie feuen and twentie.

For the two and twenty. Read the feventene Chapter of Mathew, berfe two and twenty, and the Cyghte of Marke, Uerfe 31.

For the three and twenty, and foure and twenty Uerles. Reade the tenthe Chapter of Machew Uerle eight and there, and the fixtene Chapter, verle foure and twenty, and the 8. of Marke Uerle foure and thirty, and the fourtene of Luke, Uerle feuen and twenty and Chapter seventene, three and thirty, lohn twelve, and five and twenty,

For the five and twenty, reade the Artene of Mathew, Terle fire a twe-ty, and the eight of Marke, the fire a thirty Acrie.

For the fire and twenty. Read the twelfithe of Luke, Clerfe the Eyghte, and Mathew the tenth. Clerfe three & three for the feven and twenty read the firene of Mathew, Clerfe cyghte and twentye, and the ninth of Marke Clerfe the first.

For the eight and twenty Clerle, & to the one & fifty berte Read the fewentene Chapter of Mathew, beginning at the first Clerle, & the ninth of Make Clerle 2.

si. And it came to palle, when the time was come that he should be received up, he set his Face to goe to Hierusalem.

C. This historye is onely fer bowne by our Eugangelpst: the which notwich standing is very prolitable for many causes.

Zz 2.

\$ 03

302 heere firit of all the Deuine forep. tube of Chapft, and his conftancy in be fopling beath is beferpbeb: Deconbely what mortall Emmities the Contro uerlies of Religion bo breede. Chiroly bow rafbly the Mature of man is carrico with violenceto impaciece:fourth ly halv ready wee are to fall in imitaring Baincres: and lafte of all wee are called to meckenes by the Crample of Chapft. (That he should be taken vp) C. The Death of Chapft is called an Affumption, not onely because be mas then taken away from amonge me but allo because be is ascended into beauen with our fleth.B. Therefoze the bower of Death approching, be would alto goe buto the place of his Deatherto teach that bee would not bie by force but willingly, and of his owne acrosd. (He fet his face to goe to Hierufalem) B. That is to Cap, hee bended hymleife with firme purpole to goe to Hierufalem, and was fully octermined to goe thyther, his minde being hardened agapuft all euils that might enfue of b iame. C. For Luke by thefe Wordes (He fet his face) expresset that Christ hauing Death before pis eves , fubouing the feare thereof went forwarde to fuffer the fame : withall notwithffanbing he Geweth that he bid frive that be micht valiantly offer bimfelf to bet b as the Conquerer of feare. For if lo be there had ben no feare no bifficulty no contention , no care objected , to what ent thouto be barben and fletfaffly fet bis face 'But , because bee mas neither flow not pet raff, it was meete be should be moned with cruel and bitter Death, pea, with borrible Tormente: tupich he knew honge ouer his bead by the levere indrement of Bob, & which thing did fo little obscure and beminish his Glow, that it is rather a notable Decumente of his exceeding Lone to-

warbe bs , because hee not regardinge himselfe : to work our Saluation wet through the middel of terrors & seares onto Death, the Day wheroshe knew was at hand.

32. And fent Messengers before him and they went and entered into a Towne of the Samaritas to make ready for him.

R. To the enve, wee map the more certainely know what the Samaricas met in excluding Chyps out of these City, first of all we must noate that a hyptic came out of Galile into Iury work a greate trapne. For not onely, hwelue Aposties went with him, but also many other Disciples out of whome after ward be choase seventie, whom he sent south to yreach the Gospell of hypngedome of G.D. Allich these also were sopned certagne Momen whych ministred who Chyps and to his Dysciples of they Goods: as it appeareth in the 23. Chapter following.

C. Therefore Miningers were not fente to prepare bainty Cheere, or to choice out a Slorious pallace: but oncly to tell that there came a greate company of Gueffes. But they being excluded and having the Repulle, tarreed the comming of they mapfler. R. Then we must fee who the Samaritans bid not receive them.

53. And they would not receive him because his Face was as thoughe he would goe to Hierusalem.

R. Therefore, when the mellingers were entered into a certaine Citye of the Samaricansto prepare for hands of for those which were with him, such thinges as were necessary, the citizens expulsed them, not suffering the Lord to come within they? Gates, because they sawhim going toward Hierusalä

not boubeing but that for Solemonity and to worthip in the Temple at Hierufalem, he had taken this Bourney be pon bint. For this thing the Samarytans could not abybe having a temple proper to themselucs in the mount Garefim, (which Comple was builded by Samabalath Daryus Licfetenauot for his Sonne in law Manaffes fake, who was expelled the Priettebood of Hyerufalem,) in the which Temple they came fo fatt to Worthin, that thereof ofte times Sepitions arpale and murbers were committed betwene the Samaritanes and the lewes, as is to bee frene in lofephus. That moman which Difuted with our Lord by the Wells booke, 12. De, made mention of this Will.

fof Ir.cap 7.8 8. cap.s. loh 4. 20.

And beere wee fre that which wee noated a litle before in the fecond place namely, that whe men difarree amou them lefues in the Doctrine of Rely: gron, they beceasely burtle forthe into muruall hatrebes. For it was a Signe of cruell hatred to beny foode to & hungary, and Lodging to the weary. But the Samaritanes boe fo hate & abhorre the lewish Relygion, that they thinke bim worth of no humanity which followeth che fame. Derabuenture alfo 6 ariefe of that Contumely Difquyeten them, for that they knew they comple to be betelled of the lewes as a 1916. phane thinge, and them lelues accouted for the falle Though ppers of God. But for Comuch as Cuperflition berng once received is hard to bee remoued, they contended with wicked conulation and fpite even to the bimalte in befenping the lame. Dea the burning contention at the last grew lo farre, that with one flame it confumed both nations: for it was the occasion of the lewith mar. as lofe phus witneffeth. R. And wee know that there was fuch forteful hatred betwene the lewes and the Sama-

titanes, that the lewesthoughte it a hainous offence to eate meate with the Samaritans . Whereuppon that moman of Samaria Capbe buto Chapft. Dow commeth it to valle that thou be. inga lewe afkeft Davike of me which am a Samaritane, forthe lewes haue nothing to be with the Samaritanes. B. Therfore thele Samaritanes bid not refule to reschie the Lord for any luecial batred they bare buco bim but for that contentious fake concerning bercellencie of the Temples , thinke that they in contempte of they Temple were going to Hierufalem to worllyy C. And although Chaptt might cafelie have put away this enup pet notwith-Banding, he would rather professe bint lelfe tobe a lewe, then by talle penial of hunfeile to get harbour.

54. When his Dysciples James and John fawe this, they fayde Lorde, wilt thou that wee commaund fire to come downe from Heaven and confume them, even as E L Y A S dyd.

R. Thefe words veclare that the Dif ciples were not onely areatly moduce with anger against the Samaritanes, but also thought that they shoulde doe very good Berutce buto God if lo bce they burnte with Fyre the City & the Citizens tagether . Fyilt, they fet before them Even the inhumanicy of the Samaritans in excluding umocent me. Seconoly, also they Impiety in that they excluded lelus the true Bellias & Sautour of the A Cloulo.

C. Moreover it map be that the beto Region or Countrev it felfe moued them to befire to thumber agapute the Wycken. For fometime Elyas had onerthrowen there with fipre fro heas a Kl. 1.10 denthe Kynas Souldiers which wet

> Zz 3. lent

0 4.20.

Luk 2.34

25.5 .

fent to take bint. Therefore it came in. to their myndes that the Samaritanes were ordapned to the like Deffructio who fo dif Dainefully rejected the Son of Bott.

And heere wee fee whereunta the foolil imitation of the boly fathers may leade by . Tames and John metend the Crample of Elyas, but they boe nor confider how much they differ fro Elyas, they doe mainh they? rathe and undifcreete zeale neither haue they re fuecte buro Gods calling. Euen wyth the like pretecethe Samaritans maintapned they Idolatry. The moman of Samaria faving botto Chapft. Our Fathers VVorshipped in this Mountaine.

C. But they erred both, because they makung no bifference . were rather Ancs then Followers of the Dolpe Sainctes.

And it is doubtful whether they think b thep have this power in their owne hand or whether they belire of Chailt that the fame may bee geven buto.

But it is molt likely that they beinge puffed by with a baine truft in themfelues boubte not but that they are able co execute bengeance fo b Chapfte monio but fay the worde. What then farth Chipft to thefe thinges.

sc. Iefus turned aboute and rebuked them faying, Ye wot not what ma ner Spyrite ye are of.

B. For although the Lord was fet to 2.Co. 2 16 be the Dellruction of many (as Sime on lappe) and the Apolles appointed to be the fauor of Death buto many by the Golvell which of it felfe is the oder of Life, pernotwithfandpage bee mould not have them to be fo ready to take bengeaunce bopon thole that han

finned (frectally if the fame were min cipally committed against him but in all thonges to preferre bis foprite . \$ is to fav. a minde which fourth to faue many and to beltrop none.

C. So that by this anfmer Chroft byb not onely restrayne the buby feeleb motion in bys two Disciples but also melcribed buto eucry of bs a rule left we thould geue place to our unpiferet zeale.

For be which will enterprefe any thonge must be well assured that bee bath the Sprite of & D D bis Que thor and quive, and that bee is led by the tyahte and pure Inffincte of the fame.

Many are led and carried by a feruent seale:but if the Wylebome of & pirice be mantyng, they burft forth incoforming Bage. It commeth allo often. times to palle that the Affections of the fleshe are mored with a bootle. rous zeale, and that they which feeme. to be most telouse of the Blory of Bod. are blonged with vivuate Affection of the fleth-

R. If a man : ecepue burce of an ether, be thinketh it Equity am right to boe Injurye agapne, and to reuence-

Another curffeth bis Abuerlarie. another wisheth to his Ennemp not onely Death, but also an infinite lorte. ef Denilsand bell fire it felfe.

And as thele Thunges are bone, fo fornetime thep are thought to be fullto bone . And who fo ? for (fap thep) be burt me firft . Who thould bee Doc. buto me fuch iniury, who have bon no. barme but good & And why is it not lawfull for niec to boe that which the Prophets byd ! Elyzeus whe be was. mocked of Chalozen curfled them in & name of the Lord, and two Beares. came and tare forty of them in pieces.

and.

led. 15. 11

Ki.1.23 And Sampson concerning the Philyftines favo. As they have don to mee fo haue I done to them. If the it wer lawful for holy men to curffe and to bo euill to they Aduerlaries. Why may not I bo the like which have recevued Comany and fo great inturies': A. Bebolbe berethe common Difcale of the fleth. Dea, beholve the vzevollerous, peruerle and mischieuous scale of men.

> R. By which the velire of vivuate Revenge is not onelprounted juft but alfo acceptable before Got.

Wherefore, ercente our reale bee gouerned bythe Spritt of God, it thall profite by nothing at all to make any Ercufe for whatfoeuer me haue done. Forthe Doppite both gouern bs. with bis Comfaile & wilebome leaft we hould take any thinge in hand buwifely, contrary to our office of calling: yea, it will endue our mmoes to right affections, putting away all the Dreggesofthe fleth, that we may befire nothing but that which is accor-Ding to Bots wil. S. Therfore Chaift bythis Remehension forbiobeth Reuence as a byce of our corrupte 12a. ture : and willerh by to age bepond nature, as to loue our enemies, to beare with the Aduerlaries of the truth to fuffer inmries, and to map for those b hate us. For the Kingvome of Chapit is the Ringdome of the Croffe of pas tience, of meekenes, of peace, of humanttp and fuch like. Chapte also here feparateth bis Kingdome from b kingdome of this Wierlo, and Chipftia me from the Choloren of Darkeneffe.

Moreover be teacheth that the Kingcome of &D Disnota Kingbome, in the which the matter must be treed with Swordes and Clubber.

are of) S. De callet beere the inter- Religion ye are the Brof Mors's

nal motion with the whoch they were led, the Soprite. They which have the Suprite of & D D are les by the Do. Ip Thoff and thep which have the fairite of the Flesh are couerned by the fielh . Therefore Chapft put eth a difference betwene the Sprite of the fleth, and of corrupte nature, and betwent the wole Dorite of God. and thole thinces which are of God : and worhall hee reprehendeth his Difiiples, becaule they being farre fro the Sprite of ELY AS blurpe butothe Celues amille that which he bid.

R. As if be fould fap . Ye vnder . stand not that your mynd, your Spy . rite, and your defire is so euill that if ail Synners thoulde bee delte vythall alyke, not onely these vnthanke. full SAMARITANS, but allo you your selues , and all Mankynde should vtterly bee destroyed.

. C. ELYAS, (whose Grample vee alleabge) executed that Judgement of & D D which was comman-Des hom by the Spylit, but pe woll fal to Reveuge, not at the Commaunde. ment of & D D but at the motion of the fleth.

Dereby we learne that the Cramples of the Sapacces doe nothing at all ferue our courne except the fame Spyrite whych was they? Dyrector, dwell in vs:

R. There are some which reade thys Sentence by interrogatiofchus. Know pe nor what Sappite pe are of: As if be thould fap.

Know pe not that in freaking thus, pe are led by the Suprite of the ficht

Korthe Sprite of mip Father by whych yee oughte to be governed feeketh not renenge.

Di els. Know venot of what Doc (Ye wor not what maner Spyrite ve trine pe are the byscipies, and of what Ma, 1.44.

Lo 3.17.

Puc.13.21

For forft pe are the Difciples of the Law: and I have taught pou oute of the Law that pe must boe good, not onely to your friends, but alfo to your Cnemies. Decondly pe are my Difcis ples which am that Some of man which is called the Mellias m Chitt fent for the common Saluation of me.

46. For the Sonne of man is not come to destroy mens lives, but to save them. And they went to another Towne.

A. Dee thewech the cause why they

Gould not feke reuenge but rather befire that all megbte repent and beelaued , because thee which is the Lorde Luk. 19.10 tame to faue all : Chen as it is Capb in another place. The Son of na came to feeke and to faue that which was loft. And agapne befapth . God fente not his Son into the worlde to judge the World, but that the Worlde mis ght belaued through him. 3 10 11111

R. The which words bryng no finall confolation to the conference in all af-B. Tirate flictions. For they bee explicate the proper office of Chapite, namelie that be both not veffroy but laue. If lo bee the wages, that is to lay. Afflictions, Pouerty, Dickeneffe, Infamy, Crile, Death, and Well bere thec. Why arte then fagnte harted : Chipft both not Deftro but faue.

a in the Prophete it is fapte. I line fayth the Lord will not & deth of a Sinner, but rather that hee bee connerted and live. Beleue therfore in thoft, and the annes are forgenen thie, and thou falt line fafe from befruction.

(And they went to another towne) A Chist would goe to another place rather then bei woulde latilie the but diffrete and rath zeale of his diffiples.

For the Expolition of the refte which followeth buto the 6 berle, reade the sight Chapter of Mat. beginmenge at . the 19. Clette.

61. And another fayd, Lord I wil follow thee: but let mee first goe bid them farewell which are at home at my House,

C.Mathew maketh no mentio of this there man : but it appeareth that bee mas more bent buco the worke, then melle and ready to follow & brift. Dee offcreth himfelfe to be a Companio of Theuff but with an erception, as whe bee hath bio them at home at his boule farewell: that is to lap when hee hav fer those thinges which were in bus boule in a readines, asthey are wonte which take they leue. This is & caufe why Chroft both fo tharpetp repiehed him for in word he profelled himfelt to bee a Companion of Chyff, ethen forfacke him butill bee had ended bys moriely butines. and and and and and

B. But wholocuer williauc Chift to bee they Baujour muft forfake al thinges, and gene themselves wholie bito Chapit. To rad dialiter cala . 2701

62. Tefus favde entohim No mã chac putteth hys Hand to the Pleughe. and loketh backerisapt to & King. dome of God 19 14

realine niest loeste

in its success at as and a

B. As if he thould fap. Thou muffe not hane fich Refpect bnto those thin: ges whych ought to bee behonde thee. I am the wap, the truth and the ipfe. ! If therefore thou have geue thy name boto me, thou haft taken a to ojkein hande, which requipeth thee whollye. From the whych if thou had reipecte batothe Ullopies of the Flelle, thou poffe cuen as if a man foulde put his

hance

hand to the Plough, & yet in himcane time looke homewarve, of elle fome otherway: galinge to about thee, what A viay thee could thou Plough?

Do much therefore then thalt profit in the kingbome of Bouthy minde being then to the bunefficall affarres, & thou bauing b like rare & respect buto earthly things. For to have a care for thole things, is in minbe to looke back burg that which quant to bee bekinde thee. Therefore thou arte bnant for the kingbome of Be b.bicaule it requireth a mbole man neither will it abybe any other tare. For they are not apte for p kingbome of 600 , to bee in the lame, or to preach the lame (for properly be fpeaketh beere of true &pniffers, although it may generally bee extented so all) which are ignoraunt of the felicity of this beauenly kingbome : ar. b they are tonor aumt of it, which cannot once bis all acher thinges farewell at b abute in reflect of the fame. For it is the Kingdome of Ryghteonfnelle and Grace_the Kingbome of the Spirite which quickenerh and Banctifleth bs, the Kampome of Cornall Lyfe, and perfect bleffenettelle fell fall silve

C. Therefore they are fast to looke behinds them, which beinge wrapped in the Cares of this While, fuffer theinfelueis to be bloughts from the trades way but forcially

make them buttons

El (she table to follow :

riedt nuede ele * *

12 T. 130 00 1

lings

ini surprising a charaches i reis sea. Beart a charl Bid N 1 Sir a charac

de com di contest **i A luit** figali de disse**si** Si blaco di cosa berese di senita e cosa e

and the state of the party

switch to estate the filling to the

THE X. CHAP.



the Lord appoynted other leventy alfo, & fent them two and two before him into enery City and place,

whyther he him felfe would come. C. Mer may gather by many Circu. frances that the Apollells were returned bnto Chiff, before the feuetp bifciples were fent in their freede. & heres fore o twelve were fent to put blewes in hope of the Bellas at hande : after their returne when greater attencion was required, more were fent, as fra condary Cryers , to fpreade the fame of Chrifte in enerp place. B. And wre muft note what worke Chriffe foug's efpecially to finithe, both by him feife, and allo by others here in earth name. ly, nothings but the publishing of the Colvell, and the preaching of the grace of God.

For the same being received, everlatting lyse was received; and without the same all thinges must needed be hursfull. C. Poreouter no ambassage was properly comitted but these 70. Disciples, but only Christe sent south as freerunners, to prepare the mindes of the people to receive his bottryne. Other seventy I In the number of seuenty be seemeth to follow that oper, to the which & people longe best re had bene accustonics.

ecte must note that hee had sente sorth before twelve Apostels, the which nuber of rij. answered the rij. Tribes, in the florishing time of Israell, these rij. Apostells, as Patriarches, were appointed to gather together into one the tour members of the body, i there by, there might be a perfect restoringe Raa. of the

of the Church. The reason was not bn-

Care know b when Boles was not Exo.18.23 able to Difcharge the burthen of Souernment laped bypon bin, bee tooke buto him feuety Zubacs which fould be affifantes buto bun in the couern. mient of the people. But afrer that & I ewes were returned from the Erile into Babilon, they bat their Synedrion, or Senate, which confifted of 72. Judges. But as comonly it comethto palle in fuch numbers, when mencion was made of the Synedrion, they favo only, The feuenty Judges. And thefe Bubaes were cholen out of the Botte. rity of Dauid, as Philo witneffeth, b fome vower micht remanne in b king. ly Race. Miterefore after biners befructions this was the last Baceant. namely, the abolifhing of that lawfull concernment by Derod. But bycaule the returne out of Babilon was a fore. thewing of the true and found tebemps tion, the Lord fremeth nowe to choole fenenty, to be Proclaymers of his co. mince, that be might promife a repapring of the becaped flate. Rotwith. franding bycause the people was to be brought to one head he appointed the not Judges with power, but only comaunoco them to goe before that be a.

R. There are some which say h these Gen. 46 23 Seventy had authority geven them as monge h Tewes, bycause Jacob came into Agyot with 70, Soules.

lone might baue the preheminence.

And sent them two, and two C. Thereas he sent the forth two o two, he both it in collveration of their infirmity. For it was to be seared by if hee had sent the forth 1. by one, they would not have bene bolde inough to execute their office. There to the ende one of them might comforte another, hee sent them forth two and two.

2. Therefore fayd hee vinto them, the haruest is great, but the Laborers are fewe: pray yee therefore the Lord of the Haruest, to fend forth Laborers into his haruest.

For the Expolition of this berle reade the much Chapter of Pathew, beginning at the 37. berle. And for the expoficion of the other foure vertes following, reade the centh Chapter of Pathi beginning at the 16. berle, and the firt of Parke the 7. berle,

7. And in the same house tarry full, eating and drinking such thungs as they have: for the Laborer is worthy of his rewarde. Goe not from house to house.

Eating, and drinking) C. Of this eating & vinking, Luke onely maketh mencion. By which Mordes, Chiffe both not command his Disciples to be contented with commanne fare, but also permitteth them to feede bypon octher mens charge and expense. As if he thould say, It is free for you to lyue byon other mens coste, so longe asyon are in this Peregrinarion: Faritis meete that they, for mhom yee labour thould gene you meate,

Some thinke that all Scruple and boubting is here taken away from the Disciples, least they thous refuse and abhore any kinde of meate; but Christ ment no such thing a only to gene them liberty totake their Foode for their remark, in this ambassance.

Goe not from House to House) B. The Lord by these Moords sorbidbeth not his Dysciples to chasig their Lodginge: but would rather gene ful Power unto them to be such thinges as were theirs where they Lodged: that they should not neede to chaunge their Lodging as though they should grudge where they should abyde. For those chole spiricuall thinges which they sowed but othem, coulde not be counteruayled with any of those Cempozall things, which they reaped.

8. And into whatfoeuer City yee enter, & they receive you, eate fuch things as are fet before you.

B. Chrifte preventeth that which his Disciples might obicct, faping, & hou boeft thruff be forth to ftrammers, betitute of all thunes, faringe, that the workman is morthy of his meate. But how worthy focuer wee be of our meate, workinge in the baruell of the Father, who will neve the fame onto us? Co this cocitacion therefore Chailt aunimereth . I would not have you to bee prepared more to boe amp thinge, than to do and preach the kingdome of God : only care pee for that, being alfured that no man hall hurt you, and that pee thall wante nothinge. Forfaccordinate to the Bronerbe) the laborer is worth of his meate. Cooke for mp Father, and he will provide pourmeace wichout your labour : bycaufe it is not meete for the Preachers of the king. dome of beauen to be troubled aboute thele leaft matters. For who will not thankfully offer bito them all thyngs, which preache buco men everlaftinge lyfe, and make them Bartakers of the Ringoome of Deauen ?

Eate therefore a vrinke those things which they had let before you, and that without hame: for yee cate not other mens, but your owne meate, as your hyer, and rewarde. For yee thall heale those that are sieke amonge them, and thall tell them that the Kingdome of Deauen is at hand, and pee shall make them Partakers of Deauenly Doctrine.

By these Woodbes of Chiste all Christian Preachers muste karne to make chople with whom they leade their lynes: even as do good hulband men which consider of the grounde before they breake up the same with the Plough, and sow it with good Serve. Before Reproduces, Dogs, & Hogs, the Toorde of God must not be set. For the two nexte verses, reade histe Chapter of Parke, the 12. verse and the 10. of Pathew the 14. verse and for the rest unto the 16. verse the eleventh Chapter of Pathew, beginning at the 21. verse.

16. He that heareth you heareth me: and hee that despiteth you despifeth me, and he that despiteth me, despiteth him that sent mee.

C. They are occeived whych thynke that the fame is reveated in this place. which is let bowne in the tenth of Stathew the 40. berf. For Chafte fpake there of verlong, but here of voctrine: that receiving pertapareth to the Dueties of Charity, but now be commendeth faith, which recepueth &co in his Moorde. The fumme is that the victy of men is vanoued by the Dbcois ence of Faith : but that they which reiert the Bowell, although they boafte them felucs to bre the chiefe Zelorfhip= vers of God, doe notwithfanding be: waar their wicked contempt. But we must note here the purpose of Chiste: for, bycaufe the greateff parte of the Wholve, both prevolter oully Judge of the Sofpett by the worthineffe of nien and therefore bee contemne a nothing regard b which is brought buto them by bale and contemptible men. Chaifte both prouide for thus fo prevollerous Judgement. And, bycause all men for the most parce are so proute, that thep will not willingly fubmit them felues unto their Equalls : and agayne, Goo bath Determined to Souerne bys Raa 2. Church

his Church by the Printery of men, and to chook often times to the nymitery of his words the most ba's fact of men: it was necessary that hee shoulds befond the maictly of the Golple, least comming out of mans mouth, it seems vile and base. This therefore is a notable commendation of the externall minitery, when This pronounce that what honour and renerence source is goven unto mans preaching (so that heam be faithfull) is goven to GDD but selfs.

And the profite of this comendation on conlitteth of two pointes: for there is nothinge that oughte to animatchs more to imbrace the bottrine of & Oof vell, than when we beare that & fame is the most exellent worthin of God, & a facrifice of a fweete finell, we beare. ing him then freaking in the mouth of men. Secondly all boubtinge is taken away, when we heare that the tellunce my of our faluation is neuer a whit the worfe, when the fame is neuen by men. which are fent of God, at b bit is of as great wife cuen as if his boyce thouls lound from beauen. and contrarywife to terrefie the contemners of the Gol. pell, her pronounceth that they which. will not heare his moniflers bee thep. neuer lo cotemtible are contumelious not to men, but to Sod the Father him feife. for he fayth, And he that defpiteth you defpiseth mee] A So also LThef 4.8 fayth the Apottell Paule: Hee which resecteth thefe thinges, resecteth not man, but God, which hath geven his

C. And as the dignity of Pastors is bere greatly estolicy, which sincerely and faithfully execute their office: So is the Pope with his ministers made rivice. I rule, when by this place he feeketh to belends his trainny. For it is certaine that Christ both not to breake

holy spirite in you.

here, that he both religne his authority genen him of his facher bard men, but only he mught beliver his Colple from contempt. Ethercuppon it followeth that the honour bue baco him is not genen buto men, but referred only buto his worde.

Therefore if the Pope will be received, let him bring that doctrine with which he may be known to be the minister of Childe. But to longe as her continueth still like him felle, that is so say a living entering of Childe, and kauing no affinity with the Apolletis, let him cealle to becke him selfe with those fethers which are now of his.

7. And the feuenty turned agayne with loy, fayinge, Lord euen the very Druells are findued vntovs through thy name.

R If to bee a man thoulde traigh and tunge the Foy of their lenenty ambalizoares, by their cheer mordes onely, yet it femeth a most house. For it we exacted and mannen tuto those mores of Christe which follow by anaby, it feemeth manifestly to bee rather the Roy of the field then of the Sopiritation in this grit of morkings impractes, they thought that their true and these felicity consisted.

Furthermore bicaule they thought that the kingbome of Chrifte fhoulde bee in this actorine, they shinke is they have now firength inough gener hutathem to make the whole actoring obediecut buto Christe.

Lord, even the very Divells] C. It appeareth that the seventy of not fully and throughly belove the Charles of Christe, when as they returnings, doer croyee as at a news and unlooked for matter, namely, that by the power of Christe they have all out Divells. But yet this power was accuenthem,

and ai-

and allo communded them. And this is true that whe they went, they were perfinaded, that nothings was spoken but of them by their mailler in dayne; normethambing afterward, when the greatnesse of the things exceede their opinion, they were amazed at flights thereof. And this commeth oftentimes so passe that the faithfull doe only conceins some that the safe only out of the morne of the power of God, and then experience afterward bringeth them into admiration.

28. And he fayd ynto them, I faw Sathan as it had bene lightninge falling downe from Heauen.

C. Chait comenvery & efficacy of his Solpell, when he faptli that by & fame Darban is rall bowne it a moment. Am bee bringeth bis Difciples from one particuler to the tobole generall: namely, for that he comalided his Golpell to be preathed, forthis ende that is might overthrom the kincome of fathan. Cherefore leeing the Disciples ord take bolde of that vilible bocument of b which they hav experience. Theift abmonther them that the force a ciffi. cary of their portrine bib eftenbe farther, as that the triannicall power of Sathan might fall, which he exercileth ouer all mankinge. C. As if he thoute lay, As couching your amballage it is well, Iknow it bath good fuccelle. For suen as you were bischarginge your, amballabge. A. Dea, lo loone as pee were bio to preache the Golvell. I. fam Sathan by & bp, and in a moment. tofall bowne fro beauen euen as linh. tening. C. for polpel is of luch force p Sathan is not able to fany before o Came. And now is the Indgement of b Prince of this worldes hee is Judged. already, & a ftronger than hee cometh which allo bath ouercome him.

Alfo, fering the fonne of Gob cannot be beceived, and feeinge this bis foreknowledge of the which hee speaketh bere belongeth to the continuall race of the Golpell : there is no boubt, fo often as bec rapleth by faithfull Ceas chers, but that he well geue fruitfull fucceffe bato their laboure. Whereby wee gather that wee are no otherwyle belivered from the power of Sathan then by the Golvell: and that they bo rightly profit in the Bolvell in whom the pomer of Sathan is fallen, that finne beinge excinquished they may be. ain to live to b riabteoulnelle of Bod. Euen as lightning] C. Met muft note this limilitienc which Chailte vleth that Sathan both fall at f thoun. veringe of the Golvell-like lighming, to la the denine pomer of vocirine is expressed, which to forainly with to violent force cafteth bown the Prynce of this colorine to well armed and appointed. Derebp allo is expressed how milerable the State and Condition of men is bntill Chaiff their beliuerer is COMIC.

Thereforethere is no Grace more to bee deliered than that we may have amonge but the preachinge of the Golpell, that Christe may raigne over bu-

treade on Serpents and Scorpions, and ouer all maner power of the enemy; and nothinge shall hurte

C. Chis is the fecunde parte of the antware: for hee, confirmeth his Dyfriples againg the time to come, that they might concepte the greater touff.
As if hee thoughtay, As yee have had experience of my Bower, when yee did call out Divells, even to be reafter yee

hall feele the fame greater. Some Demaunde whether this was

Spoken to the fewenty Disciples only, or generally to all Woniflers.

Aŭfryere. Cicrely, there was another confide. ration to be had of them, than of p minuffers of the Golpell at this bay : for then his purpole was to make the poctrine of the Golpell noble : and they ought to ferue bs : although we want thefe auftes. For there is no boubte but that the Lord both at this day bris bell the power of Sathan, and his minifters at a which hee vleth as Inftruments to burte, though not alwayes: for Sathan rated euch against the A. postells alfo. To treade on Serpents, and Scorpions) C. Dee calleth all harmes, the power of the Chemp, bys cause the vinell both throw against us whatforuer is hurtfull forbs: not that all thinges which may burte men are Subject buto his will : but because bee being armed with the Curffe of Gob, goeth about to turne all his stourges to our beffruction, and bleth them as Dartes to mounte bs.

> 20. Neuerth leffe in this reioyee not that the spirites are subdued vnto you: but rather reioyse bycause yournames are written in heauth

> C. Dee thewerh butohis Difciples in what thing they ought frecially to retopce for it was to bee feared leafte they would ware infolent and proude, when they thould fee the Dinells, and Serpen es subdued baco them, and lo haue bene blonded. Thisthereffe is Woken by the way of graunting. For Chrifte grauntetbthat it is anerellent gift in the which they relopce : but bee putteth them in minbe to baue principally regarde to farther matter of not to frande bypon externall miracles. E berefore their Jop as it was not coceiuch of nothinge, is not wholly conbeinneb of him, but bee Geweth that

the fame is in some popute faulty, bycause pleasing themselves immoveratly in temporal Grace, did not lift by their minutes to beauen.

And furcip, all the Godly are trous

blen with this vilrale ! For although they waigh the goodnelle of God with thankes geninge, pet not withflanding they bo not lift bychem felacs, fomuch as it becommieth their, with the faffe of Goos benefits, to beauen, and therefore the Lord, as it were by aretching out his hand, muft needes thite thein bps leaft they thay them felues spon b earth. But rather, resoyce) - Seting the purpole of Christe is to brame bis Difciples, from mundane & trans fitory Toy, that they might recouse in enerlatting life, bee wingeth them to the minimall a folitaine thereof, name. ty, for that they were cholen of God, and abouted to bee his Sonnes. C. As if he though lay letthis be your speciall For that Thank chosen you. Cuen as the Apollel Post la th, that 1. Zphe, s this is the true glosp of Childrans. that they are apporen of Sob. Chaile might have comanner his Difciples to teropee, opraule they mere regener tare by the fpirite of wor, because they were new Creatures in Chiffe, by cause they were until into b hope of Saluation, and had the earnest and Deale gewen wato them: but Chaille. would rather note o Demininge, from whence at these Graces came namely, the free election of God, to y ende they might alcribe nothings unto them leb nes. Thole benefits which wer fecle m bs, gene bs matter inough to praple Gov: but the eternall election which is without by, both more enidently thewe, that our fatuation is ground: 0 bpon the meere goodnelle of Bob.

and hee fpeaketh Decaphogically, when he fapth, b his Dyfciples names

are whice

are witten in beauen, in steede as that they are reckones before GDD to be Bonnes and Depres, even as if they were written in a Catalogue. Athere-byon also the Scripture, by the booke of Life, understandeth adoption and election. And we have relianony of our fecret election by callings. Concerning the two nest verse, reade the ... Chap. of Path. beginning at the ... berse. Ind so the ... Chap. Dath. beginning at the ... Chap. Path. bers. ... Chap. Path. bers. ...

24. For I tell you that many Prophets & Kyngs have defired to see those things by yee see, and have not send theis to heare those things which yee heare, & have not heard them.

B. The Londspeaketh me here of corporall secting and hearing only, but also of that spiritual hearing and seeing, which mas withdrawen from wife me, and remealed onto them, so the which hee generh thankes but o his heavenly father; and of the mhich, hee says at another time,

To you it is generate know the mittety of the Kingdome of God.

And wee muft note that God oblerueth an Diber and Degree, in renea. ling the knowledge of him felfe. For although thale Prophets, & Just men, cholen of the Lord, and holy kings allo, were the formes of Goo : vet notin: standing be bid not reueale buto them thole thinges which hee renealed buto thele Filber men , exellent nepther in Dignity,neyther in Mylbome,noz in rightcouinelle. And this belier of Juft men is described in that rightcous Simeon. For bycaule they lought o alary of BDD, and bycaule more ample knowledge of Dob mas to be rencaled, therefore they wilhed a praped for the coming of Chaiff moft earneftly, asis to be feene in divers places of the 1020phets and Walmes.

as, And beholde a cerrayne Lawear
floode yp and tempted him, faying, Maister, what shall I do to inherite eternal I lyfe?

ten in the Lawshow readelt thou?

27. And he answered and sayd, Thou Thalt love the Lord thy God &c.

C. This occasion mooned the Lawear to alke of Chaft this quellion : names ip bycause bee was an Interpreter of p Law, bee is offended at the boctrine of the Golpell, by which her thought the authority of Boles was demunitied. Dombeit , bee is not fo much affecteb with the zeale of the Law, as hee was grieuen that his Donour and Counte nance thould bee veminithed. Dee oc maundeth therefore of Chille if hee will professe any thinge more perfecte then the Law : as wee have the wed in the 22. Chap of Bath verf. 36 and in the 12. Chap, of Barke verl. 28. What is written in the law] C. De beareth another aunswere of Chaine then he looked for. And berely Christe brought no other rule to leade a Godly and an upright Lyfe, then b very fame which Poles had prescribed already: bycaule under the perfect love of God and our Reighbour, is contagned the whole perfection of righteousuelle. Motwithstanding wee must note bere

Motwithsanding wer must note here that Christ spake concernings the attaynning of saluation, according to the question demanded. For he both not shew played here, as here both in another place, how men shall come to evernall Lyse, but how they must live that they may be counted righteouse before God. And it is certaine that it is pictibled in the Law how men should frame their trues, and that they may get saluation to them selves in the prefence of God.

And bebereas the Lawe can not no. thing elfe but conbemme, and is there-. Cor 2.7 fore called the bottrine of Death, and Rom 7.13 is lapo to increale our conditions, the falt windt in the Dottrine, but in out lelues, bycaule wer are not able to boe and performe that which it comaund eth. Cherefore though no man is inffeffed by b law pet it cotaineth verfect righteoulnes: becaule it both not ally promife righteoulnes to the oblervers of the lame, if to be a man po fully obferue all that it commaundeth. Mep. ther ought this maner of teaching to freme ablurde botto be, in that BDD first of all requirers the trouteouties of markes, and then offerech the fame free mithout Clorkes: bycaufe men mult needes be continced of their Jut condenmation, that they may flee buta the inercy of GCD. And ther fore Paule compareth both kinde of righ Romatos teoulnelle together, to p'en we might

> tute of our owne righteou helle. And Chriffe in this aunimere framen converte to the Lawear, hauinge tel

> know that wee are therefore intitled

freely of Bob, bycaule mee are belli-

pect buto this question.

For he bemauben not from whence wee foulbe lecke Saluation : But by what Clorkes the lame was to be obtapneb.

Thou thalt love the Lorde thy God I A. Wathem fayth that Chrille made this antwere, and not the Lawcar. Rcave Bathem.

28. And he fayd vinto him, Thou haft answered right : this doe and thou malt line.

C. This Promife is not contrary to free Juftification by Fapth. For Gob both not therefore Tuffeffe ba freely. bycaule the Lawe both not theme perfect righteaulielle, but bycaule none of bs are able to fulfill the fame : and

therefore be lapth that wee cannot get Lyfe in the faine, bycaufe it is weake mour fiethe : as Bante playnely tea. theth. C. Cetherefore thele two do beep well agree together, Chat the Law both teach both men thoula get righte. oufnelle by Cookes, sub that no man is Justines by Cookes; by aule the Defection is not in the Doctrure of the Law, but in men.

Furthermoze, the nur pole of Chattle was to put away by this animere the falle furmile of many which were bulearned, who thought that het bellroy:

so the whole Lame.

are those things which 20. But hee willinge to justefy himfelfe layd ento lelus And who is my Nevghbourt dan phant he d

BV. This armeth that this Lawear was an Copposite fre stally when our Cumpelift Tapely Coat bee was willing to Juffely himfelfe ; that is to lay. to purge bim lelfe from all faufre and finne, and to boaft bim felfe for riahres onle, as though he verfounce all thinges in the Labe, and had left nothing broome And who is my neighbour? C. This griettion might feeme nothing to belonge to the Indication of man. But if to ber ine toutloer that the bopocrille of they is chiefly effice in the fecono table opcause while thep favne them felues to ber exellent Confirm pers of Gob, they bor openfor tolate loue which they owe to their 12 evalu boures) we may thereby eath gather, that the Phartly bleo this Couert, to the enbe be be ing buber of falle Cloake of holynelle micriste not come incuthe light. Therefore when hee perceined that the Rule of Thatity was anding birn , hee wekerh trartinge hoates in the name of (Neyghboure) leaft hee migbre feeme to bee a Cranfgelloz ef the Lawe.

And first of all wee see, b the Scribes in this poynte had corrupted the Law, deming name to bee their neighboures but such as were worthy. Althercupon they held this as a sure ground, that a man might hate his enemies.

BV. Therefore by contempe, and of a certaine bisbaine, & Lawear speaketh thefe thinges : As if bee thould fav. I loue ny Mation, whom hould I loue elfe ! Dee buberfroode not that in this moorbe (Neyghbour) bee which mas most farre of eyther in bloud, affinity. acquaintance or country was contape ned, and that the Commaundement of Loue is not limmited to our Aliance. kinne or acquaintance. And pet for all that me muft not beny, but that o nearer that any man is buto by by any of thele, the more ready wee mut bee to bely and them our love. If or to huma: nity requirerb, and Gods Lawe ver. mitterb, who by his Prouidence bath thus apornten. Reade more in the 22. Chap, of Wath, berf. 39.

- 30. And Iefus antivered and fayd, A certaine man descended from Elie-rufalem to Iericho, and fell among thieues, which robbed him of hys Raiment, & woulded him, and departed, leaving him halfe deade.
- E. By this Parable Low veclareth that every one is our Areyghboure, whom we can of ought to help. Child night finiply have taughte that this make (Neyghbour) ought generally to bee extended bate all many dycause all mankings is Impred together by a certaine holy knot of society.

And in veeve the Lorde put volume this name in plaw for no other saule, than p he might the more sweetely alture by botto mutual love. The commaundement had bene more playne if it had bene put volume thus,

Love all men as thy felfe: but bicaule the paper that is in men both blinve them, that every man lykinge of humbelse and not regarding others, § Love papounceth § all men are our neighboures, that affinity might knit one to the other. Therefore who so ever her bee, if her bee a man it is sufficient to make him our Neighbour bycaule it becometh not be to bestroy comon Nature. But This went about to draw from the Pharispan answere by which her might comeanne himselfe: as that appeare by that which followeth.

a certaine Priest that same downe a certaine Priest that same way, & when hee sawe him, hee passed by on the other side.

32. And likwyfe a Leuite, &c.

Christe noteth here the impiety of those which were couted chiefe among the People, as the wickednesse among the People, as the wickednesse of the Leuises, and Priests, chan which none were farther from the Loue of their neyghbour: insomuch ha man might finde more love amonge the Damaritanes, and Cthnyckes, than amonge them. For hee saith that the Priess and the Leuise passes by the wouded man, but ohe Damaritane cured him

C. Alberefoze there is no boubt but that hee both bery aptly repzehend the Tewes and the Pzielles, who bothings them ledues to be the Children of one Kather, and by the printledge of adoption to bee vicevered from other Mations, if they might be the holy Inheritance of God: and yet not biflanding with the printledge of adoption to bee vicevered from other Mations, if they might be the holy Inheritance of God: and yet not biflanding with the property of the beauty contempt, despited one another no less that if there had bene no affinity at all between them. For there is no doubt, but that Chill both describe here, if cruell negligence of love, of the which their owns Consciences of accuse them.

Bbb.

Mow,

Mom. Chrifte faith.that a certaine man coinc from Dierufalem to There cho, fell into the handes of Thicues mas mounded, whom a Priest & a Le: mite fame lying halfe beabe, and pet pal fed by without accuing any relicfe, or furcour: but was curteoully cured of b Samaritane; and latt of all be bemauneth which of those three was Reich. bour unto & Jeme. Dere maifter Doc top for all his learninge coulde not elcape, but he must needes prefer p Damaritane before the other two.

33. But a certayne Samaritane, as he Iourneyed, came vnto hym; and when he faw him, he had compaffion on him.

Dere we are plainly taught not on-Ip who is our neighbour, but also how we must bee good, and how our neigh. bour muft be beloued. firft, the Samaritane feeing the wounde is moued with compassion. Therefore the affettion of mercy is required of bs , by which we must thinke that other mens calamities do apertaine to our felues. according to the laying of the Apolite. Remember them that are in bonds, as kom. 1 31 bounde with them : and them whych suffer adversity, as also yee your felues being in the body fuffered aduerfity. For &. Paule lapth that there are certaine wicked men which mante Affection.

> 34. And wente to him, and bounde vp his wounds, and powred in oyle and Wyne, & fet him on his owne beatte, & brought him to a comon Inne, and made prouision for him.

> Mome cometh the Samaricane, who valleth not by, who willheth not to the monded man with lamentable words. bealth, a fo leutnge bint, hafteth away to his owne bulinelle. For S. James faith, If a brother or a fifter be naked

and deflitute of dayly foode, and one of you fay vnto the, Depart in peace, Iam .; be you warned and filled : notwithstanding ve geue the not those things which are needeful to the body, what shall it profite? The Saniaritane therefore cometh neare, putteth to his band, and feeketh to cure the wounded man as well as he can. Oc both not coplaine a make orcule b be is no Philition or Chirurgian : that which necelfity requireth, and that which he could Do he both bling prefent medicine bue till be coulde haue better. Dee carved Mune and Dule with him in his way : thele bee bleth innecessity, a not much amille, for Winne purgeth Wounds. & Dple mollefieththem. Ches Samari. tane (I fay) bleth all that bee bath to belp the milerable man, vilapoputing him felte of his owne prouition. For he alichteth from hisborfe and appoint. eth the fame for the ple of the afflicten. lifting him by from the earth with his bands, a fetting him thereon. Dee him felfe playeth the parte of the quive comitting the care to no other. And bycause hee coulde not leave him to his owne boule-becarieth him to an True. Wibere agains he nepther spareth Labour nor coft. Boreover bycaufenecef-City brace him to proceede mbis Jour. ney, be tooke out of his purite fo much money, as wonide fuffice butill his returne againe, and that be geneth to the boaffe. And being not cotent bere with bee geneth the good man of the boufe a areat charge villigently to looke buto him : and finally bee promileth publat foeuer he fvenverhmoze for the health of the man, be thall not looke it, but that be truly paped it agains at his returns. Therefore he both promifeth that hee will returne againe, and also beclareth that hee will not be quiet butill bee fee the wounder man in bealth. Chus

He. 13.2

Thus thou half fet before thine eves a moft perfect maner of Loue.

36. Which now of these three thinkest thou, was nevghbour vnro him that fell amonge the thieues? And hee fayd, Hee that shewed mercy 37. on him. Then faid lefus vnto him. Go and do thoulikewife.

Hee that shewed mercy] A. The Lawear could not otherwife anf were. except hee would them him felfe to bee without all Jurgement. Go and doe thou likewife] That is to fap, cuen as this Damaritane Dib, and acknow. levge him to be thy Jeighbour whom foeuer thou feeft to frand in nede of thy help and fuecour him according to the power. For haifte propounded the erample of this Damaritane to this end, for this cause answered to this Questin on, Who is my Neyghbour?

C. The authors of free will runne here into an Allegory, affirming that the co. vition of Abam after his fall is veferis bed buder the Type of & wouded man. Whereupon they inferre that p power of well boing was not altogether ertinct in him, bycaule hee is only lavo to be halfe beave. As though it were the purpole of Chrift inchis place to fpeak of the corruption of mans nature, and to sheme what a beadly and incurable wound Sathan had genen to Adam. As though alfo in another place he did

not manifellly a without a figure, few and pronounce all to be deade, laumge those which bee quickeneth with his hoper.

As vaine allo is that other Allego m, the which notwithstandinge hath bene to well lyked of many that it bath bene receiued as an Dracle.

They have fayned this Samaritan to bee Chaiffe, bycanfe bee is our keeper : They fay that Wine, and Dyle was power into the Mound, bycaule Chiff both beale by with Repentance

and the promife of grace.

Chiroly, they fay that Chrifte both not by and by reftoze health, but both commende fuch as are to be cured to the Church for a while. In this and fuch lyke, the scriptures are bureuerently handled, the true fence beinge tranf figured into fbabowes.

38. Now it came to passe as they wet, phe entered into a certaine towne & acertaine Woman named Martha, received him into her house.

39. And this Woman had a fifter called Mary, which also fate at Iefus feete, and heard his Woorde.

E. At what time the Lord came to the house of Bartha, it is not certaine. Ip knowen, neyther both it make any areat matter.

Recevued him into her house 7 C. Me haue bere in Martha an example of hospitallity and of Love, who con-Arapned to troubleiber felfe about ma: nythings. For the believed to ferue the loso a thole allo which he had brought with him, billigently.

Dow in this time, we have not Chrift melentabut o poore which are his mebers, uppon whom hee will have the beedes of Charier bestowed. A. Who Mat. 15.40 alfo fayth, In as much as ye have done it vnto pleast of one of these my bretheren, yee have done it vnto mee. And this Woman had a Syster] A. Concerninge thele two Sillers Thon

IESVS loued Martha; and her fi-

fler, and Lazarus,

miteth thus.

R. For thefe two lifters were godly, and confecrated buto Chiffe, but pet notwithstandinge somewhat bulike in Dis polition, as wee thall fee a none.

Whych fate at IESVS Feete 7 25bb 2. C. This

C. This hiftory teacheth bs.that whie ther foeuer Chufte tame, bee bib not feeke him felfe, or his owne comobiev and eafe, but hav alwayes a fueciall care to profit others and to bifcharme the Diffice which the father bad committed baco bim. For Luke theweth that to foome as bee was received of Martha, be caue bim felfe to teaching and to erheating. A. And Warp litting Chrift vel. at bis feete beard bis word. Wiherein dethand wee have an example of a thirthy faith. faith in ve and a burninge lour, pectringe in the

receiveth one, a receiming in the other beauthly heavenly doctrine.

thinges.

40. But Martha was combred aboute much feruinge, and came to hym, and fayd, Lord doeft thou not care. that my Syster hath lefte mee to ferue alone? Bid her therefore that thee help mee.

Martha was cubred about much feruinge] C. Breause this place bath bene foulely michen to the maple of a contemplatine lofe, (as they call it) the must buderstand the true sence and meaning of the fame, whereby it thall appeare that the purpole of Chaifte was nothinge leffe, than to appopute his Disciples to line Apelly & in colde Speculations

This is an olve error. They leave an Angells life, which being not troubled with bulinelle, geue them felues wholly to contemplation. And it fee. meth that the Pavilles have brawen this error from Aristotle who placeth the chiefe felicity, and the last ende of mans life, in coccuplation. But some bringe ledde by Ambition, and other some by Intericle to line solitarily in Clopiters, this midebath also follow. ed that they will be like Angels in do: ing nothing. For they belvife a workinge Life as much, as if it pio pull

backe from Deanen. But wee know that men mere created to this end that they hould erercife them felues in labour, and that there are no Sacrifices more acceptable buto Gob, than for enery man to live in his callinge, a profitablely for a common wealth. But how impountly they have abused the Mordes of Chrifte to mone their lie. it may safely appeare by the fimple fence. Luke favth that Bary fate at Telus feere. Doth bee meane thinke pou b thee bid nothing elfe all her lyfe time: The Lord both rather comaund be fo to bemide our time, o they which will profite in the Schoole of Chrifte. must not bee continuall and flouthfull bearers, but muft out that in ble and practife which they have learned. For there is a time to heare, and a time to morke. Clery foolishly therefore poe b Makes intermet this place asthough Chrift bio bere compare a fpeculative life, with an active and morkinge life: when as Chrifte finwlelp fhemeth to what end and how be will be received. For although the holpitallity of Martha incre mayle morthy, vet notwith. flanding Chrifte noteth two bices ins fame. The first is, bycaule thee excrebed in cumbring her felfe. For Chrifte moulde rather have bene entertaphed with means Charge and roll, than to have had the halp Batrone fo much troubled. The fecunt is, because fice troublinge & occupying berfelfe with fuperfluoule laboures, mave the comming of Christ buproficable. For this was eue as if one receiving a prophet honorably freuld not care to here bim but should bury all the Docrine with areat and fuperfluous prouition.

Lord doest thou not care 7 C. Dere allo was another evell, that Wattha pleasing ber felfe in her troublesome works, contemned the good belier to

Learne

Tearne in ber lifter. Thus alwayes our bertues baue one foor op other, in fomuch that nothing is verfectly lincere in bs . Marcha truely is worthy of praple for recciuinge Chrifte : but bp. caufe free effeemen fo much of ber laboure, that thee preferred the fame before the godly belier of her lifter, thee mas to blame.

41. And Iefus answered and favd vnto her, Martha, Martha, thou arte carefull and troubled about many thinges. Verely one is needefull.

42. Mary hath chosen the good part, whych shall not bee taken away from her.

Verely one is needefull 7 C. 20me doe to colociv ervounde thele moordes thus, Dne melle is lufficient. Dther fome very fubtelly expounde it concerning bnity, but far from the purpole. For Chrifte had another meaninge. namely, that what soeuer the faithfull take in hand to doe, there is not withstanding but one marke, buto f which all thinges must be referred. Cheres fore the fumme is this, that wee wander and weary our felues in vaine, epcept wee birect all our actions buto a fure and certaine faith. So p in this & bospitallity of Wartha is to be bisco. mended . bicause thee nealectings the principall popute, was wholly occupied in cumberfome bulinelle. And pet Chrifte both not meane, that this one thing excepted alother things are not to be maighed, but that we must with wilbome obferue an ozber.

a notable fentence verely, by which me are taught fo to order and direct al the buties and partes of our life, that we may ferue God.

Mary hath chosen the good parte C. There is no comparison here, as many Interpreters dreame: but only

Christe pronounceth that Warp is co. uerlant and bulled mith a very holy a profitable fludy, from the which She ought not to be bramen. As if hee had lavo, Thou mighteft rightely reme. hend the Sifter, iffo be thee being I. bell, or occupied with barne Cares. thouse lave the mhole burthen of the worke byon thee. But now feeing the hach well and profitably geven berfelfe to beare, it is not meete to prawe her from the fame : for the thall not alway have fuch ovorcunity.

Which shall not be taken away from her] C. There are some which bn: perstand this part lo, as though Christ Chould therefore fay that Bary had chofen the good parte, because the frutte of beauenly Doctrine fhall neuer Decap. The which sence is not to bee reiectes. Cowbeit the other which wee brought before, more agreeth with the

minde of Chailte : as, that Harp was occupied in a holy and profitable Audy, from the which the ought not to bee cal: led.

THE XI. CAP.



Nd to it was, that as hee was praying in a certaine place, when hee ceassed, one of his Dysciples fayd

vnto him, Lord teache vs to pray, as Ihon alto taught his Dysciples.

As hee was praying] Concerning the praper of Christe, reade p fourtene Chapter of Wathew, the 23. berfe. Lord teache vs to pray] C Where= as Ibon belivered a private forme of prayer buto his Dysciples, hee bis it in confideration of the time. For the state of the Jewes at that tyme was 25 bb 3. arcatip

greatly corrupted: pea, Religion was so becaped, that it is no maruelle if the true forme of praper were retayned only of a fewe. Poreduce seeing the promised was at hande, it was meete that the mynocs of the faithfull should bee spread by to pray, in hope and deserthereof: Thom therefore could make out of vivers places of Scripture, a certaine forme of prayer, which should agree with \$p\$ time, and come neare but othe spirituals Kingdome of Christe, which becam already to be revealed.

- 2. And hee fayd vnto them, when ye pray, fay, O, our Father which arte in heautin Hallowed be thy name.

 Thy kingdome come: Thy will be fulfilled, euen in Earth alfo, as it is in Heautin.
- I for the Exposition bereat to forth untill yee come to the soverle, reade the list Chap. of Path. the 11. verle.
- s. And hee fayd vnto them, which of you shall have a friend, & shall go vnto him at midnight, and say vnto him, Friende, lende mee three leaves: &c.

C. Mathew maketh no mencion of this fimilitude. But the fumme is, That there is no cause why fraythtull thould be discouraged, if so bee they have not their belices at the first, of if lo be chat which they require, feenie hard to bes obtavued. For if to be amonge men in. postunity of alkinge, doe as it were wringe that from one which be would not willingly boe, there is no boubte but that wee thall finde Cod eafte to bee intreated, if fo be wee perlifte con-Mantly in prayer, and bee biscourageb neyther with belay not with difficulty. The lpke fimilitude wee haue concerninge the Alpoon, who overcame the bniuft Inoge, though bee nepther feared God, not man, with her importunate fuite: Chihere Chille him felle perswadeth thus, sapinge,

Heare what the vnrighteous findge faith: And shall not God auenge his Elect, which cry day and night vnto him, yea, though hee deferre them? I tell you that hee will auenge them and that quickly.

All these thinges teache bs to pray dilligently, carnelly, and constantly & not to be weary. After the with maner if wee pray we cannot but increase our heavenly Father for all thinges.

The Moman of Chanaan may also incourage us to pray with like affection. For the expolition of the rest which followeth when the 14. versionate the sements Chapter of Pathew, the 7. vers. And so, the 14. verse, reade the 12. of Path. vers. 22. Also, so, the 15. reade the 9. of Pathew vers. 34. and the 12. Chapters. 24. and the third Chapter of Parke verse 22.

- And other tempted him, and required of him a Sygne from Heauers.
- A. Luke fetteth before be viners forts of men, which were beholvers of the myracles wrought by Christ. Amonge which, fome maruelled at lo great power, and no merueile. For Sathan hauing great power over that milerable man, infomuch p bee was both blimbe ? bumbe all at once it was necellarythat Chaiff thould have much more power, who with his worde expulled Sathan, and fo reffored the bumbe a blind man possessed with a Divell to his health, b be both fpake & fame. Other fome rapled and fpake euell of this miracle, faying, that this divell was caft by Chaiff, by the power of Beelzebub the chiefe of the Diuells. The reft dio not raple of the miracle wrought by Christ, but scorned.

Luk.18,6

Mat. Ic.

Comed and contemned the fame, a faid that they would beleue in hun, if as he had themen an earthly myracle to hee moulde heme one from beauen, as to make the funne to forne bright, and fo. benip to loofe his light againe, or fome fuch like trifell ing Ane. But Chaift answereth these which being not cotet with p present mpracle fought to have a ligne from heaven in the 29. berf.following. But now bee answereth those raylers, which favo that he cast out the Diuell, by b belp of Beelzebub o chief of the Diucks : and he answereth not peelding reproch for reproch, but fimply befonding his facte. Reade the like matter in our annotacions byon the 12 Chap of Bath. berl. 25. and the thirde of Marke, vert. 22. for the expolition of that which followeth unto the 21. verl. of this Chapter.

eth his houle, the thinges that hee possesses are in peace.

S. The third argument of Chilles defence is taken of the impossibility, by-cause of the equal power amonge hainells, by which Chilse proueth has athan, for that the Divells are of lyke power among them selves. By this strong mais ment the power of Sathan. Dis Armour and weapons, are his constructions, by which the divel desendeth his power and kingdome. The keeping of the Pallace, significant the dilligence are of Sathan which hee hath so his kingdome. Are in peace That is to say, all thinges are quiet and safe.

Which hepotietieth] This actionive (pottetleth) is a action of property of domination of of power. R. his Argument therefore is thus much in effect, Deciclaliberers lay has a cast out divers by the help of Beelzebub, but Awill

prone à Beelzebub is captined ra her and bound by me, then a belyer of me. For when I brine out & Angels or miniffers of Beelzebub, what dee Telle but invace a ranfacke the kingbome of Beelzebub, a take away his munition, and devide of spoyle? If or men are the kingdome of Sathan by reason of fin, asatha both michtely raigne bycaule of fin in men : whom he keepeth in burance & in bonos by his Angels. But I Deliver mep from & Angels of Sathan and reffore the, to their former health, putting vinels to flight, which is to be uide plople. But no man can take a. way a Grong a armed mans Armour, and devide his spople, except he first ouercome & biade him. For other tople b Grong & armed man both fo baliauntly quite & defende him felfe, pall thinges which be possesset bare in fafty from his enenties: lecing therefore I take away the weavons & armour of Beelzebub. which ispaince of dinels, & put his ancels to flight (as may appeare by mip miracles) it is manifelt y Thane both ouercome, allo boud Beelzebub him felfe: fo litle nceve baue I of his help. and fo far be is from belying mec.

Thus we fee y Christe teacheth, y the prince of Divels is overcome by him. And if the Prince bee overcome, how is it possible y his ministers should be able to stand before him? Alhosomer therefore hath Christ, there is no cause why he should be ascard of 600. Legions of Divels. Therefore let be stand steasast by saith in Christ, a wee shalve lase amidvest all y mischieues of latha. For the rest unto the 27, bers, reade y 12, of Wath, were 30.

27. And as hee spake, a certaine Woman of p company lift up her voice and sayde unto him, Happy is the Wombe p bare thee, & the Papps that gaue thee sucke. R. As movefly, to also wifely Christe maketh auniwere to the sclaumerous causes of the Phariles, thewinge by manifest arguments that bee hath no agreemet of fellowship with Sathan. The chercfore he was yet speaking, men greuinge sclence at the light of to great powers and myracles, behold a certaine Woman of the multitude, lifting by her voyce, sayd onto him,

Bleffed is the Wombe p bare thee] C. By which commendation the pur pole of the Wloman is to extoll the exellency of Chrifte : for thee has not refpect buto Mary whom peraduenture the neuer lame. But this both not a litte amplifte the glozy of Chrifte, in p the both nobillitate & bliffe & Combe in the which he mas borne. And this is not absuraly none, but the celebrateth this benediction of God according to \$ maner of the Scripture. Am it cannot be benied, but that God, chooling and apointing Warp to be the Pother of his Some, gaue buto ber great bonour. Betwithftanbinge let be beare the answere of Christe.

28. But hee fayd, yea, rather happy are they that heare the Wordeof God and keepe it.

C. These moores rather contagne a reprehension of the Moman then a comendation. For weesee that Christe maketh no accounte of that one things which the Moman vivio so highly commend. B. Not that his holy Pother was not blessed, but bycause there was not therefore blessed bycause there was not therefore blessed bycause the carmally bare Christe in her Mombe (as the Moman thought): but rather by a linely faith, as all pelect are blessed, christ wil not be acknowledged carnally, but spiritually: not the external glory is to be beheld in him, but porace of redemytion by which wee are rege-

nerate. This Moman thought this to be f greateft bleffeneffe, bycaufe Bas ry han caried bim in ber Comberbut that thee accounted to bethe greatelf. mas the leaft. Mee ought to magnifie that, but there are greater thinges to be preferrer. All the benefits of Goo, be they never fo finall, are to be ertoiled : but per mot to as that wer make them equalito the createst. Apfor example, we ought to magnifie Goo for our corporall Foode in this bite : But if wee to flam boon this that wee forget the benefit of our flumination of our Revemption and the auft of euer. laftinge Lyfe, wee voc bery fondly.

C. Therefore that which this alloman thoughte to bee the chiefest bonour to Marp, was the least: for it was a thinge of greater exellency for ber to be conserned with the fritte of Chaiff, then to conceine the flebe of Chaift in ber Combe : to baue Chille lyuing in her fpiritually, then, to geene him fucke with her Pappes. To be thort, the alone and felicity of the bleffed bir. gin conlifted in this, p fice was made a member of ber forme that the might be a new creature before Gavile fa ther. Dowbett for another caufe and to enother ende Chill Remethto correct the voice of this Moman, name-Ip, bycaule the onitted that in b praile of Chapite which was the principall parte, bow that in him faluation was offered buto all men. Cherefore that was a colde praile in the which there was no mencion made of his praife & bertue. Therefore not without caule, Chrifte challengeth another maple to bim felfe- leaft his mother only might be accounted bleffed, but that the fame allo might be by him erteded buto be. That heare the word of God & keepe it 7 .C. But why holding his peace of him felfe both bee make mencion onely of the

of the Moore of God : Surely, bycause by this meanes, hee openeth buto be all his treasures : bycause mith. out the Monte, nepther hath hee any thing to do with bs, nor wee with him. Seeing therefore he both comunicate himselfe with bs by the worde, he both rightly and properly cal be to the hearing of the fame, that he may be made ours by fayth. Mow we fee what & an-Iwere of Christ differeth from the com mendation of the Maman. For he libetally offereth to all men that Grace of bleffednelle, which the had thut bp in a corner: and he teacherh that men muft not Judge of bim after a common maner: bycaule, be contapneth in him felf all the Treasures of heavenly Lyle, of glozy, and of blellednelle, the mbich he dispenseth by the worde, that they may be partakers of them which by Fayth imbrace the worde. For the Key of the kingbome of beauen is the free abontion of God, which wee coceine by the morbe. And keepe it] C. Wie muft first beare, and then observe and keene the Morbe of God. For bycaule faith cometh by hearinge, wee must begin a Spirituall lyfe with bearing. But bycante fimple bearing, is but baine toout keepinge (euen as S. lames teacheth) the keeping and plactifing of the word is also abbed, which is when the fame taketh beepe roote in our hearts that it may bring forth fruite. Where as to the buprofitable hearer the preaching of the woode, is but a beating of the Apre. A. Whereuppon Christe 17.26. fapt, Every one that heareth of me thefe fayings and doth them not, shall be likened vnto a foolish man, which builte his house you the Sande: and the Rayne descended, and the fluddes came, and the Wynds blew, & beate vpon that house, and it fell, and great

was the fall of it.

29. When the people were gathered thycke together, hee began to fay, This is an euill Nation: they feeke a figne, and there shall no figne bee geuen them, but the figne of Ionas the Prophet.

R. Now Chiffe maketh answere various those men, which required a signe from heaven, that thereby they might know this Jelus to be herre Pessass and hee prophetieth that grievous afflictions hang over their heads, and destruction of the whole Nation. Reade the 12. Chap. of Path. vers. 38. for hwhich followeth wat the 33. bers. And so the 33. bers. And for the 33. bers. Thus for the 33. bers. Thus hers. 13. dis for the rest water. 25. Also for the rest water. 26. bers. reate the 6. Chap. Wath. ber. 22.

56. If all thy body therfore be cleare, having no parte darke, so shall it al bee full of lighte, even as when a Candell doth lyghte thee vvyth brightnesse.

E. As if hee should say, If thy Eye, his to say, thy mynde, thy heart, he simple, a sincere, besided with no besiders, it will gene unto all the members the light thereof, insomoch that there shal bee no barkenesse in any parte of hop, the whole body shall not be subject unto barkenesse, but it shalbe light, eur as all the house is sighte, when the Candell shuncth generally to all.

By the name of lighte, rather good incesse and happinelle, then piety and rightconsinelle in the Scriptures. But wee must not so biderstande this place, as thoughe no Syune of Error shoulde cleane onto those which lyne Godly: but that none of these thinges thall raygne over them, and that they shall doe nothinge in respect of evell. But having regarde in all thinges to the glopy of the Lord, they shall become

of cc.

through

throughly lighte, and free from darkencife in each popute.

By fayth and hope, were are already nothings but lighte, accordings to this Ephe. 5 . (apings, Yee were some time darkenelle, but nowe are yee lights in the Lord. And God now imputing no sins but o be, who have impute the same?

37. And as hee spake, a certaine Pharisee besoughte him to dyne wyth him: and lesus wente in and sate downe to meate.

C. This Narration both somewhat agree with that Doctrine, which wee have in the 15. Chapt. Path that external Rytes beupled by man to p observation whereof the Jewes were to much bent) were by all meanes neglected by Chille, that hee might correct the superstitute of the people, specially of the Scribes. God had communded in his law, certaine washings, thereby profitably to exercise them in true purity. The Iewes being not contented Mark 7.4. with this measure, added many other hadringes, as p a man should not eate

To this vice was also Joyned a wicker crust, because they regarding not the spirituall worthin of God, thought that they had dene very well so that in Acede of the truthe, they had suffilled the squie. Chitse knowings that the contempte of this Ceremony woulde not be without offence, notwithsandings omitteth the same, to thewe that GD regardeth not the Externall cleanencies of the sieche, but requireth the Spirituall Ryghteousnesse of the Beart.

meate before hee had wathen.

And Iclus wente in and fate] R. The Lord was not prefent at Featles as a common Banquetter, but that he enighte feeke occasion by all meanes to teache the worde of God. And beholve

that which her lought for, her founde by good oportunity in this dinner. And her late downe of purpole (as it fremeth.) with bowathen handes.

For p nert verl.reade the 15. Chap. of Path. verle. 2. and the 7. Chapt. of

Marke berl.3.

39. And p Lord fayd vnto him, Now doe yee Pharifes make cleane the outlide of the Cup & the Platter: but the inwarde parte is full of rauening and wickednesse.

C In this place, Chaife both not reprebende the Pharifes, as bee bid in Mathew and in Marke, bycaule they morthipped God amille with the tras bitions of men, and for the fame brake the Lawe of God: but onely toucheth their groffe Dypocrifie, bycause they fought to be pure only in the fighte of men, as though they had, bab nothing to bee with God. R. Chrifte therefore both not reprehend the honesty of good manners, nepther both hee forbyb the walbing of handes, or b making cleane of the Cup, and Platter: (for the erternall cleanneffe of bandes and beffels is honest, neveber both it displease God if it please man) but he toucheth in this place the Dypocrify and wicken Dpy. nion which the Pharifes had in wallinge of handesand in the cleanlinge of Cuppes and Platters. For in refpect of this externall cleanenelle, they nece lected the true and spiritual purity camaunded in the Law, as thoughe God were contented with our ward walking oncly. C. And this reprebension pertapnech to all procrites, and specials ly to them which arounde righteoul. nelle byon Ceremonies comaunded of Cob. And therefore Chriffe conrebente:h more than if he had lapd p God is worshipped in bayne with the comau-Demers of men: bycaule hee both generallp

rally conbemme & Erroz , that God is worthipped with Ceremonies not friritually, with faith, and a pure heart. The like place is to be read in the 21. Chapt of Math. berf. 25.

40. Yee Fooles did not hee that made that which is wythout, make that which is within also?

C. Chaile by this reason reprehendeth the foolighnelle of p Pharifes, bycaufe OD D, who bath made as well the inwarde foule of man, as his boby, cannot be pleased with externall thew onip. For this both greatly beceme menbycaule eyther they doe not confider b they have to doe with God, or ells according to b banity of their lence they transforme bim, as though bee did differ nothing from a mostall man.

Make that which is within also? R. There are some which ervounde theis we roes thus, Dee fooles can it be that bee which puraeth those things whichbee outwarde, Gould also make cleane those things which be within ! In berely. For the Lord fauth by b 1020 whet.

Lyan 13 Inis People cometh neare me with their wath, & honor mee with their Lyps, but their heart is far from me, and in vayne doe they worship mee, teachinge Doctrines the Precepts of men. If therefore mans Erternall in. Mitucions by Superfiction might purge the minde from linnes, then the Doctrines & Diecepts of men hould not be rejected, nepther shoulde they bee conbenmed which bonour God with their Lyps, and pet have their heart bent as gainft God. A. But & former expoliti: on cometh nearer Impnoe of Christe.

41. But rather gieue Almes of those things which are present, & behold al things are cleane vnto you.

C. Chrifte according to his maner calleth & Phariles fro ceremonies to chatp.pronoucing both men a meaters.

are denfed not with Water, but with liberality. R. And bycaule be had layo that they were full of rapine a mallice, inniting them nowe to repentance bee willeth them to neue Almes, bas well their inwarde as their outward parts might be cleane as in freede of rapine, to have Charity, ain feede of mallice, liberallity towards all men. For those things which are externall cannot bee cleane, untill that which is internal be purged. For fro a pure minde by faith. nure thoughts, wordes and becdes boe fyzing. Therefore when he comandeth to deue Almes, be exhorteth to reventance, when he comaundeth to purce b which is within, be dehozteth from ranine and mallice, that good fruits map follow. The like of this we reade in the Drophet, Walke you, make you Elay. 16 cleane, put away your euell thoughts out of my fighte : ceasse from doinge

cuill: Learne to doe well, apply your felues to equity, deliuer the opreffed, helpe the Fatherlesse to his right, let the Wydowes coplainte come before you: And then goe to faith the Lord, let vs talke together: thoughe your finnes be as red as scarlet, they shalbe as white as snowe. And behold all thinges are cleane vnto you] C. 25p thefe words, Christe both nevther extenuate of grace of Gob, nos pet reiecte the Aptes & Ceremonies of & Law as vaine a vnvrofitable: vicaule be freak erhagainst those which carefelly ferue God w bare lignes: as if he had layd, b is only a lawful vie which fanctifieth b meates: and they do rightly & infly ble their meates, which of their abouvace help the neede off poore. Therefore it were better to gene almes of plentp which pe may fpare, the fcrupuloff to neglect of poore, by walking of hands & cups. And wheras & Papitts byo this place do infer, palmes deedes are latil-Ctt 2. factions

factions by which we are belyuered & clenfed from our finnes, it is fond that it neede not any refutacion. For Christ both not here theme with what papee we may bere feeke to get remission of finnes: but beclareth that they bo cate breade purely, which acue parte buto the voore. R. The Conscience is not purged but by repentance The which reventance conlifteth of two partes: the one by the acknowledginge of our finnes, and the other by fayth, bycaule through Chrifte, finnes are remitteb. Cherefore when as Chriffe comaun. bed the Pharifes to pourge their con-Ccience from linnes, by the fame also be admonthed the to acknowledge their finnes, and to beleve that they are forgeuen by Chrifte. A. for he alone can reconcile be buto God, and make facil faction for our linnes. Then he addeth the fruites of reventance, which are b workes of Charity proceeding from a true fapth. For the expolition of the rest which followeth buto the 52.bers. reade the 23. Chapter of Bath.berl. 23. and 4.

52. Wo vnto you yee Lawears: for yee haue taken away the Key of Knowledge: yee entered not in your felues, & them that came in, yee forbad.

The Rev of Knowledge] E. That is to lay, yee have taken byon you the office of teachinge. B. The key, is eru-Dition and inftruction : for to explicate the metaphoz, he addeth of knowledge: lignifying by the Key of knowledge & explication of p letiptures, a influction in religion. This Kep is not a certaine externa'l lorothip, or rule in this Wolbe: but it is the publique 90p. fery of preaching the worde of God: by the which Mynistery the kingdome of Deauen is opened and fout.

Whose sinnes yee remit they are re- Thoso, mitted: (fauch Chrifte) and vvhole Matagar finnes yee retaine they are retayned.

53. When hee thus spake vnto them. the Lawears and the Pharifes began to vrge him vehemently, and to prouoke hym to speake many thinges:

54. Layinge wayght for him, and feekinge to catche somethinge out of his mouth, whereby they myght

accuse him.

C. Rowe Luke hauinge repeated die uers maledictions, concludeth at the length, that all the Scribes were the more frered vy against Christe, in fomuch that captiously they soughte to net fome abusuntane of bis wordes. A. Thus weefee the disposition of the Scribes and Phariles, who were btterly barbned in their impiety. The more thep are reprehended and called to faluation, the farther of they goe from the same. To them agreeth that which the Prophet spoke concerninge their Auncetors, Thou haft scourged them, but they tooke no repentance, Iere, [.] thou hast corrected them for amendment, but they refused thy correction, they made their faces harder then a stone, & would not amend. R. Ant although Chrift bib not reprehend the to beltroy them, yet notwithftanbing those veruerle Contemners of Gods Juogements, lap fnares for Christ, to render entil for good. And this is o fathyon of petilent men, to hate nothing moze then whollome reprebentions. Whereby they mighte accuse him] For they knew b they could not bestroy

him excepte they hav fomewhat to accufe him to the De-

puty.

FINIS.

THE XII. CAP.



N the meane time whe there were gathered to gether an innumerable multitude of people, in fo much that they trod

one another, he began to fay vnto his Disciples, first of all beware of the leuen of the Pharifes, which is Hypocrifie.

R. Chiffe now returneth to gene in Aructions buto his Disciples, that he mighte confirme and grounde them in whollome boctrine, and mighte arme them against vaugers to come, whom hee mynded to make Teachers of the whole Wolve.

Concerning this Leven, reade in b 16. Chapt. Mat. berl.c. for berpoli tion of the rell which followeth buto & 10.ber.reabe 10.of Bat.beginning at the 26. berf. For the 10. berf. reade the 12.of Bath berf.31. And for the 11. @ 12.berles, reabe 10.of Bath. berl.19. and of Barke 13.berf. 11.

13. One of the company fayde vnto him, Maister, speake to my Brother, that hee deuide the Inheritance with mee.

R. This man betwapeth hys notable ianoraunce, in that bee knewe not the kingdome of & Dellias not the ende of his office. For hearing out of the 1920phets, that the Mellias Choulde citablifte the kingbome of Dauid in iudge ment and in righteoufnelle, and foult Judge the poore with equity : and hav leard alfo that this Jefus was o Defe flas, which taught that no man ought to doe barme onco his Meighbour, he thought that Iclus oughte not onely to teache with Mondes, but also to thewe with deedes, that one ought not to burte another. A. Therefore be calleth Chrift to procecde againff his brother of his authority. Speake unto niv brother (lapth bee) to beuide the Inheritance with mee. As if he Chould fav. Seeing thou feemelt to bee the Meffi. as, and boft le often times teach Biotherly love, bring to valle that no brother may hewe that in deede towards mee, which thou teachest in worde, and which the office of the Dellias requireth. Dee bemaveth also herehis couetouficffe. For whereas Chriffe cal. led his Opfciples to the confestion of his Mame, and commaunded them to prepare them felues against the perfecution to come : this man as thoughe no daunger were at hand, was fo tyed to his Inheritance, that hee fought for nothing els, but for the riches a pleafures of this Morles, and lecketh not to follow Chaifte, but to gather riches together as may calely be noted by \$ Sermon of Chrifte followinge. For this cause Chapste reprehendeth both bis ignorance a his conctoulnelle.

14. And he fayd vnto him: Man, who made mee a Judge, or a deuider ouer you,

C. The Lorg being required to greue Queftion his Judamente for the deutdinge of the Inheritance refuli b the fame. But feeing this thinge tended to the mayntayning of Brotherly concord, and feeing it was the office of Christe not onlp to reconcile men buto God, but allo to bringe them to mutuallagreement: it may be bemauded what was the flay why hee did not take away the contencion betwene the two bretheren.

Surely it apeareth b there were two Aufvere. causes why be abstained from the office of Arboterment. The first was, bicause the Tewes thought that the king pome of the Wellias should bee an Carthly kingbome, bee would not mayntayne

Ca 3.

their

fal. 72:2.

their Crroz by that Crample. For if they had feene him to beuive Inhery-taunees, the rumor thereof shoulde by and by have bene spread abroade. So in like maner many looked for a Carmall Redemption, the which they too earnessly desired: the wicked boasted that he went about to make a chauge, and to pull away fiste of f Romaine Compres. Miserefore, hee coulde not boe better then geve this answere, by which they might all know fithe kingbome of Christe was svirituals.

Cherefore, let be alfo learne foberly to behave our felues, and to take nothinge in hande, that may cause be tobee euell fpoken of. Furthermoze, the vurvole of the Lorde was to nut a diftrrence betwene f Polliticali gouernment of this Worlde, and the gouernment of the Church. For hee was or-Davned of the father to be a Teacher. who with the wwords of the alloorde mould cut the thoughts a Affections of men , and vearce into their foules. & F Chus the latrocinie and Robbes ry of the Pope and his is condenmed, who boattinge them felues to bee the Sheepheardes of Chiffe, to take byyou chemito inuade ear bly a prophane Jurifoiction. For there halbe fomewhat lawfull of it felfe which thall not percayne to enery one . Wherefore Christe woulde not have all thonges mirte, and confounded. for p gouern. ment of the Church is fpirituall, ethe politicall government pertapneth to p comon life of men. Wie muft therefore alwayes have refrect buto our calling, and what is meete for fame. For thole things which are most exellet, are lomtime in the light of God molt bile.

There was also a 3-particuler cause, namely bycause Christ saw & this man leaning & Doctrine of God, had respect beto his Daniesticall profite. And this

difeafe is to generall and comon, in fomuch that many professing the Bofule let not to abuse the same, by making it a cloake to couer their couctoustelle. Tolee may eafly nather this by the circumitance of erhortacion : for except is man bad abuled the titell of & Bofpell for hus stone Bavne, occasion had not bene gieuen boto Chiffe to conbernne conetouluelle. Therefore the text both fufficiently thew b this man was but a coucerfeit Disciple, whole minde was wholly occupied with his land a conros Dity. Bozeouer & Anabaptiffs Do to ab-Auroly infer boron this place, bit is not lawefult for a Christian man to beuide Inheritances, or to take byon him any cin'il office. Thereas Chiffe only demeth bim felfe to be a Junge, bycaule he was ordayned of the Father to another enve. Let this therefore be as rule bnto bs, to keepe every man wythin & boundes of his callinge whereunt) be is called of Gon.

Fr. And hee fayde vnto them, Take heede and beware of couetouines: for no mans Life standeth in the abundance of the things which hee possesses.

Take heede, beware of ecuetouines] E. for conetoulnes, & Greeke word is Pleonexia, which signifieth an infatia. ble veller, of the which Christe commaunbeth beto take beebr. (For no mans Life standeth in the abudance] By which words the fixing a internall originall, tro whence an infatiable befler of having both come, is noted. for breaule men bo comonly judge bim to Bee happy which possesseth most a doe imagine rpches to bee p cause of a blef. fed life: bereof cometh p imoderate defier, which febeth out his flames like a boate Fornace, a pet neuertheles is no. thing abated in beate win. But if wee mere verfuabed, b riches were but nes cellary.

cellary helps for this prefet life, which the Lord reacheth buto by to his hand, & the vie whereof he bleacth, this only conitacion would easly allwage al wicked deliers: b which b faithful know to be true boerverience. For whereupon commeth it to palle b they bange bpon God alone, but only bicaufe they do not tre & fubmit their lyfe buto abudance, but do only reft the felues upon ppo. uivence of God, who alone, both both lustaine us to his nomer-a also weueth buto be fo much as is needefull : And that which is froken beere of Ryches, may be excended to bonois, a to all the belues of this viclente life.

16. And he put forth a similitude vnto them, fayinge, The ground of a certaine ryche man brought forth

plentifull fruites. C. This Amilitude both let forth as in a glaffe & proportion of that fentence, b men liue not in their aboundance. For when life is taken away from the most riche, what both it help that they have beaped together much rpchestalle all graut this to be true : pet notwithstan-Ding few regarde the fame: but rather all men for the most parte boe so order their Lives, that they goe quite from God, placinge their life in p prefent abundance of things. Therefore all men must needes waken them schies, least they farninge them felues to be bleffed with ryches, doe tangle them felues in the Snares of Conecouinelle.

Plentifull fruites] firtt of all mee fee here the truth of this common 1920 uerbe, The more wicked, the more fortunate. For the riche man of whom mencion is made here was wicked, & yet notwithflanding his Land brought forth plentifull fruite.

What meaneth Boles then to write lapinge that bigodlinelle is accurffed. If thou wilt not hearken (fait bee) to the voyee of the Lord thy God, curf- Deu 28.17 fed shalt thou be in the fielde & curffed in thy Barne. &c.

Tothy then was the feloc of the wir. Quesion

ked ryche man bleffed ':

The word of the Lord pronoticed by Moles is not invaine. If or fa Sod hath ordained that blefling and good floule bofall the Godly, and curffinge, and ca uell happen to b wicked. Det norwith Canding God both somtime suffer his orbinance to be chaunger to the which be is not treb, partly b by this meanes bee may reclare his exceeding clemencie, by which hec fuffereth bys Summe Mat. 5.45 . to Gyne byon the enell, and his Rayne to fall byon the built: partely b there= by bee may occlare that there halbe as nother Judgement and another world, in the which, all thinges halbe ordred not by words only (as in this worlde it is feene) but by beede according to fatu full order: partely that hee may erer. elle the good and Godly in Fayth, and to drive them to leeke after the ryches to come: and partely to call the cuell by this goodneffe to repentance, and p if they boe not repente, hee may more arienoully afflicte and punishe them. Dercupon the Prophet fayth , Take Icre. 13. 3.

them away lyke as a flocke is caryed Plat 73:18 to the flaughter house, and appoynte them for the day of flaughter.

Therefore when the fieldes of this riche man brought forth plentiful fruit it was not for the beferte of his Godis nelle (because he was a wicked man) but that he might be inuited to reventance, and that if he did not revent, his punishment should be the more.

C. Furthermore in this parable, is let farth buto by the transitory becuity of this lyfe : Secondly bow little ryches profit to the prolonging of this Lyfe. Thirdly, (which is not expressed, but may ealely bee gathered by that which

went before) that this is a notable reamedy for the faythful that alking their baply breade of the Lord, whether they be tyche or poore they muft fay them felues byon his prouidence only.

17. And he thought within himselfe. tayinge, what shall I doe, bycause I have no roume where to bestow

my fruites?

R. Were is veclared the carefulneffe of the ryche man. for there is nothinge Spoken here which wee fee not bayly in ryche men, which are made bunken with their abofipance, which perfmade themselves of immortallity in this life, who norwithfanvinge thall ope in this flozishing state, being their owne Erecutioners, a morfe to them felues then are any other. And fpecially God taketh away in their life, when they might injoy they abolivance. Othersome be taketh away in 6 mibelt of their Race, when they have a burninge Deller to those thinges which they thinke necel. fary for them . Wany bee fuffereth to come fo tarre, butill they have gotten a areat heave of goods : and then hee remonuch them, even as one shoulde take a man from the table when many bainty biffes, and belicates are furnpthed bpon the fame. All men know this to bee true, but pet it is not princed in their myndes, feeinge they thew themfelues not to feare that which is fo comon. And this falt is in bs all, that we will nepther know our felues, not our condicion.

18. And hee fayd, this will I do, I will pull downe my Barnes, & builde greater, and therein will I gather all my fruites and my goods.

A. Although ryche men be prouve, bicaufe of the aboundance of their goods which they pollelle. C. Det nortoffanping to this paper is Jorned byftruft, bycaufe they being full are never fatil

fied: even as this ryche man inlargeth his barnes, as though his Belly were not full ynough with bys first barnes. And yet notwythftanding Chapft both not precisely condemne this, b the bulband man thould be careful a billigent in laying by his increase, but he cobem neth the infatiable befire of the ryche glutton: who know not the true ble of plentyfull increase. R. Agaynft thys immoberate belire of bauing, Paule wayteth at large, but specially when he fayth, They that wilbe ryche fal in- LThe 6,4 to temptacion and Snares, and into many foolish & notione lusts which drowne men in perdition and diftruction. For love of money is the roote of all euill, which whyle some lusted after, they erred from the fayth, and pearfed them felues throughe wyth many fwordes.

19. And I will fay to my Soule, Soule thou hatt much goods, layde vp in store for many yeares, take thyne case, eate, drinke, and be merry.

C the words are thus much in effect. I will fay buto my felfe, I will come fort my felfe, bycaufe at the length, my befire and affections are somewat latiffied. Thereforethis worde (Soule) is here taken for the velire, accordinge to the maner of the Debrems, who ble to fay, My foule, when they meane their Affections. And this Debrewe Pariphrasis is of great force. As if one foulbe fay unto another, What both the beart? It is more effectuall than if bee thould fay, What boff thou? and per all is one. Do allo p Prophet Dauib, Say vnto my foule, I am thy fal- pfagt tion. Take thyne eafe, eate, drinke, be merry] C. Mow he remebreth not be is any more a man, but is proude of his aboundance, as though be were no more onper the band of Gob.

And

And wee fee baily euident Cramples of fuch infolecy and prive in prophane and wicked men, who thinke that whe they are in the middelf of they riches they are as fafe from Death, as if they mere in a Caffell of Bralle . But the Faithfull know that thep? Life hanneth by a threede : Motwithstanbing they take they reft a cate they meate in lafety knoming that they are gouerned of God.

20. But God fayde vnto him. Thou Foole. This Nighte will they fetch againethy foule from thee, then whose shal those things be which thou hast prouided?

(Thou Foole this Night) C. Thus is an Allulion in the name of Soule. Frift, the Riche man trake buto bos Soule as to the place of all his Affec. tions cand now in this place is mente the Life or vicall Sopprit.

BV. Cherefore the fence is this. This Dint thall thy Life be take a: way from thee: Theu perswavest thy felfe that thou halt live many peres, mhichthou fhalce frende in pleasure, and for the inhich thou hafte gathered together a buge beape of treature but thou halt not line untill to mortone. This Night will they feech agayne thy Soule In thele morpes our soa our Chieft reacheth, that the Lufe of. manip taken amap cuery momente, ch uen when men thinke them felues. most fronge against beach by reason. of they Riches. And in this this Wich man is continiced of foolishnelle, in that be knew not that his life deve-Deb bpon another. B. And beere alfo manbe noated the difference betweene. the Boolp and the Ungoolp. for the Soule is not as it were violentlie taken amay fram a Gobis and just man, bur he huntelte commendeth & fame

bnto God the Father Joyfully a myllingly neyther both he abhorre Death.

21. Sois he that gathereth riches to h mielfe, and is not rich towardes God.

S. This is the application of the linilitude, by which Chapft beclareth that the Riches of this world cannot faue. As if he Chould fav Thou balt the Erample and flate of man which laich bu for himfelfe the Riches of this world. and was onely riche to bimlelfe, and was not Rich towardes Ged who be. fireth to be refrefted in his members by those to whome temporall thinges are deuen.

(And is not rich towards God.) &ce. ing that this is a comparison, we must take the expolition of one parte from the other. Therefore let be thew what this meaneth that a man must be rich towards God, in the light of God. They which are meanely exercised in the criptures know that the Greke word (Eis) which liquifieth towards is oftentimes taken for (En) which liquificth (In)'s But whether we say towards God: Di In God, it maketh no marter: because this is the summe, that they are Riche to God wardes, which crusting not in Carthly things, depend by pon his providence onely. Repther maketh it any matter whether they have plenty of fkarcity, to b they noe baily crave of the Lord they? baily bread. A. Paule then was rpche towards God, which fapt. I knowe how to be low and how to exceede: I am instructed both to be full and to Phili.4. behungary both to have plenty and to fuffer neede. The fame Apoffle farth that they bee rich towards God which are not hie minded, which truft not in bucertaine Riches but in the li-

DDD.

upna

ting God, which doe good which are condly, as yet publique parifhes and rich in good Morkes which are ready Scipendes were not appointed to the

to geuc and to biffribute.

C. But this is the emb of the Parable that they? Countailes are vopbe and frustrate, and they? beuises koolish which trusting to the abundannce of they? Riches have not they? onelye considence in God, and are not contented with their measure, and not ready to suffer both prosperitie and Adversitie, who shall at the last have that punishment which is one to they? Clanitie.R. To this effects Salomon we reth. saving.

There is yet a Plague vinder the Sonne, and it is a generall thyinge amonge men: When God geneth a Man Riches, Goodes and honor, so that he wanteth nothinge of all that his heart can desire, and yet God geneth him not leane to emoythe same but another man spendeth them.

A Let be harken therefore to that excellent Countagle of David faring.

*fal.62,**1 If Riches increase, set not thy Hearte vpon them. For when a Riche man byeth he shall carry none of his goods with him neyther that his Hompe fol-

22 And he spake write his Disciples.
Therefore I say write you take no thought for your selfe, what yee shall eate, neither for the Bodye

what ye shall puton.

low bim.

R. Although this Sermon of Chypa perrayneth to all the Gooly, yet not withflanding it was most enerclarie for the Apollies of the Lord. For sering the time was come that they must be tente, not onely into Galile and into lary, but also into the whole Choso, to preach the Gospell of Chipa, firste of all, they were called away fro their handy occupations, with the which his thereo they had got they linung. Se-

Stipenbes were not appointed to the ministers of the Golpell . As pet Co. uetoulnes flowed in men, infomuch & no man coulde hope for any Liberallitp at theve hands. Finally Chepit was lo poore in this Moribe (because hee would be fo to make by Rich) chat be could not gene once bis Apolites fuffaient-prouition. It is no marneple therefore if they were to carefull for foode and Annarell, infomuch b they thought rather to follow they occunation againe, then the calling of the preaching of the Golpell. Chaple with this Sermon comforteth they carefull cogication, and exhorteth them to fet alibe this carefulnes: to the whych Crimitation bee abbeth bery fironge Arountents by which he theweth that it is not onely Tuperfluous, but allo great unbeliefe to be carefull for fove and Auparell . as to forfake Goods colling, and to follow the vettres of p flesh. For this, and the reste whych followeth onto the 29. Merle. Reade the litte Chapter of Math. betle 25. 19. And afke not what ye shall eate, or what yee shall drinke , neither be ve of doubtfull mynde.

(Neither bee ye of doubtful myride)
Thes Aerle agreeth with the latte lentence of the firte Chapter of Math. in the which chapter we have no large the Cypolicion of this Aerle, and the refinite which followeth but the 32.

Certe.

32. Feare not little Flocke forities your Fathers Wyll to gene you as in Kingdome.

(Fear not) C. By this fentece Chill confirmeththe Faith and trull where time he erhored his visciples. R. and be blech an Argument of the more to leffe, thus: Will not hee which inten-

Deth

berg to gene you a beauenly kingbom geue thole thinges allo which are neceffary for this Corporall Life? Seeing bemomifeth a Deauenly Ronge-Dome, we must thinke allo pall things necestary to Saluation are promiled. C. For how thould God beny corruptible foode unto his Deruants whom be hath abouted to bee hepres of bus Kingdome. R. When I fent you forth luk.22-35 (layth.he) without Wallet, Derryp, 02 Shoes, bid you want any thing ? And thep lavo buto him. Wee wanted no. thing. (Little Flocke) De calleth the alitle flocke because they were but twelue Apostles, and feuenty Dpfeiples, and a few others which followed Jelus out of all Galile and Jury. It oughtallo to be refer ted buto thole which beleved in Thibite by the meachina of the Apostles: of which the number was alwayes the letter. Many are called but few are chosen faith the Lord. De calleth them a flock, there fore he is the Shecveheard which fe-Deth- I am the good Sheepeherd faith he, a good Sheepeheard gieueth hys Life for his Sheepe. A. And Peter calleth the Church the flock of Chain when hee fapth . Feede fo much asin th. 10.11 Pet. s. you lyeth the flocke of Chryft, R. 3f wee did way this diffigentely in our bearts and were certainly perfmaded that he is our Sheveheard, it would take from by all fcare not onely of hungar, but also of all other perils. (For it is your Fathers pleafure) (Der= by be thewech that we have Erernall Life onely by the free mercy of God. For every word bath bis feueral Em. phasis or force. If it please God, what can hurtbs: although not onely alme. but alfo all Deuils miflike of b fame: Tho can alter the pleasure and will of God ': Di who can withstande the Came : Againe . If God bce a father

why do ve doubt of his mil! the which is a father can not by nature flay his affection, but bee muft neeres bo good, bnto his Children frecially, whe they are in verill. Peraduenture, amonge menthere are fome unnatural fathers which love not their Children . But God as he is by nature inchangeable. euen fo those whom bee both acknow= leage for his fons, be both fo preferue & kepe, that they cannot perith in any aduerlity. Therupon be fyeketh thus by the Drophet. Will a woma torget her owne infant, and not pittye the Son of her Wombe? And thoughe. they do forget, yet will I not forget thee. And again. The moutains shall remoue, & the hils thall fall downe, but my louing kindnesse shall not Estay 54-10 moue, and the bond of my peace shall not fall downe from thee. And hee is nor only the father of the Patriarks, of the Prophets, and of Dauid, and of Ezechias, and others, but also hee is your father, though pe be poore a men of leffe fame, yea loke how much more poore ye are, to much the more bee is your father, if lo be pe cleave buto hys fonne by faith. (To geue vnto you) Rot by the merits of your Wookes could be obtaine this beauculy benefit but it is genen buto you by the free mercy of your Father. Dea, euen to you I fap, though poore, thoughe bn= wife, bnrighteous, and finners . Dee are noose, but God maketh pouriche: pe are fooles, but God choaleth the foolish thinges of this World to confound the wife, peare finners, but it is God which both iuftefp. Talbo feing be spareth not bis owne fon, but geueth him for you al, how can it be that with him allo be should not acue you. Ro. 8.32: al things. (A kingdom.) Dot an erthly. of transitory, but a beaucily and e. uerlasting kingdome. DDD 2.

W bat

That thinge then shall ve ment' The Kinges of this World mant neither foode not Apparell, what thould the be wanting buto you being cholen to bee heavenly Kinges.C. Co be thort feeing Chapit teltefieth plainly & God hath geuen buto bs a Bingbome, and that for no other caule, but because it it was his pleasure, wee fee most manifeltly that the lame is not gotten by the merite of Workes, Therefore fo often as the Lord both put us in hope of Eternall Life , lerbs remember p there is no cause wby me thould feare the lacke of Daily foode.

33. Sell that ye have and geue almes: & prepare you Bags which wexe not olde, euen a Treasure that faileth not in Heauen wher no thefe commeth neither Mothe corrupteth.

(Sell that yee haue) The like charge the Lord geueth in the 19. Chapter of Wathew, Clerfe 16. and in the tenth of Marke. Clerle 17. Where we hall have the Expolition bereof . By thele woodd the Lord geneth by to buderstand that he would have mall Chapflians a felling mynd, that is to fay, a mynd to affected that it trutteth not in Riches, but prepared to forfake them at the wil and pleasure of Goo. Then he requireth at our hands that wee be Rais .8 willing and ready to belpe fuch as bee 2.Co.9.7. in neede and necessity with our goods. Luke J. 11 For this is a generall faying. I vvill have mercy and not facrifice. And a. name. Let him that hath two coates chare with him that hath none.

Therefore, that which Christ freaketh beere concerning the fellinge of policilions, oughte not lo precifely to be urged as though it were not lawful for a Chrystian man tokeepe lowhat in Coze for himselfe . Onelp hos purpole is hereby to teach that we muste not onely greue buto the poore of our fuperfluity, but also that me must not spare our Landes if so be wehave not money lying by bs to helve and releue the poore. As if he should have sappe. Let pour Liberallity be extendes eue to b beminishing of your Barrimony. and to the felling away of your lands.

.Ki18. 4.Ki,4.I

for the refte of this Clerfe reade our amotations byon the 6. Chapter of Math. Cetle 19.

35. Let your Loynes be girded about and your Lights burning.

C. Chapit both bere them very briefly in few worder, how the Faithful must walke in this world. For first of all he letteth the graving of the Lopnes againti Idlenes and burning Canbels against the barkenesse of Ignozaunce. Chapite therefore commaundeth bys Disciples to bee ready and prepared for they? Journey that they may freebely goe throughout the Land, & that they may leke no fure or quiet abiding any other where then in heauen . An abmonition bery profitable. For although also prophane men baue f chariot of Life in they mouth : Bet notwitanding we fee how they fre groueling upon the Carth. But Goodothe not aduaunce any to the honor of hys Sonnes, but those which acknowledge themselues to be inhabitaums on the Carch for a time, and which are not onely prepared always to mander but boe also runne all they course to the Celeftiall Life. Anonow because al o whyle they are in Careb, they are indoaled in Darkeneffe, he appopmeth vino them lightes, as have they which malke in Darkenes and in the night. As touching the appoing of Di Lopnes

Pfal. 62, 11 1.T1.6. 17.

Ole. (.7

it is a lucach taken from the common mamer of thole that owell in the Call Ki18.46 partes, which ble longe Garmentes. Ki,4.19 R. And in the holy Scriptures o air-Ding of the lovnes fignifieth celeritye and fpeebe to finishe any matter to bee taken in bande by thole Beruguntes which bled to weare long Garmentes which they bled to anybe by whe they wence any whether. By apided loins and burnong Candels, the Lord meaneth that we mult be ready always to goe with him.

> 36. And ye your selues bee like vnto men that wayte for theyr Lorde when hee will returne from the Wedding, that when hee cometh and knocketh they may open vnto him immediately.

C. Chrifte bere bleth another limilitude which Wathew omitting is more briefe in this matter then Luke. For he likeneth him felfe buto the Paister of a house-twho being mery abroade at a mariage, or beinge ells where from home makinge good cheere, will not withstanding have his feruance to bebaue themfelues mobeffly and foberly at home and being occupies with their lawfull woorke, to looke payly for his returne. Therefore although the fonne of God be now ablent from be, being taken by into the bleffed Reft of Deauen : pet notwithstanding bycause bee bath entoyned to every one his duety, it is bery absurve that any man should fleeve Thell. Furthermore bycaufe be promifeth that he will come againe on to bs, it becommeth bs to be ready e. uerp moment to receive him, leaft hee finde by fleeping and Ivell. For if fo be a mortall man loke for this feruice that at what hower focuer he returneth home his fernamits thall be ready ready to go and meete him: how much more lawfully may the Lord require the like feruice at the hands of his feruauntes, that being fober and watch ing, they may alwayes waight for his comming.

27. Happy are those seruants, whom the Lord when he commeth. Shall finde wakinge : verely I fay vnto you, that hee shall gyrd himselfe, & make them fit downe to meate, and will come forth and minister vnto them.

Happy are those servaunts \ A. The Lord exhorteth to watchinge by many Amflitudes in Mathew, & in Marke: but here he femeth to freake form what more. For hee addeth, Verely Isay vnto you, that he shal gyrd him sele) C. In the which wordes to the ende he may the better encourage his Dylciples, he faith that Carthly maylters are to much belighted with the ready? nes and diligence of them Seruants that they will also serve them . 12 ot b all maifters ble this, but because thes commeth fometime to valle that the Mariter which is gentle and curteous both ammt his Deruauntes as Companions to his own Table. Bu. W. her fore we may not so bnoerstande thys faying of Chapit as though the Loade thould minister scruelely in Glop to thole that are happy and bleffed, but because be acueth unto them full aud perfecte reff, and thall make the partakers of his owne Glozy. For \$ 1 yfe and all the Tope of the bleffed com: meth of Chapft, and is in Chaift. For he came not to be ministred buto, but Ma.20.28. to minister and to geue his lyfe a re. Lik.22,27 bemprion for many.

38. And if hee come in the seconde watch, yea, if hee come in the thyrd D00 3. watch.

watche, and finde them fo lappie are those Seruauntes.

R. Whis is the behaufour of faithfull Ceruaunts which loke for the coming of they lord in the night from a featte or mariage: they gyo they? coat buto them, and carry in they bandes burning torchesther prefcribe notto their Lord any time when be hall, come but being watchfull and careful they wait for his comming bonte, that lo foone as he knocketo at the bose they may oven bnto him.and may deue him light mith they torches. Euen as if b lorde comming in the first watch a findinge the Seruaunt matching commebeth the Seruauins biligence, and recoma penlech the fame: and if bee come in & fecond and thyed watch and finde him fo boing (Happy are those Seruants) Concerning the watches of the night read the 14. Chapter of Math. berle fine and twenty.

Question.

C. But it may be bemaunded fow it commeth to valle, that feevance the Ephc. 5, 8. @cripture calleth bs the Chplozen of the Light, and feeing allo that & Lord poth deue be light with his worde, b we may walke as it were in the none Day, how Chapit compareth our Life buto watches of the night. This quefiton is aunfwered by S. Peter, who teacheth that the weste of God both hine as a burning Candle, infomuch that in a barke place the way is playn. to be fene of bs . Therefore me mufte. noate that we muft traveile throughe the thicke barkenelle of this worlde, a pet notwithffanding that wee are fafe. from the daunger of erring, hauping & Candle of beauenly light going before bs, but foccially feeing Chaft himfelf is the bright Some of righteoulnelle. A. For he is the light of the Morlo. the which who fo followeth, walketh not in barkenes. For the Exposition

of the rest which followeth . Read the Ioh.8. 12 24.cap. of Mathew. Clerfe 44.

47. And the Seruaunte that knewe his Maisters-wil, and prepared not himselfe, neyther did accordinge to his wil, shalbe beaten with many strypes.

C. There is great wiscome in thys Circumstance which is ermelled by Luke only, because that the more willingly any one runneth into the Contempte of his Lord , & more arteuous punishment he is worthy of. For bere is a compartion of the more and of the leffe to this enne. If fo be the megliget Serugunte elcape not punifhmente, what halve bone to the flubberne and obffinate Deruaunt, who of fet purvale despyleth his masters authority? And it is to bee remembred that they which are made gouerners of o church bo not fin of ignoraunce, but do Wille! fully and wickedly offend their Lozd. Dotwithffanding bereaf a Beneralt Doctrine may be garbered, that men Do in bapne feeke to excuse themselves by ianoraunce, to beliver themselves trom the quiltinelle of Sinne. For if to bee mortall men challenge thes to. themselucs , that they Seruauntes ought to engune and freke what their maiffers will is left they bo any thing out of ozder at home: how much grea. ter Authority belongethto the Sonne of Gos, that they which ferue bim aught to feke to be taught concern ing. bis Commaundementes : And that they ought not at they, owne pleasure to take bucertaine Clookes in hande, butto bevenue wholly bypon his pleafure : Specially feeing be bath commaunded by what we shoulde toe, and. is alwayes gentle to those that alke. bint.

It is most certaine, that our ignoraunce is alway & Companion of will.

full

full and groffe Megligence . So that we fee that this flarting hoale is in bainesthat he is without linne whych erred butwittingly, feeing on the contrarp parts beauenly Jubge pronou. ceth that thoughe the ignoraunte fall thall have fewer Arppes, pet notwith-Canbing it hal notefcape bnyunifeb. Jow, if so be innozaunce both not er. cule, what hourible punishmente remaineth for those which to finne wyllingly, who fur joully fallinge against thepr conscience do prouoke God 's Wherefore, the more plentifully wee aretaught, the more matter of punishment is increaled, except to the lame be iopned Docillity and Dbedience. Mherby it appeareth bow frinclous they Dbifinacie is which rejectione the playne Doctrine of the Gofpell at this Day, bo excuse the same by & Ignoraunce of the Pathers: as though o Buckler of Ignozaunce were fufficy. cient to repel the Jungement of Sob. Moreover, to spare the Faultes of thole that erre, we muste not graunte like parbon to those that sim willing-Ip, fince that of wilfull Wickennelle they rebell anapnft Gob. Therfore because those things which were fpoken before in this Sermon, specially appertamen to the Apostles. Therefore also this about all other things ought to be referred buto the. For feing the Apostles were chofen to be the light of the world, the faire of the Carth, and the first fruits of the Chapitian Church . Chapite required at they? hands about all others Watching: lead by any meanes it myghte

Co.9.27 And in these words Chrost by the way admonisheth all the Sernauntes of God, that seeing we are all his chil-

come to paffe that when they had prea-

ched to others, they themselves hould

be cast awayes.

been we ought the more biligently to endeugur our felues to Coblinelle. Matwith Canding that they commit & more havnous offece which have receined the most plentifull giftes of the knowledge of the Bolvell . At thep? handes most is required who have receiued mott. Therefore lec him whych hath received more knowledge of the truth then other live more biligentlie according to the fame then other: Let him which is best able to belpe and re leue bis brethren be moft liberall : D: therwise be thall make himselfe loke bneo chate will and bufaithful feruan: which willingly disobaved his mayfers will, thall for the fame receive the arcater punishment of his Lorde. A. For itistinne in him which know: eth good and both it not. Reade alfo & eleuenth Chapter of Mathew, Uerle twenty one.

48. But hee that knewe not and did commit thinges worthy of thripes thall bee beaten with few thripes. For vnto whome foeuer much is geuen, of him thal be much required, and to whome men haue committed much, of him will they aske the more.

C. By the other Circumffante Chrift teacheth, that the Chopfer forte of Defciples hall bee the more grienouth punished, if prefuming bypon they callyng, they geue themseines to all licentious Libertyc: because the more excellence that any one is, the more hee oughte to consider what is committed buto him, and that one day bee thall gecue an accompte fer the lame. Wherefore the more that any of bs boe ercell in Biftes, creepte as a well-tylleo field, hee baying fourh pletifull Fruite buto his Lorde, p more thall his punifimente bee for the buprofitable fuppreffing of his Grace.

Iam.4. 17

But in the Church none have arecer diffes committed buto them the thole which are Apolities, which had Chrift the Some of God they? teacher who peclared buto the with as much plainnes as was needefull the mifteries of the Kingepome of Deaueo: who also not onely fame with them Eves those inviacles which Chapit wrought, but mere alfo endued themselves with vower to worke myracles. Laft of alther Did not onely fee Chapit, when he was rifen againe, but also were endued in the holy Shoft greate miracles following the fame, and were lent forth into the whole World, that like 192pm ces they might fuboue the fame buto Chapat.

Then this Office what can bee veuifed more excellent '. Therefore the greater giftes that the Apostles receitied the greater accounte. This faith he will take of them: to the ende hee might terrefie them from souths, and styre them by to digitance and dilligence.

49.I am come to fend fire on pearth and what is my defire, but that it be already kindled.

C. By this sentence it may calely bee gathered that this was one of the laste wermons that Chypst made, and not put downe by Luke in his due place a time. But the sence is this that the whole Disturbaunce and crouble of factors was layer dypon Chypst, enf as if dee would confound Deauen and Carth. For the Gospell is compared Wetaphorically unto Free, because it transformeth althinges with biolece. Therefore when the Disciples fallely surmised that the Kingedome of God thous come to such as were quiet and a sleepe. Therefore the letteth before the ter-

rible burning with the which b w orld muft firft be fet on fire . And becaufe his Disciples might feele the prefent no wer of the Golpell be encourageth. them. As if he had fard thus. Decinge already great motions begin to burn pe ourbtto be fo litle mabe aferd ther= by that the fame ought rather to gene you occation to bee of good courage: For I am glad to fee this fruit of my Labor. R. Therfore he of clareth what thould be the face to come, according to the outward them of \$ time, which. thould endure from his first cominge in the fleth, bato his fecond and last co. ming in maielty. And he taketh away the Diffence which mighte bilcourage the farthfull from the true faith of p Gofpel, because of the troubles & cala. mities which arple when the Golpell is renealed. For the Prophetes had momiled all maner joyfull and happic thonges at the comming of Chapft. As when it is laps. His dominio thall Elay. 97 bee enlarged, there shalbe no ende of his peace. Agayne. One Nation shall Elaya. not lyfte up the fworde agaynst another neyther shall they be exercised in Warre. alfo. The Wolfe fhal dwel Efa,1 6 with the Lambe , and the Leoparde shall lye downe by the Goate . furthermore. Violence and Robberye Efay 60.18 shall peverbe heard of in the Lande, neyther harme and Dollructio within in thy Borders, thy Walles thall be called health, and thy Gates p praise of God

To be those there is no felicieie which the Prophets do not after the to y time in the which the Parriarkes were promifed that Chapft though come There fore Chipft teachers that his Kyngc-bome is not of this world, and y those thinges which were spoken by h Propheres concerning the Felicity of hystime are not to be drawe to the externall.

nall felicity of this World. For hatrens, bebates, and murbers , were to followe the preaching of the Golpell. C. Mow, let all ministers of the Gofpell apply this buto themselues b whe all the world is on a roare, they map with the better courage followe thepr office.

Also, we must noate that with the fame fire of Doctrine , both Chaffe & flubble are confumed, but Golde and filuer are purged,

50. Notwithstanding I must be baptised with a Baptisme, and howe am I payned vntyll it be ended.

C. By these wordes the Lorde affyr. meth that his last parte and act is yet behinde, that by his beath hee mighte morke the renouation of the Worlde. For, because that tempest of the which he had spoken was terrible, and that burning allo of mankinde ful of feare, be teacheth that be must in his owne person be the firste that must offer the first fruites of the lame . And he copareth Death to Baptiline, because the Chylpren of God being prowned for a time in the Destruction of the Flesh doe rife within a while after agaph to Life, that beath map bee nothing elle but as a fwifte pallage throughe the mater. (And how am I payned) Dee fauth that he is varned butill be bath ended this Baptilme, in the which wordes he comforteth energone of vs. by his Grample to be ready bothe to beare the Croffe, and also to suffer Death. Mot that any man can naturally belire beath or any inclination of the present state: but because when we behoulde on the lee Coare Celeffyall bleffcones, Glozy, and immortal reft, we so belire these that we boe not onely pariently luffer death, but are also

6

willingly carried whetherloener faith and hope will drawe bs . For the refte buto the 54. Merfe .. Read the tenthe Cap. of Math. berle 34.

54. He fayd also to the People whe yee fee a Cloude ryfe out of the West, straite way ye say, ther cometha shower, and so it is.

The like of this we have in the 16. Chapter of Mathew. Herle 2. fauing that the fignes of the Tempeft which bee nameth beere viffer from those which he noateth there. For hee lapth bete. When yee fee a Cloud rife out of the Weste. For the Iches hav the Sea on the well part. And it is a fure rule that when a Cloude ryfeth from the Sea, it bipngeth with it Rayne. Whereupon Elyas also after three peres Drouth,hearing his Beruaut lay, that there arole a litle cloud from 3. Ki. 18.43 the Dea, the which is wellward from the Tewes, land that ther mould come great Rapne.

57. Yea, & why judge ye not of your felues what is right.

C. Chapft both beere reneale & caufe of the entill and both as it were touch and latice the foare to the quick, name. lp, bicause they vid not vescende into they owne consciences, nor enquire there what was right before Gop. For hereuppon it commeth that hipocrites are to ready to cauill, because they doe not confider they, wickednes, nor let them felues before the tribunal leate of God, that truth may have the victory. (What is ryghte?)

The Lorde blev this erample in b fifth Chapter of Matheme. Herle.25 Wihere bee exhorteth to agree out of band with our Aductiarie. And nowe

bee ab-

te admonishes the Tewes not to neglect and omit the convenient time: a geneth them to be dersand that they are more wise in any things then in butch apertained to they? Salvatio. For if so be they were drawen to the Law by they? adversary, he sayth they will by and by agree with him leaste they incurre a greater displesure whe they come before the Ludge, but they neglecte to seeke the savour of God, whe as he willingly offereth his grace but them: not weighing that they shall not feele his Judgemente wout they? Eternall Destruction.

R. Other some expound his wordes, as if he had sayd thus: Alhy both not every one consider and weighe with himselfe which is just and right. If so be every one did know the saw in each points, skarce one among a thousand would come into Westminster Hall: but every one is blynde in his owne cause: h which blindnes commet two wayes. Frish of simplicity and Ignorance. Secondly of set mallice when as a man shutterh his Eyes so, h noce and will not see that which he seeth.

One trusteth in Lies, another in his Gloquence, one in power, another in Friends, The most part of me peruning of these thinges, and not book the goodnes of their cause contende groe to the law.

etherefoze the Lope here crhozeteth that if any man contend in Lawe with his Brother, hee houlder ather end the matter, then luffer the fame to be brought befoze the Audge. For there may be some remission hoped for at the hands of the creditor, a not of the Audge who pronouncething Sentence of the Law without favoure remitting nothinge. Hee therefoze which is wife to some as he is called before the Audge seekth to agre with

his Avuerlary. A. Thus this Aerle may be expounded, if it be formed with that which followeth.

But if wee will forme it with that which goesth before, the former

Expolition is belte. Concerning the reft which followeth

Read the fifth chap.

of Path. Aerle

& CHAP, THE XIII.



HERE

WERE PREfent at the same Season certayne men that shewed him of the Galileans, whose

Bloud Pilate had mingled vvyth their owne Sacrifice.

R. Chapft in this Chapter both even the very fame which alwaies and in all places be both, and for the which be was also fente into the world. For bee erhozeethmen bnto repetance . C. And he both withall correcte that Maturali defeafe in bs, by which me are to feuere Judges towards others, & flatterers of our felues in our finnes. And so it commeth to passe that we boe not oncly to narrowly fifte f fins of our Brethren, but doe allo condene them for wicked men and Reprobates fo foone as any Aduerfitye happener b unto them. In the meane time who fo is not brace with the band of God flepeth fecurely in his finnes, even as if God were fanourable and mercifull buto bim in the which there is a bous ble fault. For lo ofte as God both chafile

mynde of his Budgementes, that all men mighte learne to cramine them. felues, and to weighe what they have deferued, And whereas he spareth bs for a time, he both by that benianity & Clemencie inuite bs to repentaunce, R. Mans reason therefore indaeth as mille of linne by the punishment, whe as God both neuer lan on those externall and bilible puniffmets according to the maner of fins. For God both ofcetimes to dilvole of things of this vicfent life that the most wicked bo lyne. in peace & with abundance and vientie of althinges, a that oftentimes o most holy are afflicted. As me may lee by b crample of the rich alutton a begging Lazarus: & in our Lozd Jelus Chapit himfelf. Alfoarainft this error of mas wifedom p whole booke of lob difpu-Luk.16.19 teth.C. Therefore to the enve Chapfte micht correct b wicked and euil juda= ment, by which we are wont to be enemies to luch as are in mifery and calamity. Fratt of al he teacheth that they are not worfte of all other, which are handled molte flar pelpe because God exerciseth his Audmementes in such order and maner as femeth good buto him, that fome may be punished, and other some live in case and vleasurc. Furthermore, be pronounceth y looke how many calamities there happe in the world to many testimonics there are of the wrath of God. Whereupon we gather what destruction hageth o: uer our brads except we repent. Co be thorte, the occasion of this exhortation came herofthat some tould him how b

Pilate mingled mans bloud with the

facrifices, y by fuch a hainous fact y fa crifices might be abhoreo. Z. Dfchis

where we mangather that & factious

Tite one in our flaht, he putteth be in

had them Sacrifices in mount Garifim. And many thinke behefe things were bon in Chills time . For when Christ taught that fo often as ODD thewed fignes we ought to be cyrcumfucct and revent except wee wouldefufain the punishment:euen at the same instante some came which toulde him fuchthings. C. But because it is likely that this was spoken to the reviech of the Samaritans who were declyned from btrue worthip of God , plewes were redy by condemuning the Sama. ritans to commend themselves : but & Lord disapointeth their expectation: for because they hated and detelled & impiety of that nation, he demandeth whether they thought those miserable men whome Pilate had flame to bee worle then any other or no.

2. And Iesus aunswered and faid vn. to them. Suppose ye that these Galileans were greater sinners the all the other Galileans, because they suffered such punishment.

C. As if he should say ve know wel inough that the fame lande is filled to wicked a bigodly men, and that many which were worthy of the same punish ment are left vet a liue. De is thecfore a blind and briuft Judge, which ind geth mens fins by the prefent punish. mentes. For be which is worfe is not firfte punifhed : but & DD chofeth a few out of many to bee punished the. wing in their person top rest p he wil take bengeance pal might be terreft. eb.l tel you, nay: but except ye repet ye shal allikewise perish. R. as if hee Could fay Pilate punified thefe Galis leasto discharge his office a to vacefy p ledition ready to arile. But p Lorde our Cod luffered this thing to be don not ppe hould indge the along to be finners, but p by their punishmet pee might be put in mind of your ling a fa Ece 2. revent.20

anti boke matter losephus wipteth in his eigh-18Cap. 7. tene boke of the antiquities of plewes So in like maner whereas God hath opdayned that they which are knowen and open finners should be openly punished, it was not therefore done, because they were the greatest sinners about al others, but that the Lion (to speake preservially) might be chasty-sed with the Dogges strypes.

FD R as they which take in hand to came a Lion, are wont to take a younge Mhelpe, and to beate hym with a cudgell in the light of the Lio, that the Lion being terrefied with the cry and howling of the whelpe might be made gentle. Even to God fetteth before our Opes the open punishmets of the wicked, that by they? Example the red might be admonthed of they? finnes and repent.

4. Or those eightene, vpo which the Tower in Siloe fell and thue them: Thinke ye that they were finners aboue all Men that dwelt in Hierusalem.

C. After the Lord had fpoken of the Samaritanes, be commeth more nere unto the lewes themselves. For when as in those Daves the fall of a tomer in Hyerusalem kolled eichtene men. be benyeth them to be the most wicken but laith that in they? Deftruction, matter of feare was propounded buto all other, because if God beclared his Judgemet byon them, others thould nothing the more escape his Danbethough they were luffered for a time. (The Tower in Siloe.) R. In Hebrewe it is called SILO A H, which is the name of a poole whereof mention is made in Elay. Meare buto the which posie this Tower that fel was builded, and falling itflue eightene Citizens of Hierufalem.

¿. I tell you. Nay : but except ye re-

pent, ye shall all likewise perish.

C. Chavit both not forbid the faithfull to confider the Aubgementes of Gob, lo often as he punisheth the Sinnes of forme: but be mould baue be alwayes to way and Examine our owne linnes firit: for hereof this ercellente fruite commeth. Ramely the preventinge of Gobs punishments by reventaunce. Wherefore we aught to learne beere thefe two things. Ramely to acknow. ledge all Calamier to be a vimifhmet for finnes. And therefore are abmonythed to feare every threatening of the wrath of Gov against be, ercepte wee repent. For when we beare or fee and Erample of the judgemente of Bob. let bs know that the Lorde both crye that euery one would confider of bym felfe. Secondly that we boe not indere of the manner of fins , by the meafure of the punishment, indainge them to be moft wicken which are in greated milery. for as Gods jubgemet bork begin at the house of Gob. Euen lo oftentimes the most holy are more fure. 1.Pe.4.17 ly cryed in advertity then the wicked. Amo, Chapft femen to be moft milerahle of all men who notwithflampunge mas without all fin:but me are neucr bnbefernebip punifhet.

Therefore, we must viligently confiver the Judgements of Bod, but so
y we weigh not these Judgements by
our Carnall reason and sence, but rather let by endeuour our selves to repente when we are warned by other
mens harmes, knowing that the most
inste Love will take vengeaunce bypon all those that neglecte repentace.
C. To the which effect pertaineth this
admonition of S. Paule.

Let no man deceive you to vayne Wordes: For because of these things the wrath of God commeth vpo the oblinate

Efay. 8.6 Iohn. 9./ obstinate and rebellious,

6. He tould also this Simillitude: A certaine man had a figge tree planted in his Vineyard, and he came and sought fruite thereo & sound none:

C. This parable is iopned with that which goeth before. For Chapite confirmeth that which he hath spoken already. For the greate bengcance of of Goo hanged ouer the heads of the people of the lewes, of the whych the Low had ofcentimes admonished the that be might moue the to reperance. And the fumme of the parable is this, of many are luffered for a time which are worthy of Destruction: pet, notwithstanding that they gaine nothing by velay if to be they goe forwarde m they? Obstinacy. For hereof commeth wicken flattery, with the which the wicked Oppocrites doe flatter themfelues, and are made more obfinate because they bo not consider their wickednes, but as they are constrayned.

And therefore to longe as God both wincke, and both biffer, they punpils mentsather thinke that they are in his fauour. And to they thinke thefelues to be fafe, as though they had made a covenaunt with beath and bestructio. For this cause Pauleso carnefflie inueigheth a gapnft them. We knowe p trees are fometime faued and kepte, nothecause they are alwaies profitable and fruitefull buto they? owners: but because the viligent and painefull bulbandman leaueth nothing bnalay. ed before he cutteth them from of the Ground. And hereby we are taugute, that although the Lord both not spebely take Clengeaunce bpon the wicked, pet notwithstanding weefee the cause why he forbeareth them.

By which humane rathuile is refrayned: leaft any man thoulde prefume to speake agaynst the most high Judge if hee did alwayes execute hys indgements with equal ballance.

7. Then sayd he to the dresser of the Vineyarde. Behoulde this three yeeres haue I come & fought fruit in this figge tree and finde none: cut it domne, Why combreth it the Grounde.

C. This is a very fit and profitable fimillicude which holdeth and agreeth with the matter almost in enery point. The wicked have place in the Apnepard of the Lord. For him believed is the Lordes. If we bee unfruitefull we are worthy to be pulled by by the rootes. Notwithstanding the Lorde both beare with us for a time: Powebeit we ought not therefore to flatter our selves. A. For the weath of God shalbe poweed forth in the time byon those which nealecte to revent.

C. If this be true in the whole, howe much more in those whom hee harhe planted in the Church': For we are called into the society of the Sainctes that we might bringe forth fruite. If wee bee unprositable it may bee that he will not punish us by and by: Dec notwithstanding at the length we shal seele his Inducement.

Agagne, we mult note that the Reprobate as bufruitefull trees are not onely but worthy of bunging and propning, but also of they rome a place.

8. And hee aunswered and sayd vnto him. Lorde let it alone this yeere also, till I digge rounde as boute it, and doonge it.

C. Peere is a comparison betwene p

fay.28.15 Rom.2.5. Lozd and the Dreffer of the Avne. vard : not that the minifters of God ercell him in clemency and meekenes: but because the Lorde both not onelye graut longe life buto finners:but both all benefite them many waves : that be might allure them to bainge forth better fruite. B Mozeouer in that he maketh heere the Dieffer of the Tlunes pard to intreate the Lord for the figge treeshe both hadow and lignify hom. felfe, who is as it were the Dreffer of his fathers bine a namely at btime of the people of the lewes that bothe by doctrine and also by myracles bee might make them fruitfull. And withall he deueth by to bnderstande what they office is, whom the lost hath appounted to trinime a dreffe bis byne. Thefe are paffors which onabt to call upon the Lord, that he do not but by bestroy those which are unfrutefull.

For there ought to be a fatherly lone in the thepeheard toward the church. As the Example of Moles teacheth, who openly set, himselfe against the ward of God, to mittig at the same. Euch so pastops though they see their Ductrine not to be received as it ought, must see unto the Logo, leaste bee power south his weath upon the year

ple.

Ex.32. 31

9. A N D if it beare fruit thou maist let it alone, and if it beare not the after that shalt thou cut it down. Hereby weesee that the Lood by thys Parable theateneth the Iewes if so be they continue still barreine, being already digged a boonged of him: (that is to say, instructed in heavenly Doctrine) there shalbe nothing left undo, whereby they may be cut of as an Anfrutefull sigge tree A. Pany of the Iewes no doubte well understanding these things beleved him to bee they sautour, and being made fruitefull

by him eschned and escaped those enils which remained for the obstinate.

10. And he taught in one of their Sinagogues on the Saboth dayes.

A. Dow viligent and paintful & Lood was inteaching the people, the Euäsgelifies reflect enery where. For hee being fent of the Father to preach the Kingedome of God, viv bouldely dyfcharge the fame according as he fayth I have declared thy name unto the men whome thou half genen me out of the World. And he taught prenating and publiquely, but specially in the Sinagogues of the lewes, whether re souted a great Company of people to heare the worde of God. The circulance of time is also noted whe Chill is sayd to teach on the Sabothes,

Now, this was the most convenyence time to receive Doctrine as we have neated out of vivers places Therfoze although the word of God he tyed to no places of Circumstances of times. Decenotwythstanding at the wilcom and discretion of the teacher, the sams ought to be taught when ther is greas-

telt hope offructifoing.

12. And heholde there was a wom? which had a Spyrit of Infirmityeeightene yeres, & was bowed together, and could in no wife lifte up her felfe.

C. Pere is veclared a myracle in the woman which was healed and the offence malitiouslye Conceived of the IEWES, because the LDRDE had healed her on the Saboth Day. LVKE sayth that the woman had he spyrite of Instruction and shynkynge of plinues her bodywas croked. Because hee both not otherwyse shewe what maker of viscale it was, it is lykelie

that

that it was no common dileale, or fuch n one as the cause thereof was known to the Philitions: therefore he calleth it the Sprite of infirmitie. for wee know that by the Deuils means men are bery much afflicted with frauge euils, and bunacurall difeafes. For al though vileales come of naturalicaus fes. Det notwithfanting there is no Doubt but that they are punifymentes which the Lord fendeth for finne. And Sathan bleth them fo often as it fee= meth good bito him . Telee fee what happned to lob: the Scripture is full of fuch Testimonics. (And was bowed together.) This Difeale had fo bowed the Womans backe that thee could not looke by ftraite to beauen, but went flouping bowne to s grouo. A. So that it leemeth that this was an ertraozdinary difeafe with & which Sathan afflicted this miferable Wioman both in Boby and minde.

C. Whereby the power of Chypte more entoently appeared, by which he triumphed over Dathan : not that fathan hach rule over men at his owne well, but in that he hath power geven

buto him of God to hurte.

12. Whe lefus faw her, hee called her to him, and fayd vnto her woman thou art loafed from thy dyfeafe.

C. In this miracle as in others also. Chipf declared as well his power as his grace. For he had further respect ther to the disease. For so long as wee suffaine the punishment of sin. Satha halveth his bound without mercy, but Chipf is sayd to loafe this woman. How loafeth he her ? Doth hee loafe

Brow loafeth he her ? Doth hee loale her because hereforeth to her her mebers? No, not for that onely: but that externall solution was a signe of the in ward loading in soule. For the myght have been veliceved from her viseale, and not have bene loased fro y bonnes.

of Sathan. The cause therfore music be to yner with the effect. So & saputs to often times to yne the waath of God with they? Sinnes, even as here the beliverance from the viseale, and the cause are to yned to gether. And here viseth the Preterpertectence, or finne past. Thou are delivered, when as not withstanding she was not belivered or loased untill Chipst had layd his hads on her. But she was loased alreby because the Loyd had taken compassion on her, and had becreed to beale her:

Michaethen remained but that thee thould receive and apprehend by faith p which Chapft gave bind her 's Thus wee must have respect unto God by hope, otherwise we shall see the disales, but that he ignoraum of p causes.

13. And he layd his hands on her, and immediately the was made strait

and glorified God.

(And he layd his hands on her) Chapft bled this externall siane so ofte as it pleased him. For it was not necellary feeing we read that many wer bealed of him with his word only but when it fcemed good butobim be bles thys externall figne. C Concernynge the vie whereof we have spoken in an other place. (And glorified God) here we have in the woma an example of thanks gening. For to glorify God is to geue him thanks for the benefit receined by Chiff his fon . This aloryfling of God is b effect of faith which tellefieth p woma had faith: p which whosoever bath he cannot be buthakeful unto God for bis benefites . Allo p toglorify God, to neue thanks bute God are al one, it is manifelt by gerample of p leper, of who it is laid. Hee fel downe on his face at his feete and gaue him thankes. There are not found that returned to geue Glorye vnto God, but only this straunger.

Lek.17.16

14. And the Ruler of the Sinagogue aunswered with Indignation, because that Iesus had healed on the Saboth day, and sayd vnto p people. There are fixe dayes in which men ought to worke: In the therefore come that ye may be healed, and not on the Saboth day.

(Aunswered with Indignation. A. That is to say, he spake with Indignation, because Chypst healed on the Saboth Day, the which hee therefore did that the hypocrite might have occasion to speake agaptst the miracle. It was not a matter done of purpose, and yet notwith sanding, all this was done by

the pronibence of Gob.

Even to the Lord both oftentymes discouer the wickennesse and Divocrifie of the wicked that they myghte bee knowne to the world. (There are fixe Dayes.) C. This Ruler burffe not o. penly reprehend Chryst, but tourneth the poplo of his waywardnes another way, overthwartly condening Chaple in the Person of the common forte of people. But this was monderfull outragious mallice . De telleth the that there are fire Dayes appoputed for labor, but how foolishly boe they befine that to be Labour which is permitted to be done onely wythin the compatte of fire Daves. Why both he not kepe them fro entering into b Sinagoque, leaft they breake the Daboth Day & UAhy both he not commaund the to cease from all the worker of niety's But if men be restrapned from thep? workes onely on the Saboth day how bumeete a thinge is it for the grace of God to bee eped then 't De commaunbeth them to come byon other baves to crave health, as though the pomer of & D lay a fleepe on the Baboth day, and bid not specially extende the

came on that Day for the healthe and comforce of his People. To what end ferue hely Assemblies, but onely that the Fapthfull might call for the Ayde and helpe of God,

Ci Therefore this wicked hypocrite freaketh as if the lawfull observation of the Saboth bid from the course of Gods Benefits, exclude mentro calling upon him, and byd deprene them of the Sence and feeling of his grace.

Thou Hypocrite doth not each of you on the Saboth Day loofe hys Oxe or his Alle from the Staule and leade him to the Water.

C. In that he calleth him Pypocrite he both it not to remoach him but theweth p he which was a wicken man in hears preferred holines before Exter-

nall thinges.

(Doth not ech one of you on the Saboth Day.) C. Althen as the Love mighte calety have bled many Arguments to refelle this groffe mallice he was concerned with this one. That if it he lawful to them humanity to brute Beaffes on the Daboth day, it is out of order to make fuch a precise Polynes in the lame that the Children of God may not be bolven.

uellion

of AND ought not this Daughter of Abraham whome Sathan had bounde loe eightene yeres be loafed from this Bond on the Saboth Day.

C. There is a double comparison in his wordes of Chypst, as of the Dre worth the Daughter of Abraham, and of the Halter with the which the Associate the Openis bound to his cribbe of kaule with the bondes of Sathan with the which

which hee holdech men bound to Defiruction. De (layth he) which are such scrupulous observers of the Saboch bare loase your Dren and Alles to lead them to the water: And why map not Ashew so much humanitie to the Clecte people of God, specially when there is greater necessity, as who one is to be delinered out of the Bondes of Sashan't And although the Asycked reprehender and causiler helde his tongue so, shame, yet notwythisding we see that there was nothynge so well none by Chyps, whereat the wicked tookenot occasion to causil.

And it in no marveile if Sathan enneuoured himfelfe by all meanes poltible to perverte the Glogy of Chypit which ceaffeth not daily to disperse abroad his cloudes, thereby to obscure the holy workes of the Kaithfull.

(Who Satha had bound to eightene yeres) R. Is then Sathan the author of Diffeles: Is her which is difeated which is different bee which is licke in Body is hounde captive with the bonds of Satha. Is not the Lord our God fayd to fend the to by Diffeles and afflictions?

fiver. To annimer this we mult fitt note what Con is by his atme nature. For Cobaftebou mell weigh bis true and mover nature-is nothing els buc the chiefe and most excellent fountain of coodnes and health . There is no. thing in the nature of Gon which is euill ornifealed . Witherefore God by his owne Mature both neither make nor fend Difeates buto be. For home hould be which is the chiefe bealth and health it felf, create bifeales. Dob hould the molle excellent top make forrow and griefe. Then (thou tople Tap) whereof come Difeafest Clereip euen of finne. For iffo be Death ente. red into the world by finne, then bere-

to offeales also entered with Death. which are foremell excrs of the fame. And Sathan is the Author of finne. De (fayeb Chyll toas a murberer fro the beginning, and aboade not in the trnth, because ther is no cruth in bint. Liben be fpeaketh a lie be fpeaketh of loh 8:44 bis owne because he is a war, and the father of the fame. It reffeth therfore that Sathan be the Author of Difea. les alfo, and Difeafes are richtly called the Bondes of Sathan. Botwith-Canding we must thinke that BDD himfelfe fendech Difeales and other manner of afflictions into bs. fyrft, becaufe God generh liberty bnto Da. than to annoy by with Difeales. For le be lapo buto Sathan concernynce lob. Beholde he is in thy hande, but lob. 1.12. yet faue his Lyfe. Decombly because and 1.6. after that Sathan by the permiffion of Boy, fendeth Difeales, God receis ueth them into his owne band, and he feth themas an Antrument to our Saluation . for enen as the worked facte which the Somes of Iacob com. mitteb againft they? Brother Iofeph. a.by which they fould him buto fraugers was the worke of Sathan , and God taking the fame into his owne banbe, bled it for an Instrumente to worke the Saluation of the house of Ifraell. (forfo lofoph himfelf ervoubeth it faying. Yethought eml against me, but God tourned it vnto good; tobringe to paffe as it is thys day, & to faue much People aliue) Quen foi allo Difeafes are the works a bonds of Sathan, by which be morketh our Saluation. So lob thought of his af lob. 1 17 fliction. The Lord geneth & the lord lob, 2,10 takethaway Oo Danyell confessith ; that the Exile into Babilon came of b Lorde, for the which cause the Lorde tooke the fame into his handese tur. ned it to the Saluation of the Ifrae-

fff.

lytes.

Ró.8.18.

other afflictions are lent buto bs. wee muft acknowledge our finnes , & wee muff acknowledge them to bee in the power of Sathan for linne. Morwethflanbing me muft not thinke or jubge of afflictions and Difeales as they are fivered by of Sathan-but as the Lord our OD Dhath taken them inco bys hands: who being not onely the belle. but also the motte wife and mighty Workeman of his finguler goodnes and wifebome, baynatth to paffe that all thinges turne to good , to the that loue him. Dowbeit this woman was cantiuc bnto Sathan after a certaine freciall maner. C. This affo is to bce noted that Chapft calleth her the bauahter of Abraham, whose bobie was bered by Sathan eightene peres , and that not onely in respecte that the was a lewe, but also because thee mas one of the true members of the Churche. Whereby also we may perceive that 1. Cors.s to be true which Paule teacheth that fome are beliuered to Sathan for the Deftruction of the fleth that the Enirit might be fauen in the Day of the Lord. (Eighteneveres) The Lorde noateth the fpace of time to certefy bs that although be both not out of hand releue our miferies pet normithfanbing we must not vilpame. A. The people of Bracil were longe afflicted in the Land of Ægipte, per notworks Standing at the length they were beliucred from thence by the mighty hand of Sob. So in like manner bee which lay by the pooles lide was vilealed etght and thysty yeres, per notwithfan-

lices . Wherefore when Difeales or

12. And when he fayd thefe thinges al his Aduerfaries were alhamed, and all the people remyfed for all

bing at the last when he was paste all

Ich. 5.5.9. hope, be found remedy in Chapft.

20214

the excellent deedes that were do by him.

(All his Adversaries were ashamed) C. The Euangelvit meneth not that bis Abuerfariesmere fo afhamed b they chaunged they mind, but be meacth that they were quite continced put to filence, infomuch that all men knew they mallice and wickennelle in reliting the Low. (And all & people rejoyled) The people rejoiled be caufe al things bannes to & Blozpe of Chrift because & Abuerlaries bab nothing to answer. They were impubet in reprehending, e ver notwithftading now they mouthes are cafely fronte. Cue fothere is no worke fo good and excellente which thall not finde fome flaunderous mithftabers of the fame. For the Ervolition of the refle whych followerh buto the 22. berfe. Reade \$ 12. Chapter of Mathew berle 31.

224 And he went through all towns and villages, teaching de fournyinge towardes Hierufalema

(lournying toward Hierufalem) C. It is uncertain whether beefpeaketh of one onely tournyme, or the- Mas. ther be meaneth that Chipa was wot Market to goe by to Hierufalem on the feaft Daves when be malken through lury , and taucht in biners parts. In 5 firft part of this Clerle bee feemeth to sore the continuali course and exercise of Chivits life, from the cime that be heran to crecute the Office committen to him of the father. Wherefore that the latter part may agree wyth the first, the fence thali be this, that fo often as the feaft Daves were at hav be blev to accompany other boly Alfemblies. A. Chipft meached in all places of Turp. De came not into ip. tle Clillages and Damlets, onerpalana

And the areat Cities and Cownes as boethey which goe about to becepue the simplemeither came bee into the great Cities as a baine bjagger and boatter of himfelfe, but as the Lorde and father of all be went into all plases having a care of all.

Moreover be bid not nealecte those Cities, in the which the Lawyers bid bwell , fearing to bee reprebended of them, or fearing leaft be foulde bee flavne of them : but he goeth towards Hieruslem. For where most are lick thither the Philicion maketh molte

batte.

23. Then fayd one vnto him Lorde, are there few that be faued ? And

he fayd vnto them. BV. Deeing the Lord in preachpinge braen Reventaunce, threatninge be-Aruction to the impenitet, and requiring of fuch as thould bee faued good and righteous workes: a certain man poubting whether all men coulde doe thele thinges, and feeing that & Lord had a berp few Dilciples followinge him, who notwithfanbing profesten bimlelfe to be the Author of life, went buto him and afked him. (Lord are there few that be faued) BV. As if he fould fay. If fo be the matter of eternall Life fanbeth as thou techeff. it must nedes follow that a very small number of men muft befauet. Etere. fore Chrofte converting his Speach to all fayth.

24. Strine to enter in at the ftrayte Gate: For many I fay vnto you will feeke to enter in and shall not be able.

(String to enter in at the ftrait gate) C. By the which words Christ goeth about to braw away tholethat are bis

from foolifb curiolity which fraveth a great many who looke round aboute them to fee whether they have any mo Companions or no: as thoughe they would not have faluation wythout a uiltrupe BV. De both not curioully difpute, who, and bow many shall bee faued:but friue (faith be)that ve map be in the number of those that hall be laued leeke not for obleure and hidde matters : but rather endeuonr your felues to bo that which is full and ho-Ip. C. Therefore when be comaundeth to Arine, be geueth by to buberffand b we cannot come to eternall life wythout areat and hard bifficulties.

BV. And in bedett is a bard matter for the fleth, truly to revent of & former Life, and to bee accustomed to a new and holy kynd of lyuing . Det notwithstanding we must endeuour. we muft ftriue, we muft labor withall our night and frength to overcome this difficulty and hardnes, wee must enter into the fraite may which leabeth to faluation. C. Therefore let the faithful rather beat their wains about this, then to bee ouer curious concer. Mat. 7 13. ning the multitube of fuch as goe out of p map. (For many will feeke to en. ter in)R. Chapft by thefe morbes feemeth to affinme, that the number of fuch as thalbe laued, thalbe the fewer: but be fpeaketh more plainly in Mat. when he fatth thus . Wide and broad is the way which ledeth to destructis on,& many there be that enter ther. Mat.7,13. at, but straite is the gate, and narrow is the way which leadeth to life, and few there be that finde it. Therefore there are few which actaine faluation because the gate to life is Araite. But what have we in another place of spa. Many shal come fro the east, & fro \$ west, & shal rest with Abraham, Ifa-Mats. 11. ac & Iacob in the kingdo of Heaven.

fffz.

And the Prophet Treaking of b bea-Ela.60. 11 wente Hierufalem, fapth thus . Thy Gates half fland open ftill both day and Night, and never be fhut, that & hofte of the Geneiles may come, and that theyr Kinges may be broughte vnto thee. Thele words teach be not onely that mam thatbe fauet, but alto that the gate of beauen that bee fet more open. But we muft put beere a Difference. For if we confiber Chapte. we muft neeves confeste that the gate of Deauen is broad and wove. for Chapft is the true Gate of Deauen, who being afcended into Deauen, and being renealed to the whole world by the meaching of the Gofvel hath not onely fet mybe oven heaven Bates bnto us but also barb so consecrated the Carch it felfe by his Gofv.II, that me inhabiting in all parts of b Erth map afcend into the Kingbome of Beanen. And although the Commaumemets of the Law by realon of the infirmitie of our fleth, are not onely beaup and crieuous , but alfo impollible to bee bone, pet notwithstandpng Chapste hath perfectly fulfillet the Law, and bath brought to palle that fo many as beleue in him , fhall bee no ocherwple indged to beerighteous before Bob. then if they by their owne righteans nelle hav perfectly fulfilled the Law. Furthermore, through Faith Chryft enquety those that beleue in bom in the Holy Shoft, that by the Power thereof they may both with ease and allo with pleasure walke in the obeviece of Goos law, fomuch as is poflible in this fleth. Wherefore as tou. ching this parce of the Denine Brcceptes, the Gate of the Kingbonic of beauen multinot be fair to be ffrante. furthermoze if thou colloge & church of Chipit in it felfe, thou muft needes confelle that many are elected, & that

an immmerable mulvitube are and thatbe fauch . For thus the Prophete (peaketh of the mulcieube of & fapth, Elay fo full Lifte vp thine Byes & loke roud aboute thee: all thele gather themschees and come to thee, thy Sonnes shall come vnto thee from far, & thy Daughters shall gather themselves to thee on every fide, &c. Am in the Renelation of S. John . After thys I Apoca behelde, and loe, agreat multytude which no man coulde number of all Nations, Kindreds and people, and rongues floode before the Throane &c.

Therefore me feethat if we confiper the Church in it felfe, it contameth a great and innumerable multicube. But to the enve thou mapft rightely bineritand the word of Christ which layth that few finde the way to lyfe, thou mufte have refpecte to an other matter. for first of all, if lo bee thou confiderell the Difvolitions of every man, then though the gate of beauen were neuer fo wobe . vet notwithffabing the greteft parte of me bo make the fame narrow to themselves . For fome feeke to encer in but not by faith in Chapitione promileth Saluation to himfelfe, by the merit of monafter rp workes any this is to make moon. karp the Gate of Deauent. Another boyeth to attaine Felicity by the merit of his Pillerimages: and this is to make Perenrinatids, and not Ebriff the Gate of beauen . This fellow fees keth to afcend into Beauen by f merite of his Fallings, a pfellow by the merit of his contrition o which verely is nothing els then to breake bowne the gate, Chapit, and to build another after their own fantalie. But by thele Gates men thalf fooner come to Dell therrto beauen. Ifrael, (latth S. Pante) which followed blaw of righteout-

Ge I.P

nes, hath not attained to the Lavve of Righteoufnes . And wherefore? Because they sought it not by Faith. but as it were by the Workes of the Law. Otherforme lead an impenitent Lyfe much manifelt and oven myckenues: to whom allo the gare of beauen is very fraicht: notfor the fraitnes of the gate in it felfe : but because of they own heart which cannot revet. For this crace will not receive proude and arrogante men, but fuch as are huble : it wil not apmit couctous me but fuch as are liberall: not benuious but the gentle and meke: not whomemongers, but chafte livers : not bionkarbes: but fober verlous : Chat is to fap it both not receive tholed are impenitent, but luch as are penitent. Therefore they which are thut out of the Gate of beauen, are thut our by theprowne faulte, and not by & Arait. nes of the Gate. Furthermore though the number of the Clecte bee creat, if thou confider the Church of Chapit in it felfe, pet neuertheleffe if thou compare the fame with the Church of the wicked thou thatte finde the Rumber of those that are elected to the inherva tance of the Rimcoom of heave, Imalleft. For as the mumber of a thouland. of it felf is much but being compared with fire bunozen Millians, fremeth almost no number: even for the church of Chipfis greate being confibered in it lelte, but is berp final being compared with the buge multitude of the wicked which perith. Amost this matter we have manifest argumentes in externall beliveraunces in the whych few have bene laued when all the refte limillitude of the Goodman of the perified. As in the floud one in specific bould. P. Which is wone at a certain Soules. In the birming of Sodorn & hower of the night to that the Dores Gomer, of formany thousander three of his Beute, and if to be any of plet: Geo.7. 1. onely escaped. Lot with is two van- ununter at a very britatofull time of b Pegao. abters . De fire hunder chanlande Migfre be out, heboth net enelynet

mbich came out of Asyptelafter they han limen in the Defert. Onely lofue and Caleb, came ure the Land of pro. Cc.19 15. mife. In that most populous city Hiesricho onely the harfor Kachab myth ber houtholde was laued. In the De: No.14. 30 fruction of Hierusalem there were none left cin the Lande, but the motte abiecte bufbandnien. Whereuvon the Prouhet Elay faith. If the people of Ifraelliwere as the Sand of the Sea. Det notwithflanding the Remnaunts Efajo 12 (that is to fap the fmalleff number & Kom gar most abicces among the people) shall be converted. The which Examples the serioture fetteth not before bs to burnge us to dipapre, but to teach bs Feare and Farth, by which alone we come to the kingoome of Weanen.

20. When the goodman of the house is ryfen vp, and hath thut to the dore, and vee begin to fland with out, and to knocke at the Dore, faying.Lorde, Lord open vnto vs. and he shall aunifwer and fay vnto you . I knowe younot from whence ye are,

(When the Goodman of the House is ryfen) C. Becaufe Chipft had benien the Gate of Bequento be oven to many which shall befire to enter into beauen Dow he faith that it both nothing profit though they bave place in the Church, becaufe Gos thall atple at the faft to Budgement, co hut them out of his kingdome which now challenge unto themfelder place amonge thele of his henthold. And he bleth a luffer

fuffer them to come in , but allo fbut: teth them out of his boule as unprofitable and Difobebient Gernaunts.

C. D; thus, who if he know that any of his wicked or falciulous fernaunts haue follen forth in the night a baue left the house for theeues to enter in: be himselfe rylerh and shutteth by the Gate, and luffereth not those Prabte walkers to come in which have wan. beres out oftime in common waves. For fo long as the Lord calleth be bn. to him, we have liberty to cater into the Kingbome of Beauen, the Bace flanding as it were wide oven:but the greater part will not once moue they? foote towarde the fame . Therefore Chapft faith that the time will come when the Gate that be thut wife that they are in perill to have no enterace which carry for Company. (Lorde, Lorde open to vs) R. This is the erp of Dipocries, with the which by they? erternall thew of rightequinelle they

make fuch a nople in this worke that they alone sceme to be the Poople of God, and bepres of the Kingbame of Deauen, but it is lavo here unto them (I know ye not.) for it is wonte to come to palle, that which about allother femeto be the electe of Bob are most abject: and that they which feemed to befirft are laft. A. Chbereup. pon Chapft allo fand in another place. Not every one that faith vnro mee. Lorde, Lord, Shall enter into & kingdome of Heaven, but he that doth & will of my Father which is in Hea-

Lorde. Lorde, and doe not as I commaunde you.

> 26. Then shall ye begin to fay. Wee haue eaten and dronken in thy presence, and thou haste taughte in our streetes.

> A. Thele thinges properly pertaine

buto the lewes. C. whome it that viofit nothing (farth Charfte) that bee is come fo neare buto them, and offe. reth bimlelfe fofamiliarly buto them to be received, excepte they answere when they are called R. We baucea. ten and bronken (fapthey) before thee. We are that people of God Ifraell, mham thou haft chofen out of all nations. The baut eaten manna fro beauen we monke water out of the rocke we have earen of the facrifices , wee baue beard the boice from beauen in mount Horeb, we have beard thy law naily in our Dinagogues, & pet bofte. thou not know by: Thus thele Oppocrites boatt, but the Carnall prefece of Charle profited them nothing withaut faith In Wathew they fay Lord, Lord haue we not prophefied in thy Mat 47-224 name, and in thy name cafte out Des uls?

C. Mozeouer, Chapft both not perfecute the limillitude. For bauing fpo. hen of the Goodman of the houle, hec calleth himfelfe now a Judge, without any figure: and this belongeth tono other then to his owne perfo, whe they fay. Thou halte taught in our Areates, Concerning the Expolition of the Clerfe following. Reave the feuenth Chapter of Math. berle 23.

28. There that be weeping & gnath= ing of teeth, when yee shall fe Abraham, Ifaac, and Iacob, and all & prophets in the kingdom of God. and ye your felues thrust out.

B. Were be fheweth the Puniffments which remaine for hipocrytes but feesially for the lewes that he might the more dipue them from they hppocrilie, o draw them to b fluop of b truth. Dy meping, be bnberftanbetbercebing Mat. 8. 12. forrow, e by gnathing of teeth be meneth great hono; & feare. (When yee That fee Abraham.) C. The lewes be-

Ra

ing

Mat.7.31. Like.6.46 uen. And againe, Why call yee mee.

ing farre builke to the boly fathers. were vioud in bain of thepr orpginall and offpryng neither beb they ble any thing more comonly, then the abufing of & title of the church : for & whych caule Chapit tellefieth beere that they were a becenerate forte which fwarned from the farth and Coolineffe of & fathers being bantheb from b King. Dom of God . And berewithall is iop. ned a fecret reprehelio, as if he thould lay. If now ye neglect to enter in at the Grait gate , because the multitube of thefe that go out of the way flay you. Do pe not lee that pe are levarated fro the order of the faithfull beingthus iopned to the unbeleuing : Wherfore if your eyes are now wholly bente bnto the world the laft pay thall brynge beaup bengeance boon you for & fame. For the pe that know that you a your Companions are from the kingdome of God and that we have no fellowship with Abraham.

29. And they shall come fro & Easte and from the west, and from p north and from the fouth. & shal fit downe

in the kingdom of God.

C. This is an Amplification taken bereof, that the lewes being banished (who thought themselves onely to be the lawfull beires of God) the getiles Chould be taken now into they? place, that they micht obtaine the Lyfe momiled to Abzaham and his pofferity. And be compareth the Gentiles with them, that be might figure them by a bolp Jeloulie bnto the Fairb . Quen as Paule Did account it the ertolling . of his office, if by any menes be might prouoke them that mere of his fielh Ross. 14. to fuch emulation . And thus it was nccellary that the Jewes thoulde bee procked forward, who thinkyng to wel of themselves desposed God woth hos giftes. This fencence is expounded in

the eight. Chap. of Math. berfe 11. 30 And behold there are last which Shalbe firste, and there are firste that shall be laft.

C. Chapft bled thele words berp ofte notwithflanbing in another fence. In this place his purpole was onslie to beat bowne in the Rewes a baine confivence of themselves, who being chofen of God from amonge the rest of & whole worlde, being themselues bold of this Dianity thought that BDD was treb buto them . for this cause Chapit affymeth p & Gentiles which 10.16. were at that time the outcastes and Mar.10.31 refice fould be preferred before the.

31. The same day came there certain of the Pharifies, and fayd vnto him. Get thee out and depart hence : Fer Herod will kyll thee.

(For Herod will kill thee) how they wer affected which gaue this coulaile we cannot tell , notwithstanding it is a probable confecture, that because they faw the greater part of the people to be addicted buto Chapit, p bcctrine of the Golvell being recepued in many places, they found te to Dipue him to another place. The must noate what thele friendely Amonitiers were. Luke fapth that they were certapne of the Pharifies. And we know that the fame Secte was not fo fauorable bnto C DR ISTE that it is likely that they would bee carefull for bys Lyfe : Talhat was their mea. ningthen & Surely they intended to make hym afearb, and fo to brine him into some Comer to hove himselfe: thynkpug thereby in a while to beminifb bis authority, and to make bys Doctrine to quite forgotien.

R. It may bee allothat HEROD byb fecretly fubome thefe Pharifies to perfmade ChR 3 & Ctoffce.

For teeing deron had before put Than to death, and saime now that a greater multitude of men vid follows Christe who was Ihous fried, he might peraduenture feare, least Christe woulde reueng Ihous death who force of armes and depresse him of his Dominion in Galile.

Calberefoze leeing bee burft not openly bend his foze against Christe, be suborned Pharites, who by vistemblinge great friendhip, might Counsaile Christe to departe out of Galite, and to thun the cruelty of Perod.: that Christe being cast out, he might be in Security, and retayne the Paiestpof his Dominion.

32. And hee fayd vnto them, go and tel that Foxe, Behold I cast out diuells, and heale the people to day and to morrow, and the thrydday I shalbe perfected.

R. In that Christe sendeth the Pharistes backe agains to Derovic seemeth greatly to consume that which we say then now, namely that they came being subtilly subgrated by Derov.

C. And it is certaine & Chaift fpeaketh. of Herod Antypas. And although be was in behautour a bery fore, and no leffe feruile than crafty in disposition. vet notwithstandinge the crastinesse of his whole Lyfe is not conched in the name of Fore: but Chrifte noteth bis pring and fecret fnares, by which beelay in waight to ouerthrowe the Doctrine of the Golpell, when as with open force bee burft not encounter with. the fame. I (farth Christ) by what fube tilties foeuer bee practpfeth, will too day a to morrow discharge that office which my Father bath committed breto mee : and when I have ended my courle, then will I be offered for a fa-Exc. 1228 crifice. A. If any man bemaund, both

Chrifte called Berob, Fore feeing ebe: lain forhindeth all men to freake eucli of the Prince : Tiee animere : B. that Christe bid not transgresse the lawifor hee did not call him Fore in contempe of his authority, but by the power of \$ fpirite and to beclare his Fathers vawer, which made bim bolde, not to feare him. For the Spirite of God is ahoue all vomer A brifte fveaketh not as a vimate man : whele liberty tohofo mill follow, let bim take beebe chat hee be not borde of the same suirice. Derod, though bee were a typante, pet notwithstandinge being Subtill, crept into the mondes of men by Deceipt, in fuch wife that he ouercame all his abuerfaries, and pet frome without anp. punifhent. There baue ben many tp. rants which have not billembled their cruelty, but have ovenly manifelten & fame.

Nero and Caligula, at ditters times boafted of their crueltp: Tyberius,being worle than they both hishis tyranny South a one mas Herod, who playing the typant over the Jewes, retapned ftill the fauour of the Romaines: # fo contynuen his kingnome. Wherefore Zuftip bee might be called a fore. A. Pombeit the purpole of Christe in this place was only to my the printe and fly wiles of perod, with which bce went about (as is fant) to onesthrow the voctrine of the Gowell. Beholde I caft out divelle 7 B. Astf bee fould lay. I will line a few dayes, and will thew bivers miracles, and afterward I will be killed. Con day at too mozow, is an ibebrem phrate figuifring a fhort cime:

C. By these worder Chiste meanether that hee will shortly bye, and that hee cannot bee beinen from his Office by any seare of death, towards f which he came willingly with bolde courage.

Inh:

And withal he noteth the cruck inaras titude of the Jewes, who although he had bestowed so many benefits bypon them, yet neuerthelelle hated and perfecuted bim, and in the end wet about to beliuer him buto Death.

33. Neuerthelesse I muste walke to Day and to morrow, and the day following for it cannot bee that a Prophet perish any where, saue at Hierusalem.

(Neuerthelesse I must walke to day) A. This agreeth with that which he frake allo at another time, laying.

John. 7.33 Yet am I a litle while with you, and lain.9.4 then goe I vnto him that fente mee. And againe I must worke the works of him that fent me while it is day. (For it cannot be that a Prophet perifh) C. De affrimeth that it is a baine feare which was obiected buto bim by his falle and counterfeit freds, because there is no perill of Death in any other place then at Dierufale. By which wordes hee doth fharvelve nipcke the Pharilles, As if he houlde Cap. Do pe abmonit me to bemare of Herod, whom I know thathe my ereautioners's Dewbeit the exprobratio extendeth it felfe farther. For be both not lay that Deltruction was meyared for him alone at Hierusalem, but that the same was long before as a de of theues, where almost al o prophets were flaine. It is true that many wer flaine in other places, and specially at that time when the cruell tyranny of wicked lezabell raged againfte them: but because at no time the Prophetes were handled worle in no other place Chapit doch full ppelde this reproche buto the wicked Citizens of that holy City. It came to palle that the prophets were bery much flaine there, be caule lecing the whole impiers of the

land came from thence, f fame was alfo field in f which God exercifed his Browhets. For me know o the more o liabte of voctrine vid thone, which b2= ged the wicked bery loze , noze mad they mere.

Dee geueth a ftraunge title to Die. rufalem, in callinge & fame the butchery of the Prophets, the which was othermile a place chosen of God to bee the resting place of higham and heavely wisdome : C. but it was polluted to the ordinary flaughter of & Prophets. Whereby it appeareth how wilful the ingratitude of the Morloe is to withfand wholfame Doctrone. But wee baue here in this place of Luke three things to be considered. The firste is that after the ensample of Christ, that we must beate with our enemies onely by well boing, who enell notwithfanding if they be Reviolates, wee hall not overcome with our well boinge. Decomoly, that it is appoynted to euery one, where, and when hee thall ope. Wherefore wee must with boulonesse and billimence moe forward with b bnlinelle of & Lord. We cannot pearith, though wee ope: the which not with-Candinge Chall then and there happen, when and where it shalbe best for bs. Lattly, that Christ and his profestors must bee slavne in fuch places as are. most boly, most renowmed, and most famous for Religion, and fo of & chiefeff & first places, they are made worste and laff.

Let no man therefore bevende byon the glorious them of the place or parfons, or measure the truth thereby. In the whole Conine there was no place more holy than & City of Dierulalem, there was the temple, there was the fanctuary of Dyuine worthip, there the Lord had promifed his special prefence in this he would wectally be worthyp.

Ggg.

pedato

.Ki. 19.10

ped, to this hee had genen Prophets. wple men, and Scribes : and pet notwithstanding of b first it became latt, in formuch that from b first beginninge of the actorive there was never none lpke it in wickednesse and crucky, so b the lame was worthy to luffer benceance for all the Jufte bloube that mas then from the foundation of & 200 orla: bycause beside the chiefe Prophets of the Lord, they flue most cruelly, also, Chrifte bim felfe, & his boly Apoftels. Let them goe therefore whichlifte to pearifie, and follow the holineffe of ROME, or of any other place which is famous among men. Let bsfollow that Hierufalem which is about. For wee thall finde nothinge founde in the moribe, where the first shalbe last, and the laft firft.

34. O Hierusalem, Hierusale, which killest Prophets, and stoness them that are sent vnto thee, how often woulde I have gathered thy Chyldren together, as a henne doth gather her younge vnder her wings, and yee woulde not.

C. Although this exclamation feemeth to come, as though Chiffe taking occasion inveighed then agapust Hierulalem, pet northstanding it is more probable, that bycause Luke had sayd before, that hierusalem was imbrued longe agoe with the bloude of Higher, by and by according to his maner, hee added a sentence which agreed with the same speache. For weesee before that he vierh often times to gather together the sayinges of Christe bettered at divers tymes

Howoften would I have gathred thy) R. Not onely at that tyme when hee tooke byonhim our humaine Nature and pleached the Golpell in Judea, hee called the Tewes to reventance leafte

they should pearish: but only hee did fame longe befoze by his Prophets. For Christe is then layout Clucke as a Penne, and to gather Chickens together buter his Clynges, when hee reuealeth his worde but o men, and calleth them to Repentance.

And yee would not) A. Heere the ingraticute of the Iewes is condenined, who belypled the gentle admonitions of God. For the which matter a for that which followeth to the ende of

the Chapter, reade our Amotas .cions byon the 23. Chapter of Pachew, beginning at the verfe

37.

THE XIIII, CAP.

Nd it came to passe that he went into the house of one of p chiefe Pharyses to eate Breade on the Sabbaoth day, and they watched him.

And it came to passe that hee went) C. This byftozy contagneth nothinge els, but a myracle wroughe by Chrift. by the fame to correcte o fuperfictious observation of the Sabbaoth. For his purpole was not limply to abrogate \$ Sabbaoth, but only to thew p neither the works of Tod, nor fouties of love can violate the holy reft commaunded in the lam. (Of one of p chiefe Pharvies) C.Meebaue berean example of the wonderfull love, and humaniv of Chaile, who entereth inco & Pharifes house to eate with bim, and that to this ende p he might winne him bn= to himselfe. For this ought to bee the ende of our convertation with the abuerfaries of the truth, that wee feeke to wynne them buto God.

And

And they watched him) R. Thefee here the funday difvolitions and wills of thefe queftes. Chrifte taketh all oo calion to bleffe and to Doe good : but \$ Pharifes take al occation to curife and to boe euell. For they watch Chapfte to catch him in worde or in beede, that they might have somewhat to calum. niat, aud to condemne bim.

But what greater discourtelle can there bee than this. for touchinge ciuillim, the common ble of feattes is. either to make friendlhip or to cofirme frienothin, with free, a merry cheere. Whereuvon Feattes have their Pape uiledges of liberty, that if any liberall fpeach be there bled, the fame is afcribed to the Wine. But the Phariles forgettinge all bumanity, so lo chauge the ble of featinge, that they racher abule the fame to ffpere bu enmity, and to becrap a friende, then to preferue friendship, and to keepe a friend. But micken byvocrifie is the mother of fo great inhumanity, and cruelty. Where fore the same is to be hunned no leste then the bery Image of Sathan.

C. For when Oppocrites fapne friend: thin, then are they most to bee taken beede of. Tale are lo watched of them. that chough wee Ipue gravely all the dayes of our Lyfe, per notwithstand. inge if wee doe any thinge in Jeft, or otherwyle, they whifper by and by. Therefore wee muft alwayes beware of them.

2. And beholde, there was a certaine man before hym, whych had the Dropfie.

C. It is bneertapne whether this man Difeated with & Droplie, was brought in by the Pharifies : Clerely, he could neuther come by chauce to & cable neither could be rulb into another mans house without the will and leave of b

good man of the houle. Wherefore it is likely that hee was subtelly placed there to tempt Chaift: the which thing was done of them no leffe feolishly then dishonestly : bycause they had erperience already what Chrifte was wonte Luke.6.6 to do, lo often as the like occasion was Luk, 13. 11 offered buto him.

- 3. And answered and spake vnto the Lawears, and Pharyfies, fayinge, Is it lawfull to heale on the Sabbaoth day?
- S. Christe is moourd with the love of his Meighbour to alke this question, that hee might make away to belyuer this man from his provile. C. And hee both it by puttinge away the occasion of the offence, faying, Isit lawfull to heale on the Sabbaoth day? S. This is a question of Law, percapninge co Lawears, & Pharifies : to the one, as to fkilfull Interpreters of the Law. to the other as ftraight obferuers of p letter of the Law. C. And hereunto \$ queftion tenoeth, whether the healing of the man may bee reckoned amonge those workes which breake & Saboth. If fo be they had fand & p obferuation of &Saboth had ben hereby broken, be might have replyed bit was a benine morke. And the law of the Sabbaoth contayneth no other thinge, but i men reft from their worke.
- 4. And they held their peace. And he tooke him, and healed him, and let him goe.
- C. The Pharifes by their filence thew that thep rather feeke occasion to reprebend, then to bee mooned with the love of the Law: and therefore Christ careth not what they Judge of hys beede:bycaule they leke willingly to offend chem felues. The Lawears and Pharifes therefore holde their peace.

Ggg 2.

Z. for if fo be they had answered that the discased man ought to bee healed, they had fallen by their owne acculation : and if, piec oughe not to be bealed, they had froken both against che Lawe and against reason. Therefore they holve their veace least their aun. Imere be against them felues. A lye is often times afhamed , or broughte to Chame: but this is no true Chame, which ryfeth at the amendment and griefe of the fault: it is only popocrifie, which diffembleth onely for a time, and comtheth afterward to his fathion againe. Duce they becermined to kill Chrift: and nowe they feeke by all meanes to bringe the same to passe one whole by fapre flattering words, another while by cruel outrage : now they bold their peace : but having occasion offered the before Wilate, they cryed out Crucefy him, Crucefp him, pea and they mooued the People to cry the fame.

And hee tooke him, and him healed Dere we fee p the Lord in every place and by all occasions bib good. De entered into the boule of one of the chicle Wharifes to byne or co fup : and when the man licke of the Droplie offered him felfe buto him, hee did not difainfully comaunde the mylerable man to departe: but by and by taking him bnto bim, and touching him, be fent him away whole and merry, A neyther renarbeth he to offend the Pharifes, up. cause they being blynded with wicked batred, woulde not knowe what was ryghte.

5. And answered them, saying, which of you shal have an Asse or an oxe fallen into a pit, & wil not straight way pull him out on the Sabbaoth day?

C. Although they were buworthy that Chaille fould reach and instruct the,

vet notwithffanding bee theweth that be bath done nothing against the obser uacion of the Dabbaoth. Dowbeit be both it not to much to teache them, as to let bim lelfe free from their sclaun. ders: but his vurvole was to tryumph ouer their mallice, when hee had con-Arapned the with shame to bold their peace. For if it be lawfull to belp brute Beaftes on the Dabbaoth day, much more it is lawfull to belpe men on the Sabbaoth day which are made after \$ Image of God.

6. And they could not aunswere him againe vnto these thinges.

R. Chrifte had lo manifeltly confutes the trifelinge topes of the Phariles, p they were not able once to mutter a: gainft him. Dio they the repent the of their Impiery : Did they after this kepe the felues filent? In o verely. For although now they hold their peace w thame, yet not withfianding afterward bauing gotten occasion, they cry oute more fromgly among their adherents: Dee is worthy (lay they) to be fronet, Ihou, 9,16 bycaufe bee breaketh the Dabbaoth. This is written for our learning, that wee mighte nor marueile at this day, when wee fee many to bee so obstinate in their erroz, that wee cannot bringe them to the way of faluacion. For if fo be Christe byfo many myracles, and by fuch enivent confutacion, brought not the obstinate Phariles from their imvicty, what are mee that wee shoulde be able to reduce them to health which are quite overwhelmed with errors ?

For although thou doe playnly confute all the argumentes of the aduer: faries, per notwithstandinge implew hath alwayes some what to cloake it felfe with allat to escape bredl it come

to beter beffrution.

Wherefore we mult endeuour our

felues by all lawfull meanes possible, to convert all such as are wicked but the Lord; but if so be they will persist still in their impisty, let them bye in their wickednesse, thou hast delivered there owne soule.

- 7. Hee put forth also a similitude to the Guestes, when he marked how they choose out the chiefe roumes and sayd unto them.
- B. Behold; Che Loyd being called to Fealles, commeth, and denyeth none that byddeth him: but where to ever be fealled whether among the Pharifes of among the Publycans, he abydets alwayes one. Dee tooke bodyly meate, and for the same he gave them the foode of the Soule. Even loin this Feall, strik, he taughe all men that the same was the true observation of the Sabbaoth, which neglected not to doe good to luch as were in neede: then he taught the Guelles modelly, bycause be saw them to Presse for the chiefest rounces.
- C. And we know how greatly ambition raygned in all the Secribes a Phariles. For they proudly delicringe to rule all men, had mutuall contention amongs them felues who thoulde bee thiefe. For this is the maner of men which are delicrous of vame glozy, to enuy at other in reflect of themselnes, every one feeking to drawe that buto them selues, which they thinks other men one buto them.

Do in like maner the Scribes and Phariles, boattinge them felues altogether to the people with the title of pacered oper, do now contend among them felues for the vegres of honaur: bycaule euery one longht to have the chiefest place. Chiffe very aptly derydeth this their ambition why a fine similitude, lapunge,

8. When thou arte bydden of anye man to a weddinge, fit not downe in the hyghest roume: least a more honourable man then thou be bidden of hym:

9. And he that bad him & thee come and fay to thee, Geene thys man roume, and thou then begin with shame to take the lowest roume.

A. This parable is taken of the common maner of Meddings, even as all Parables are monte to be taken of common and knowen chinges.

C. If (faythbee) a mantake bigheft roume at another mans Cable, and is afterward confrained to deue place to a better manthen bim felfe, be fhall not without thame and reproch bee fet lomer by the Good man of the house. The like thame mult needes come to al those, which doe proudly exalte them: felues aboue all others : bycaule God will caffe them downe to their hame. For it is to be noted that Chapft freaketh not here of Externall and Evuill modelly: for we fee often tymes y they which are molt proude ercell therein. and can civilly theme a goodly thew of modely: but taking a fimilitude, from men his purpole is to thew, what maner of persons we ought to be in heart before Gob.

- 10. But when thou arte bydden, goe and fit in the lowest roume, that when hee that bad thee commeth, hee may say vnto thee, Friend, sit vp higher: the shalt thou have worthip in the presence of them p sit at meate with thee.
- 11. For who focuer exalteth him felfe fhalbe brought lowe: but hee that hubleth him felfe shalbe exalted.
- A. In other places he aid more tharpbe reprehend the ambition of the Phatiles, as when he laps, Woe vista you But 3.

Luk.11.43

Mar.12.38

Pharyfes: For yee loue the chyefest feates in the Synagogues, and greetinges in the Market. Anapne, Be. ware of the Scribes which loue to go in longe clothinge, & loue falutacions in the Market places, and the chiefe feates in the Congregations, and the vppermostroumes at Feastes. (For who fo exalteth) C. This berf. themeth b Chiff fpake againft Ambition. For hee both not thew what men commonly bo in their lives: but be appointeth Bon here to bee our Judge, who relifteth the proude, & geneth grace to the lowely. The Scripture is full of fuch Testimonies, & God is an enemp to all those, which belier to exalt them felues. But this Sentence is already ervounded in the 23. Chapt. of Bath. berle 12.

7.2. Then fayd he also to him that bad him to meate: When thou makest a dynner or a Supper, call not thy frends; nor thy brethren, neyther thy Kinsmen, nor thy rych neyghbors least they also bid thee againe and a recompence be made thee.

B. Pow Chrift teacheth bis Boaffe to be mercifull coward the poore : and be willeth him not to featt & rpsh, (which. map byo hom agayne, or make some light recompence) but & pooze, & ffrauger, the wybow, the fatherleffe, wham God commendeth buto bs: to whom when we doe good, we doe good buto f. Lord, who will repay in presurrection of Jul. Call not thy frends) C. Thep which thinke of Featts & Banquets are bere limply codemned, doe take away bamanity from among men. For this. were more barbarous then aufteresto exclude our Kinlmen and friends to be quelles at our Cable, & to admit none but fraugers to blame. This was not the purpole of Christ, to deprive be of all fellowship, but onely to them ploue

is not tryed by accustomed buties of the world. For as it is not liberallity, but a kynde of plury to deue any thing bnto rych men byon bove of reward:es uen lo God maketh no accounte of our fale buties, nepther boe they beferve to be alcribed unto charity. If & entertain thy rych kinffolke or friends to a featt, it is humanity of it lelfe not to be condenined, but it is no proofe othou arte. Charitable. For wee fee often times b they which are altogether neere & ni. ferable are bery plentifulla fumptue ous in entertayning their friendes. Wherefore, thou maple to furnplh the table for rich men b in the meanetime. thou nealect not to prouide for p poore. Thou maft to banquete with thy kinf. folker and friends, that thou reject not Araugers if they be poores fande in neve of help, & being able to bely the. The fume is this, b they beferue no co. mendation, which do good buto their kinifolkes and friendes, a are sparince towards the poore, bycaule they bo not exercife charity, but so eyther feke for their owne gapne, or ells after ambicion. B. For alwayes in well boing wee. muste not have regarde to our selves. but to the necessity of our neighbours: and wee muft not thinke that wee are endued wich Christian sharity, if wee thew humanity towardes those onely. who doe the like buta bs: far wee doe good to our felues & nat to our neyghbourg, if me be liberal toward thole as lone, which can requite be with blike. C. Wherefore under the person of this man, this reprehention is extended toward all thole, which doe ambitioully frend their goods to boatt and let forth them felues, or to receive like recompence, leaning to & meane time nothing for the poore, as thoughe they were a feard to loofe what focuer they bestow freely. Therefore Chrift affpymeth the

to bee

To bee bleffed, which are liberall without any hope of an earthly rewarde: for it appeareth that they have respect but 600. But they which have ever respect but their owne prosts, or ells seeke to have a fame, shall recepue no rewarde at the hands of Bod.

4.And thou shalt be happy, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just men.

R. It feemeth rather to bee infelicity then bleflednesse, not to receive a benefit. But we must not collover what humane reason thinketh, but what Chaise the some of God kayth. Any though it seeme in this world a kinde of infelicity, so to bestow a benefite that thou canst not receive the like good tourne agame, pet notwithstandings bycause Chaise yound set to be dessentile. The Morde of Chaise is more certaine duration. Also, the reason of this blessednesse is addred.

For thou shalt be recompensed) A. Cherefoze it is not a benefit ill bestower which is genen to the pooze as manpplaces of scripture make manifest, as doe these which follow.

to the poore: and looke what hee layeth out, it shalbe payed him agayne.

ahim, 9

and agayne: Hee hath dispersed and genen to the poore, his ryghteousnes remayneth for euer, and euer. Also, What seeuer yee haue done vnto one of the least of those my brethren, yee haue done it vnto mee.

But let no man gather of this place by wee can merite heavenly bleffednes by liberallity towards by pooze, feeinge by he alone hath purchased by fame for us by his precious blow. A. Cocerning by which matter, reade more in Path.

Is. When one of them that fate at meate also, heard these thinges, he sayd who him, Happy is hee that eateth Breade in the Kingdome of GOD.

B. Wilhen Christ had fpoken cocerning the weddinge and the refurrection of p Juff, one of the gueffs as awaked out of fleepe, and touched with the ocher of that heavenly featte, lapb, Bleffed is hee which eateth breade in the Kyngdome) Dee meaneth that there are very few which halve parcakers of this felicity : as though not euery one were to bee admitted to that feaste, but only the Jewes of the chiefe Rulers of the Jewes. But to eate bread in the kingdome of God, is to be pertaker of the Ilopes of b lyfe to come and to eniop all Celeffiall belightes. C. Dowbeit the man which fpake this feemeth to dreame of a certapne happy state in this lyfe; repleanished with all good thinges, a to know the Maiure of a beattenly kingdome.

16. Then fayd hee vnto him: A certayne man ordayned a great Supper, and bad many.

BV. The Lord tooke occasion of that exclamation of the Feaste to exhorte figuestes, and so the Tewes, and every one of us also, to endeuour our selves by all maner of meanes to receive the Breachings of the Gospell by a true fatth. C. And withall hee casteth the Jewes in the teeth, that they can speke well of the kingdome of GDD: but when GDD calleth them unto hymically, and mercifully, that contemptuously they rejecte his Grace.

A. This Parable is expounded in the 22. Chapter of Pathew, beginninge at the first verse.

18. And they al atonce began to make excule. The first fayd vnto him, I haue bought a farme, and I muste needes goe and fee it, I pray thee haue mee excused.

E. In thes Barable Chrifte teacheth

what velaves men ble to make bycaule they would not receive the preachinge of the Dofpell and be faued. And bee fetteth before by three fortes of men, buber the which are comprehended all that boe erre from the true faluation : all me generally prefer earthly things before beauenly things, and are addicted to b thinges of this prefent world. But thele impedimentes are luch as: map eafely stande before the wyle men of this worlde, and are Jufteften of the, bycaufe they have a fre we of honesty. Is not to increase honesty and bignity; to lecke after honour and promotion, to prepare Ryches, to proupte for a mans Chyloren and Family, and fuch lyke ': Thefe things berely beferue er: cule before the world; but before Gon not lo, who commaundeth be first and before all thonges to leeke the Kingdome of God and the Ryghteousnelle thereof, and to prefer the first table before the feconde . To bupa Farme, to. buy a yoake of Dren, and to marry a Ediple, are not evel of them felues: but for the boing of thefe thinges to near lect the worde of God is great finne. I haue boughte a Farme) To buy a farme, is to be let from receining the Colple by a care of increasing honors. dignity, power, possessions, a goods. Suffer mee to goe and fee it) Thefe are wordes of Loue and of Affections, which lignifie that his beart was fet b. pon the farme. Forit island of Chrift, Where the Treasure is, there wyll your heart bee alfo.

I pray thee have mee excused) This in treaty is but Opportille. But note

here what a deepe loue we have of rp. coes, of honors, and of pollellions.

- 10. And another fayd, I have bought fvue Yoake of Oxen, and Igoe to proone them, I pray thee haue me excused?
- S. Beholve here how deepely the care of corporall chinges is planted in bs: the which is of fuch force, that it keepeth men which are not enemies buto p Worde, from receininge the Morde: who if they hav bene Enemies, they woulde nochaue intreated to be beloe ercused, but moulde have made a rath and floubome animere. Dere allo we may behold bypocrifie: which condemneth not the Supper, and pet refuleth to come.
- 20. And another fayd, I have maryed a Wyfe, and therefore I cannot come.
- S. This man is let a kept backe worth the care of bis boufe. Chrifte fettetb before by dyners kyndes of lyfe: not: that wee must alwayer abybe in thefe. but that they may be erercyles buto bs: by which we may be made more belierous of the Fealt in the kingbome of beauen. Meprher both be in this place condemne the lawfull and orbinary ma ner of lyfe (as buying of pollellions, a farmes, tyllage, marchandyle, weblocke and fuch like) but bee condem. neth only the impiery of men, which lomake thefelues captine to thefe kindes of lyfe, that for the lame they neglecte the felicity of the heavenly banquet. The hulband men lapl, whee must labour, wee are not at leafure to heare often & preaching of the Golpell. The Marchances fap, Whee muft traueple by Sca and Land, that wee may followe our bocation. The new marped men lap. Wiee must labour to proupor

for our

Lok, 12.39.

for our house, to get Ryches, both for our Chyloren to come and for our olde age: wee have not so much leasure as to follow the preaching of the Gosple. What els is this, than if a man should say, I had rather pearish in the earth, then enter into the kingdome of Deauen: This is \$ most wicked contempt of the moorde of God, and of the kingdome of heaven, and worthy to be punished with everlasting tyre.

For the expolition of the rest which followeth but othe 25. verse, reave the

22. Chapt.of Math. ber 67.

25. There were a great copany with him: and hee returned & fayd vato them.

R. When the vayes of Christs allump tion were at an ende & Christ himlelfe bauing testefied that it coulde not be p a Prophet thould perith any where els then at Dierufalem, bee thoughte nothing better than first of all to obay his Fathers calling, and to make latillaction for our Sinnes at Dierulalem, by bis Croffe and Death, and to faue bs from veltruction to everlaftinge felici. tp. Cherefore bee goeth formars in bis Journey to Dierulalem which bee bab begon. And bauing gotten bytherto by his boctrine and impracles fo great authority, that bee was fecretly counted tog the Mellias, and reported already to be going to Dierulalem there to begin bis Kingpome, hee went forwarde with a great company of men following him. For one being afflicted, and ther beinge oppressed with needs, this follow with Infamp, and that, with o tyranny of the Wagiltrate, some with Domefticall trouble, and fome other. wife, and thinking that the Kingbome of Chrifte fould be a carnall & earth. ly kingcome, and thould bring with it copposall felicity cuery one hoped that

if hee follower Christe, that hee thould ... be belivered not only from his affliction but also thould obtaine some kingbome or Principallity. And Chapfte was contented that they fould follow bim, and thould heare Sermons of the Bolpell, but he could not abybe, p thep houlde promife to them felues in him and by his kingdome, external and corpozall felicity, and thould feeke after nothing, but the commodities of this Mozibe. Thereforeturning himfelfe to them (bee lapt) that his kincoome was another maner of kingbome then they beamed of : and be fetteth before them certaine lawes, which they must needes ablerue and keepe, which will follow him and be his Disciples.

a6. If any man come to mee and hate not hys Father, and Mother, and Wyfe, and Chyldren, and Bretheren, and Sifters, yea, and his owne lyfe alfo, hee cannot bee my Difciple.

27. And who soener doth not beare his Crosse, and come after me can-

not beemy Dysciple.

For the Expolition of these two verles, reade our annotacions bypon the 10. Chapt. of Path. beginning at the 37. verse: And the 16. Chapt. vers. 24. And the 8. of Parke. vers. 34. And the 9. Chapt. of Luke, vers. 23.

28. For whych of you dysposed to builde a Tower, sitteth not downe before, and couteth the cost, whether he have sufficient to performe

29. it? Least after hee hath layed the Foundation, and is not able to performe it, all that beholde it begin to mocke him, sayinge,

30. This man began to builde, & was not able to make an ende.

C. Leaste it thould grieve any man to bhh. follow

Tokow Chiffe, to forlake him felfe, & his Affections in all thinges, we have here but downe buto bs a pery profitas ble admoniction, to meditate and conliver aforehand, what the profession of the Bolpell regupzeth. for thereof it cometh that many doe farnte in f moft light temptations, bycaule they promifed unto them felues nothing but mere Pleafures and Delightes, as though they should be alway in ease and rest. For he fhall never be a meete feruante for Chapit, which hath not a long time before prepared bim felfe for b warre.

So that the Simplitudes whych Chapfte bringeth here ferue very well for the purpole. It is a paymetull and tedious thma to builde. and requireth

areat coff and charge.

Alfo, no man without bee bee confranco will take Warre in hand, bp. cause it bypaceth to many incommodities with it, pea, it threatneth almost beltruction to all man kinde. And pet notwythstanginge the profit of Inhabiting allureth men to fpend their lub. Stance about the same. Mecestity allo constraymeth that men refuse no ervences in mayntapninge Warre . there remayneth a farre moze ercellet rewarde for the Builders of & Lords Temple, & for & Souldiers of Chrift. For Chapitians labour not for a tranlitory builvinge, or for a momentany triumph.

But where as Christe farth, that if a Kinge bee not able to Encounter weth his enemy, leeketh peace, leafte bee bee quercome to his Lanoming & Shame, it ought not to be applyed to the present cause, as though me should have any reconciliation with our typ= rituall Enemy if wee bee not able to match him: for it were fond to fraine all thinges in Parables to the matter which is in hance. But the Lord mea.

neth limplely, that wee ought to be li appointed, least wee being founde bn. armed tourne our Backes in the conflicte. And as by this Doctrine they? rathnesse is reproued which passe their boundes without Witt, or diferetion, or which promple buto them Selues pleafure not confiberinge the burthen of the Croffe : fo allo wee mufte take beede least this meditacion, to b which Chrifte exharteth , boe terrefy or bif courage be.

Many, bycaufethey are not by & by belivered oute of Paylon, abandon all Bacience, and forfake their courfe:for they cannot abybe to be Christians bn. leffe they may be free from the Croffe. Dtherlome, bauing a Araight and bnlauerve Condition of Lyfe let before them, bare not come bnto Chaiffe. But there is no cause why our neede. or Bouerty Moulde Dylcourage bg. whom the Lord belveth in due time. Titee confeste, that if we waigh & cost and Charge, wee are to poore and bnprouided, that wee are not able to lave one Stoane towarde the Foundation. not pet to lyft by the Sworde acrainst the enemy. But feeing the Load trom Deauen both beareour coft , and both arme and fortefte be againft the Enemy, wee thall have no excuse to cloake pur flouth, and nealigence withall. Therefore the purpole of Chrifte is to

put his Disciples in minbe concerning the bearing of the Croffe, b they might arme then welues with fortitude. They are beceived which thinke that & Lord forbiodeth bshere, to enterupple more then we are able to bischarge. The are to flow in taking in hand any good act.

33. So likewise whosoeuer her bee of you that all that hee hath, hee cannot be my Dysciple.

As if he thould fap, So in like mance Chall bee

hall bee bee laughed to Socome which forfaketh mee after hee bath followed me bycaule hee bid weich and conlider with himfelfe, as making his account, befoze be imbraled the Golple, that he must constantly versist in bearinge all maner of Croffes, even to the ende of his Race, not onely to the loffe of his goods, but alfo of his Lyfe. C. There. fore in thefe wordes Chrifte Declareth what he meaneth by callinge of an account, with the which be comaundeth his Dylciples to begin: namely, that they must have ever in their minbe to forlake all that they have. For they do in vaine intrude themfelues to professe Chaiftianilme, who are velighted with a life-that is sweete-pleasante-and bn= Ad. 14.22 exercised with the Cross. A. For wee II.3.12. muft enter into the kingbome of Bab. And, all they which will live gooly in Chrifte Jelu muft fuffer verlecution. C. But let bs bnberffanbe that to for-Take all, is fo to preferre Chrift before our own life, and the beliers of & fleth, that nothing no flow us from the right courfe. For it were to Chyloide and groffe an Interpretacion, lo precifely to bace the letter, that none thalbe accouted & Disciple of Christe, but he which cafteth all his goods into the sea, and forfaketh his Wyfe and Chiloren. By fuch foolishe Imaginations, fond men haue bene brought to Moncharp, in for much, p feeking to come bnto Chrifte. they have forlaken all humanity.

> But no man both more truely forfake all that hee Poffeffett, than hee, which is ready at all allayes to forlake all that hee hath, and is the Lords free man, followinge his callinge, and o. uercomminge all impediments.

> Thus the true forfaking which the Lord requireth of his Disciples, confifteth not fo much in Action, as in the Affection : fo that what foeuer aman

gouerneth with his Bande, the lame is not in his heart.

C. Therefore hee thall eafely forfake all thinges, which forfaketh him felfe, his Warents, and his Lyfe alfo: that is to fay, which preferreth nepther Barents nor Life before Chrifte. which had rather haue his Soulefa. ued by Chrifte, than to winne v whole Moride : as wee are taunbt also in Mars, 15. Mathew:

34. Salte is good, but if the Salt haue loft the faltneffe, what shalbe feafoned therewith?

B. This place map bee referred to all Chapftians, in this Sence : Salte is good : Euen fo it is an excellent thing to bee a Christian, and to beleeue the Bowell.

But as Salte which is lauop fea. foneth all meate, and that which is bn. fauorp, profitable for nothinge : Euch fo, they which Joyne them felues tob Flocke of Chrifte without the full Denyall of them Selves, and of all that they have, thall beelyke wito bulauo. ry Salte, feruinge for no ble, but to be caffe into Well fore.

A. Reave the fore named place of Mathew.

3; It is good neyther for the Lande, nor yet for the dunghill : but men cast it out of the doores. Hee that hath eares to heare, let him heare,

Hee that hath eares] B. The Lord is wonce to adde this when he bath fooken of waighty matters worthy to be confidered. Bee it knowne therefore to cuery one that heareth the Golpell, that the same is the Moorde of the kingdome of Deauen, a not of earth : And that no man can come to the fame kingdome, excepthee beterly forfakt thisgart

this earthly kingbome, and be ready to luffer loffe, both of his lyfe and also of bis goods. The which thep shall easily poe that have but a meane knowledge of the fame : and they which cannot bo it have nerther knowledge nor feeling thereof. This fentence of Chrifte alforman be applied to the A. postells, of the which we bane fpoken in Diners

places already.

STHE XV. CAP,



Hen reforted vnto hym all the Publycans, and Synners for to Heare

Luk 3 tz. Z Concerninge Publicans, reave the Mat 5.46, third Chapt.going before : and cocet. ming finners reade theninch Chapt. of Math. verf. 10. There are two fortes of men : fome are finners & bnryabte. oufe, who notwithstandinge acknowledge their linne: and there are fome a. came, which thinke them felues to be righteous, which truft to their righteculneffe, and to their worker : luch were the Scribes & Pharifes. Mow, fecina Chipft did preache and offer remillion of linnesfreely, the Pharilles coulde not abybe it. For they made areat account of their owne righteoulnelle. But they which were affiamed of their finnes, and which intended to amend their lives, come bnto Chrifte. Df both thefe, Chrifte fpake when bee fayo, I came not to call the Ryghte-Math. 9.13 ous, but Synners to repentance.

To heare him] R. The Publicans, and Sinners came buto CDR ISC. noi to abybe in their finnes, but to receine the Doctrine of Chapfte.

E hep came as boe those that are licke,

to the Philition, and to follow the map of faluation.

2. And the Pharyfies & Scribes murmured, faying, hee recevueth finners, and eateth with them.

A. Whatfoener our Lord IESUS Chifte spake or did, were it never fo true and profitable, it was milloked & euel spoken of by malicious bypocrits-C. Dere the Scribes and Pharplies exclapme of the Lord, lapinge, Hee receyueth Synners] This was a wonderfull contempt proceeding fro a lofty proude mynde, elevated with a certapne truffe of workes, and carnall righteoulnelle : for they thought them felues whole a ftronge, that is to fap. righteouse: they excluded all others from grace. Soallo Symon b Bharilie which bad Chuiste to Dinner fapt. If this man were a Prophet, he would Luke, know who, and what maner of Woman it is that toucheth him: for the is a finner.

And eateth with them 7 R. Like (fap they) will to like. Taberefore feeinge this fellow is to familiar with Bubli. cans, and Dymers, it is a great aroument, not only that hee is no Prophet. as be boafted himfelfe to be by his boctrine, not yet a man of boneft lyfe.

This is a meere Caull, in which notwithstanding the Pharilles shewe fome Wilbome. For a man may eally Indee of the Difvolicion and maners of men, by their fellowthip and company keepinge. But they abule this comon Judgement to obscure and discre-Dite the Fame of Chaille.

The Proverbe is true, Like will to like: but pet if it shoulde bee alwayes true, then wee must fay that the Philition is licke, bycaule bee keepeth co. pany with fuch as are licke : and that all Preachers of Gods woorde are bnlearned

learned, bycaute they are convertant in instructing the bulearned. But there was manyfest cause why Christe kent company with Publicans & Synners. namely, that bee might leave them as it were by the hande from their finnes to righteousnesse. And this was so manyfest that none could beny ic. But the Pharilies were to Envious againste Christe, that what soener be did well, they misconstrued and millyked. And althoughe they were buwozthy to bee answered, bycause their murmuringe came of a malicious mynde, pet notibe Standinge the most gratiouse Lord according to his wonted mercy, redereth a reason of his office, to the ende that if any amonge them were curable they might be better affected towards bim, if not, that they might bee without all excule. And therefore he propoundeth this Parable following.

4. What man hauynge an hundered Sheepe, if hee loofe one of them, doth not leave og. in the Wyldernesse, and goe after that which is loft, vntill hee finde it.

B. By all these Parables, as that the loft Sheepe is fought for, the 99. being left in the Milbernelle, that he reiopleth more of the same being founde then of & rest which never went altrap. allo, that in the spiricuall kingdome of God there is more Joy amonge & Ancells ouer one Synner that repenteth than ouer many righteous: the Lord ment nothing els but to gene bs to bnderstand that by the wil of his Father, and by the confent of the Angells, hee bad a great care for those, which being cholen into the fellowship of Baintes. went as yet a Aray, b hee might bryng them into the right way: for the which cause he kept copany with Bublycans and finners. No man is able fufficient-

ly to confider this univeakeable mercy of God toward Sunners: enen as mee can deuile noching more profitable tha the same. Wherefore the frivolous Imaginations of men must be left, a the buspeakable goodnesse of God toward bs muft be confibered, p we may grow in faith towardes him, and m lone towards our neighbour, and we must dis ligently endeuour our felnes to bring the Araying theepe of Chapte to their Sheepheard and faufour: for p which caufe it halbe good to keepe company with linners. A. Concerning the two berfes following, reade the 18. Chap. of Path. berl. 12.

7. I fay vnto you that lykewife love shal be in Heauen ouer one sinner that repeteth, more then ouer go. and nine suft persons which neede no repentance.

Iust persons, whych neede no repentance] B. The Lorde (peaketh bere of devine and spirituall matters commonly as of humaine things, to frame his speach accordinge to the capaseity of the common forte. In this place he calleth them Just, which Imbrace the truth of the Golpell, and forgettinge morldly matters, doe alwayes goe forwarde towardes & marke which is fet before them, who not witandinge have alway neede to pap, Forgene vs our Math 6, 12 debres. Duer fuch Ryghtceule men (which are already of & Lozds flocke) there is no fuch speciall Joy, as there is oner one limer, who being far from the kingdome of God, & aloft theeps, cometh home agapne, knoweth Gen, & is Joynto to the rest of played flocke. A. The other limilitude of bloft aroat tendeth to the fame effect of this both & therfore neverb no farther emplication.

10. Lykewise I saye vnto you, shall there be loy in the presence of the Angels Dish 3.

Anfryer.

Angells of God ouer one Synner that repenteth.

C. If the Angells reiopce among them felues in beauen, when they fee that reflozed to their company which went as frap, it becometh be allo to Joy with Queftien. them. But bom both hee lay that the Angells poe more reionce at the reventances of one wicken man, than at the perfeuerance of many Juft men, who Delight in nothinge continually than in richteousnelle : I answere, that all & Angelis bo rather belire o men fhouls alway frant in nuerneffe and integrity pet notwithstanding, bycause the merev of God both more thine in the veliucrance of finners, which are cut of from the body as rotten braunches, be attributeth the more Joy buto Angells after the maner of men, who Jop moze for that which cometh unloked for then for b which they have already in their policiton. Furthermore, the name of Reventance is frecially refragned to their convertion, who beinge tourned gupte away from God, boerple as it were from beath to life. For otherwise there enable to beca continual meditacion of Reventance throughout our wheie lyfe: nepther is any man eremp. ted from the necellity hercof, feeing etterp one feeleth his owne vices work. ing baply in him. But there is biffereace betwene fumblings, or falles, or fwaruinges from & marke, when thou arte already entered into pright race, and betwene the coming from error into the right may. They have no ncebe of fuch repentance, which have becan already toframe their lives according to Goos law, to lyue a boly and Godly lyfe: howbeit they must needes sich bnber p inurmities of their fleth, a muß

endeueur themselves to correct them.

4. And hee fayde, A certayne man

had two Sonnes.

C. This Parable is nothing els but a confirmation of the boctrine going before. And by the firfte parte thereof is themed bow ready the Lord is to parbon our finnes:in p other part is thewen how mickedly they behave them felues, which speake evell of his mercy. And under p parlon of a certapne probigall pounge man, who was brought to extreme beggery by riotous & billoluce life, & retourned to fubmiffion toward his father, against whom he had bene Aubborne a difobe vient Christ de fcribeth all finners, who being weried with their former folly, come buto the grace of God. And he compareth God buto an earthly father, which both not only parbon his formesoffences, but alfo preueteth bim with mercy before be alke forgeueneffe.

12. And the youger of them fayd vnto his father, geue mee the portion of goods that to me belogeth. And he deuided vnto the his substance.

C. Thee may not (as wee fand before) frand boon cucry word in parables, as though there were a mistery in them: & vet notwithstanding it is not set bowne without cause in this parable p one of the formes would needes parte his Inberttance, which bee afterwarde frent. Frafi of alla fine of wicked arroganey is deferibed bere in the police man, in that be beliring to bevarte from his father, thought him felfe not well e. cept bee might line lafcinioufly at his owne liberty, without the poake of obe-Dience toward his father. Tale have allo to confider bere bis ingratitude, in that bee forfakinge bis father an olde man, bid not only tenzine him of y duty which belonged buto bim, but both allo beminific his Domefficall Substance. Last of all followeth his predigallicy a diffolute wickednes, by which be con:

bee confirmeth all p he bath. Bythus many finnes he deferued p displeafure of his father. So punder this Image we have most lively bepaynted buto bs the bulpeakable goodnesse and mercy of Boo, to the ende that the havnouls nelle of no offence might brain be away from the hope of obtaining pardon.

The comparison thall not be amisse. if lo be a man fap that they are like to the foolish and provigall younge man, who havinge great plenty of all good things with God, pet not with fanding being firred by with a blonde & mad belire, will ocuide & Inberitance with him, that they may be free to doe what they lift themselves: as though it were not more to be wilbed to live bnder the fatherly care and government of God, than buder any other kingdome. Sure: ly we thall be rych prough if to be our Substance be Loyned with the ryches of God the father. But if fo be we will needes deuide, it mult needes come to paffe that all thinges goe miferabelly to wafte. For this was the cause of De-Aruction in the beginninge butomen, and first of all to our Parent Abam. For hee mas created after the Image of GDD. If to bee bee had carped in his fathers boule, and would have bad no deuition, hee had bene ryche Inough, and mighte haue lpued well in great felicity : but when hee woulde baue somewhat severall for him felfe, it bappened buto him, as it happened bnto this miserable man, which was fted all his Substance. For what did the free will and excellency which bee had concepued profite him, that hee should be lyke bato God :

Euenloat this pap, if wee arrogate nothinge buto our felues, but are contented with the grace of God, we shall wante nothing appertayning to faluation. But mee beceine our lelucs in this that wee woulde have Consembat proper to our felues: whereby it cometh to palle that wee mult needes perifhe. Forwithstandinge, if wee be cf. the number of Gods Electe, & D D will not luffer be fo to verific : but we camot ftande of our felues. Foz, er. cept the wonderfull mercy of God ora bolde bs by, wee must needes be biterlp ouerthrowen.

3. And not longe after, when the youger sonne had gathered all that hee had together he toke his lourney into a farre Country, & there wasted his goods with ryotouse liuinge.

C. bere Christe the weth what hanveneth comonly buto younge men, when they will not be couerned by coufaile. but trust to their owne wisdome. For, bycaule they beinge lufty, and wyloc. are bnmeete to gouerne them felues.a beinge not restrayned with feare, and thame it cannot be but that Will and Luft must have the whole Rule over them, by which they must needes bee broughte at the length to extreme and filthy beagery. A. Celherefore it beboueth Parentes, well to trayne and bringe by their Chyloren , euen from their Chylohoode, (as Saynte Paule E, he. c.4. fauth) in the Discipline and correction of the Low. R. And if their Coucation proue well, and the Children proue thapfty, and bertuoule let them accout it for their gaine, a let them also geue thankes buto God, which hath gieuen the increale. But if it happen other. wife, wee muft patiently beare it as a Croffe, and muft be centent that their owne Soules bee faueb. For it contmeth to valle oftentimes that honell, and bertuous Parentes are affireted mith bugodly Chilozen.

Adam, had Abell, and Taine: Moe

hau .

hav Gem, Cham, and Japher: Abjaham hav Maac, & Minaell: Maac hav Macob, & Clau: and David had Eli, & Samuel: of h which, some of these being genen to great wickednes, bid shamefully dishonor their Fathers boule.

14. And when he had spent all, there arose a great dearth in the Land, & hee began to lacke.

C. Row the punishment is bescribed, which by & iuft Judgement of BDD hangeth ouer the beaves of Provigall walters : namely, that when they have til fpent their goods they may be reaby to starue with hungar: and bycause they knew not how to ble pabundance of breade mealurably, they thalbe conframed to cate Cobs, & Chaffe : and being made the companions of Chyne, shall thinke them selves butworthy of humane company. And when he had fpent all 7 C. In this parte we have to note, bow the Low calleth bs to reventance. Dee fpeaketh not bere of a Reprobate, but of one that was elect, who, how brimosthy foeuer bee was to be recepued, pet for al that, his fathers love was fo great that bee woulde not reiect bim. Let bs not meruaile therefore that wee are afflicted with funday tribulations: and let be not thinke that bycaule of them we are forlaken. For wee must needes be braed with necessis tp. Frift of all be theweth buto be our neede : then cometh hunger bycaule be calleth bs to reventance. Being comvelled by miferies we are put in minde of God, we know how bleffed a thing it is to line with bim. Therefore that is true repetance, when men fele how mpferable they are, when they are far from &DD, and line out of his houle at their owne will.

25. And hee Ioyned him felfe to a Ci

tizen of that Coutry: and hee fent him to his farme to feede swyne.

R. Here we must note how foully men are decepued by their owne Oppnions. When this younge man was come into a straunge country, and beinge counted nanced with great plenty of Gold and silver, he shewed himsetse most liberall to all maner of Cycizens, in somuch y where soever he was, there wanted no good Cheere of pleasure, so that they thought very well of him, and had him

in oreat reputacion.

A. But it came to passe that when a Dearth came in that Region, they were not only out of hope to receive any reliefe from him, but sawe him also to be in great penury: in somueh, that he which before was honoured almost of al men so, his ryches, being brought now into great misery, was constraynor to serve a certaine Cytizen of that country. And hee sente hym to feede Swine. This is a woverful chasige, that hee which was wont to live in his sathers house without care of meate, whinks, is now a Companion, and servant of Dwyne.

26. And hee woulde fayne have filled his belly with the Coddes that the Swyne did eate: and noman gaue vnto hym.

C. He meaneth that hungar made him forger his former velights, a greedely bid cate the coddes of beanes of peale: for it could not be fleeing he him felfe bid feede the Iwpne with this kinds of mease f he him felfe could lacke it.

Cyrus, when through long flight from his enemies her had suffred much hunger, and being refreshed with a smalle piece of browne bread, lapd, that he nemer talked more lauory and better relyshed bread; even so necessity constrayshed this pounge man, to have a good appetite.

ed to the Swyne.

And no man gaue vnto him 7 20166 mult not referre thele woordes to the Copnes meate, as if it had bene land, And no man gaue them vnto him, for he bad plenty by him: but no man gaue buto him that is to lay no man had vitty of compassion on him. For no man thinketh that hee mucht to gieue any thinge to Provigall persons, bycause they frend all b they have ryotoully.

17. Then hee came to hym felfe, and fayd, How many hyered feruants of my fathers, haue bread ynough, and I perishe with hunger.

C. Dere is described butobs the way by which GDD calleth men to reven. tance. If men would willingly be wife & them them felues apte to be taught, bee woulde more gently allure them: but because they will not obay but as they are suboned by arypes, he chaftifeth them the more tharply. Therefore Fulnelle, and plenty, which made the poungeman, headstronge, a stubborne, was bery well schooled, a tamed with bunger, and penurp. The being taught by this example, let us not thinke that OD both beale cruelly with be, if fo bee at any time he bo fore afflict be:bycause by this meanes be bringeth those to obedience, which are lasciulouse, & drunke with sporting pleasure. To be thost, what milery loeuer we luffer, it is a profitable calling to reventance.

18. I will aryse and goe to my father. and wyll fay vnto him; Father, I haue finned agaynst Heauen , and before thee: And am no more wor-19. to be called thy fonne: make mee as one of thy hyered feruants.

C. Dere the lubtill enemyes of & truth Cauilland laysthat God is prenented

appetite to the Coddes which belong- by Repentance. This were true, it fo be Reventance came of our felues, and were not the auft of God. for leeinge the whole Scripture fauch, that Repentance is the fruite of a new heart: and a new heart cometh of Gos : what meane they to attribute that buto men which belongeth onelo unto GDD ': Reverthelelle, we graunt, that we ca. not apprehend & mercy ef Get, ercept repentance goe before. But Bod proceeveth and worketh in be this wife. For in respect of him Remission gorth before, and after that, Reventance fol. loweth in vs: but in respect of vs, Rc= pentance must needes go before:otherwife wee cannot apprehend the mercy of God. C. Therefore wee muft note that the hope of better fortune, if he returned to his father, incouraged the pounge man to revent. For no fenerity of Punishmentes, can frap be from our wickeonelle, or can make be to bif. like our fimes, butill some profite appeare. Therefore as this younge man is encouraged byen truffe of his fathers mercy, to feeke a recocilliation; evento & feelinge of Gods mercy matt te unto by beginning of reventance, which Airreth by by to hope weil.

And I will fay vnto him, Father, 7 C. Dereby we fee, that this also is required intrue reventance, namely, pwce being confounded with the arcatnes of our finnes, may returne to our heavenly Father. For heedid meditate a confider this meane inhimfelfe, not thereby to deceive his Father, but to move him to compassion. I have sinned agaynft Heaven 7 Behelde here hem that the subjection, a obedience bue to the Kather, is appopried of Cod. For they which finne against their fathers, finne alic againft Deauen. For in this place beauen is taken for God. Therefore they which to truly acknowledge

tucit

311.

their finnes must also confesse them onto God: and that is a sure signe of true humillity. The confession ought to answere the Offence. When men are priup to our sinnes, we cofesse our sinnes also before them: otherwise we cofesse to God alone, if we offend him alone. For the confession must be esteemed by the nature of the faulte.

I am no more worthy to be called thy fonne] R. It both not only suffice to acknowledge sinne, but wee must also have such a feeling of sime in our Co-sciences, that we must not only Judge our selnes belong to bee called the some of God, but also that wee have described extreme death, & dammation.

So Dauid acknowledged bis finne Pfal. 38 3 when he fays, Thy arrowes flicke tall in mee, and thy hande presseth mee fore: there is no rest in my boanes by reason of my sinne. So Daniell acknowledged his finnes, and the finnes of the Ilrachites, Wee haue finned, wee have done wickedly, we have liued vingodly. And thus, so many as freke to attaine true faluation, confesse their finnes. Rotwithstanding in this pointe, perfect repentance both not cofift, neyther both rightconfnelle follow hereof by and by : but wee mult go forwar be to other begreele of repentance: that is to fap, we mult conceive a good boye, that the father willnot refecte bs, although wee bee not worthy of Warbon.

> 20. And hee arose and came to his father. But when he was yet a great way of, his father saw him, & had compassion, and ran and fell on his necke, and kissed him.

This is the thirde parte of the Parable, concerning the mercy of the father toward the some.

When he was yet a farre of] bere

wee fee that God both not tarry butill we come buto him : for he meeteth be. Let be therefore, call o to minde which was spoken in the eleueth berfe going before, that God is not limplely compared to a man : but that his mercy & goodneffe is a bundaco foulbe moze toward bs. Therefore there is no bombt. but that so some as wee are touched with reventance. God receiveth be into his fauour. C. This therefore is the principall popute of the Parable. If men, which are by nature belierouse of bengeance, may notwithfanbinge hee moued to bende and peelde by fatherly pitty, gently to pardon their fonnes, & willingly to require them being milerably loft, God, whose exceeding goodnelle excellethall the loves of fathers. will be no more scuere toward bg. And verely there is nothing spoken here of an earthly father, which God both not promile concerming him felfe. Before the cry (layth hee) I wil heare them. Therefore as the Father is not onely here intreated with the mayers of his Sonne, but allo goeth forth to meete him, and imbracech bim beinge rent and tozne, and deformed, before he fvake one worde : euen fo God looketh not for long intreaty, but lo foone as \$ Synner hath purposed to confeste his falt, he meeteth with him of his owne accorde. And fell on his necke & kyffed him] C. The Father both not here coplanne, he chroeth not he threa. teneth not: but by and by Imbraceth him. Whereby wee fee that the grace of GDD is offered buto Dinners, before they come buto him by repentance: For hee it is that worketh repentance in our heartes by his Grace that wee may come buto him. And in this poput a mostall man is improperly compa-

red buto God. For it belongeth not bus

to an earthly father, by the fecret in-

Mincte

Sai 600

Elay. 4

Lul-18

Ezec

horne heart of his Spirite to renue the flubborne heart of his Sonne, as GDD both, who maketh of Kony hearts fleb Thy hearts.

> Father, I have finned against Heauen & in thy fight, & am no more worthy to be called thy Sonne.

C. Dere is noted the other parte of repentance, of the which wee Spake even now, when as o feeling of linne is Topned with forrow and thame. For bee which is not fory that he hath finned, & bath not his falt before his Epes, will neuer come to goodnelle. Therefore it is necessary ba distriking of our felues goe before Repentance. And there is greate wayte in this maner of freache, that the pounge man is lapd to tourne to him felfe, as one that was carped away with wandering deliers of b fleth to forget him leife. And am no more worthy to be called] R. Great and hapnous are the finnes, arieuouse also is the forrow, but thort is p confession. S. Dee both not reckon by the circum. Nances of the finnes, according to the Custome of Oppocrits : bee farth nor, I have loft to much monep in fuch a city with play, and so much in that City by Parlots, in this and in that featle I haue bene Dunken : Thou beareft none of thefe circumstances : but in a thost fumme be comprehendeth all his offences: A .euen as did be which fard, Lul-18.13 Lord bee mercifull to mee a finner.

> 22. But the Father fayde to his Seruantes, Bryng forth the best Garment, and put it on him, and put a Ringe on his hande, and shooes on his feete:

23. And bring hyther that fat Calfe, and kill it, and let vs cate, and be merry: &c.

R. As Luke bath very lively expressed in the Brodicall pounce man, firthe of all the I mage of a linner, loft with riotouse lining, and secondly of a repentinge Sinner : euen fo now hee fetteth forth in his Parente the Image of the exceedinge clemency and goodnesse ef GDD. C. And althoughe in Parables (as wee have fand) it were very fond to discusse every particular thing, bere notwithstandinge the letter shall not be wrelled, if wee fap that our heanenly Father both not onely Barbon Sinnes, to forget them for ever, but both also restore unto us those Gyftes which wee have forfaken: Euen as when hee tooke them from bs, be cha= filed our ingratitude, that he mighte make be ashamed with the reproche of our nakedneffe.

For this my fonne was deade] A. Che Scripture is wonte to call those men Deade men, which are Addicted and geenen to finne. Thereby wee may gather that Repentance is a Refurrection from Death.

25. The Elder Brother was in the fielde: and when hee came & drue nyghe to the House, hee hearde mynstrelsie, and daunsing.

C. This is the last parte of the Parable, which accuse them of inhumanity, which woulde wickedly restraine the Grace of G D D, as though they did enuy that Pyserable men specide beclaued.

For wee know that the proude discappe of the Pharifies is here reproduced, who thoughte that they had not the due rewards for their Herytes, if so bee ChR B S TE should admit Publycans, and the Common multy-tude to the everlasting Inheritance.

Therefore the Summe is this : It's 2.

If so bee wee belier to bee counted the somes of God, we must brotherly forgene our brethren their saulces, even as hee satherly forgeneth both them, wos. S. Potwithstanding some have interpreted this place, it he Iewes were figured in hyperson of he Cover brother.

The which figure both not sounde amiffe, bycaufe & Jewes are as it were the first begotten in the Church : and we know how proudly they distance. the calling of b Gentiles. C. But they which do thus expound it doe not luffiently waigh the order of the texte. For the talke began by the murmuring of the Scribes, who mere offended that Thrifte thould thew fo much bumanity towardes milerable and contemned men. Therefore be copareth & Deribes. which were fo puffet bp with arrogacy, to movel men, who have boneftly, and theiftely in their life, ordered their affayzes : and to obedient fonnes , who haue all their life time paciently fub. mitted themfelues to their fathers co. ucrament. And although thep were al! together unmorthy of this prayle, pet notwithstanding Chiffe fpeaking ac. cording to their lence, imputeth bato. their faunco holinelle, for a bertue. bp cocellion : as if be bad layd, Although. I graunt buto you that which pee fall-In boaffe, that pee haue bene alway obevient formes buto God, pet notwithstanding pee ought not so proudly and arrogantly to retect pour Bretheren. when they repent them of their wicken and caunacrous lyfe.

S. Therefare hypocrites cannot abive that to large mercy hould bee offered but o the people of God. And Christe attributed this parton to first begotten, that f goodnesse of GDD might be the better cryzesed. For if so be the first begotten had suped, by and by, a man might have thought, that GDD

voth not parvon others as he voth the first begotten. Therefore in this, the goodnesse of God is more greatly expessed. Often times were see that the Cloer are forlaken, and the Younger are chosen.

Thus the Purpole of Christe was to reject the Audgement of the field. Howbeit, this most commonly commeth to palle, that as the Eldest Bretheren have the preheminence, so the pocrites have moste Authority in the

Church.

As touching externall vueties they are obedient to their Parents, as was Clau: neverthelette, they camot abive that the mercyof God thould be extended towards fluxers for they cast God in the teeth with their duties, all eare with thee, we lerve thee; pet notwithstanding thou gievest no more buto bs than thou does with Spynners: They would, if they myght, call Cod to an accounte.

If any man bemafive why he copaeach Dypocrites to the first begotten,
which shall not be hegges: we answere,
that although Popocrits are formes
of the bondwoman Agar, pet notwithstading they have such place for a time,
that they seeme to be hegges: cuen as
Ismaell boasted of his Elvership, and
scopned his Brother.

28. And hee was angery, and woulde not go in therefore came his father out, and intreated him.

C. In these wordes he reprocheth Pypocrites with intollerable Prybe, for he father must be sayne to intreat them, not to enuy the mercy extended but otheir Bretheren. And, although SDD both not intreate, yet notwithstanding by his example hee exhorteth to beare with the offences of our Bretheren, And to cut of all excuse from wicked

Efa

wicked rigoz, he both not only bring in the proper speach of specities, whose falls beating may be refuted, but also, if a man have throughly discharged all the dueties of piety towards his Parents, yet notwithstanding hee denyeth him to have Just cause to complaying bycause his brother is pardoned. It is certaine that the sincere worthippers of GDD are alwayed free, and pure from this wicked affection.

29. Hee answered and sayd to his father; Loe! these many yeares have I done thee seruice, neyther brake I at any time thy comandements, and yet thou neuer gauest mee a Kyd to make mery withall, with my friendes.

R. Pypocrics accule GDD of burighteoulness, account them selves Aust.

For they performing the external honeshy of the Law, thinke that they have fulfilled the whole Law, and that they have beterved selicity, not only in this Elloste, but also in the Kingdome of Peauen. Wee have (say they) never transgressed thy Commaundement.

And another sayth, I thanke God that I am not as other men are, Extorcioners, Vniuste, Adoulterers, or as this Publican. I faste twise in the weeke,

I geue Tythe of all that I possesse.

Also, another sayth, All these haue I kept from my youth vp. Mheresoge, when they heare out of the Gospell y God both not respect mans Perites, but both freely remit sinnes, a receive sinners: they Judge God to bee most build, which rejected those that have well beserved, and receive he work.

Wee have fasted (lay they) and thouse haste not seene it: Wee have humbled our soules, and thou haste not regarded it. Althour are our good workes nothing? then mehave fasted in vaine,

we have power out longe prayers in baine, we have lyen byon the grounde, and have bone all good woorkes to no purpole, if God voe not acknowledge mans Peryts. What righteousnesse is this to condemne by that have fulfilled the whole Law, and to save others that have byoken the Law: This, and such lyke is the madnesse, and bayne boasting of Pypocrites.

 And hee fayde vnto him, Sonne, thou arte euer with mee, and all that I have is thine.

C. There are two principall things to be noted in this answere: The first iso that the first begotten hath no cause to be angery, when he seethhis Brether to bee louingely received without his hurt: and the other is, that he having no care for his Brothers saluation, is san for the Iop of his returne.

32. It was meete p wee should make merry, & be glad: for this thy brother was deade, & is aliue againe: and was lost, and is founde.

C. As if he thould lap, Why arte thou offended at our myzth, of the which y oughtest to bee Partaker? For it is meete that we should resorte over the Brother, whom we thought was lost, but is now retourned home in peace.

These two reasons are to bee noted of bs: bycause wee loose nothinge, if GDD mercifully receive into his fauoure those which were strayed away from him in their simes; and it is wicked hardnesse of heart, not to rejoyle when we see our byetheren to be restored from death to life. S. For such is the condition of all men which for lake God, that they are counted loste, and deade: eve as we sayo before in the 24. verse: but when they come unto God they live agains. The which commeth

3113

to paffe

Efay.58.3.

252

1. Tim 2.'5

Tho. 3.17.

to naffe by Reventaunce which prepareth bs to the mercy of God. Tale av. prehend the fame bofapth : but we are not Caveable of the same before mee miffphe of our felues.

R. Thus yee have heard in this Chapter three Warables . Dne, of the loft theepe, another of the Groate, and the thype, of the Producall sonne: in the which both finners, and honeft lyuers haus fomewhat to learne : the Son. ner bath to learne faith, that knowing the love of God towards linners they may revent, and follow Gods calling: the other baue to learne the feare of Bod, leafte in respecte of them felues they contemne and bilbavne Sinners, but may rather feare the Judgemente of God and acknowledge the Golvell of free remission of linnes, that they allo map obtaine Saluation by Jelus Christe, who was fent of God the father into the Morloe to faue finners. For God fent not his forme into the

Walde, to Judge the Molbe. but that the Mogloe might bee faued throughe

him.

THE XVI. CAP.

Nd hee fayde also vnto his Dysciples, There was a certayne Ryche man whych had a Ste-

warde, and the fame was accused vnto him that hee had waited hys goods.

R. In & Chapter going before, Chrift in three Parables reprehendeth the Dypocrifie, and bayne holpneffe of the Scribes, and Pharifies, by which, in comparison of them felues they bisoained all other Synners. C. And now be teacheth by another amilitude, that me onght to behaue our felues louing

ly, a courteoully cowardes our nevalboures : that when mee fhall come be= fore the Tribunall Deate of God, the fruite of our liberallity may redounde bnto bs. And although it feemeth to be a hard and farre fecht Dimilitude pet notwithstanding it may easely appeare that Chriffe had no other meaning. Also hereby wee verceine, that they make a fonde interpretation, which in Parables ferupuloully discusse euery pointe. For Chapft both not comande here to repeeme or to make fatilfactie on with apfres, for deceiptes, for ertorcions, and prodicall fpendinge, and other enell faltes in dispensing: but feeing God maketh bs Stewards of all his goods, which hee accueth bs to beflow, here is mescribed buto bs a way which shall ease vs of great Rigor in time to come when we mut make our accounte. For they which Imagene that Aimes beedes will counternavle lurury, and biffolute lyfe, boe not fufficiently way, that this is first of all iniovned buto bs, that wee thould live foberly, and temperatly: fecondly, that Ryuers myahte flowe buto bs from a pure mell.

It is certaine that there is no man to thrifty, that both not fomtime walte the goods committed buto him : And therefore they which are most sparing are not altogether free from wastinge that which is committed them to ble. For there are many wayes to abule b ayftes of Goo, that men in one thinge or other muft needes offende.

Also wee beny not but p this ought the more to Appre bs bp to the ductics of Charity. But wee ought to baue a. nother maner of respect than to escape the Audgement of God by payinge the papee of Revemption: Mamely, that good, and godly liberallity, may byp. pell, and correcte fuperfluoufe Erpen-

les : and

fest and that our humanity towardes the Bretheren, may prounke the mer-

cy of God towarde bs.

Altherefore Chille both not thewe here both is Dysciples a way where by they map beliver them selves from blame, when the heavenly Judge shal require an account of them: but hee admonisheth them to beware in tyme, least they bee punished for their cruelty, if they be founde wasters, or consumers of the Lords goods bypon them selves, and to have bone no good work of liberality. For wee must alway remember this, that looke what meafure we meate to others, the same shall

bee measured to be agapne. Which had a ftewarde 7 It is cuibent prough that this Steward is let before vs for an crample onely in this to pipcke be forwarde, that as hee blee his maifters goods to his owne commodity, even to ought we to ble thole rpches which the Lord our God hath geven to bs, to our owne profite : that that is to fap, that as he had prouided for him felfe by his Wapfters Goods, friendes, to keepe, and maintapne him when he was deviced of his office, e= uen to we thould doe good with the ryches which wee have recepued from & Lord, for the which the Lord will afterward recepue be into euerlastinge habitacions, and that of his free mercy, without the vefert of our woorkes: as wee have lave.

- 2. And hee called him and fayd vnto him, How is it that I heare this of thee? Geue accounts of thy stewardship: For thou mayest bee no longer stewarde.
- B. Here wer have to note that were are onely Stewardes of the goods of this Lyfe, and that a frayghe accounte

thall bee required of the same at our hands, in so much that wee ought to be carefull for nothings more, than to dispence them accordings to the wyll of our Payster, and to our owne Commodity.

- 8. And the Lord commended the vninft Steward, by cause he had done wysely: for the Chyldren of this Worlde are in their Nation, wyser than the Chyldren of lighte.
- C. Deere allo a man may fee that hee thall doe bery fondly, which thall fland buon every pounte of the Parable. For feeing to frend and walte another mans goods is a thinge not commenpable, who coulde take in good parte to have that taken away from him by a lembe Clariet, which hee can pardon and forceue at his owne pleafure 's This were to much folly, for a man when bee feeth parte of bis goods ta. ken away, to bee contented to have the reft taken from him by thefte, and geeuen to others. But the Burpole of Chapfte is contapned in thefe wordes. Bycause the Chyldren of this World are wyfer That is to fap, prophane and wicked men , and fuch as are addicted to this Worlde, in prouidinge for this transitory lyfe are much more paymefull, and dilligente, than are the Donnes of GDD, for the Celestiall, and everlatting lyfe. Therefore Chrift both not preferre carnall Wyscoome before the Wyledome of the Godly, feeing this commeth onely of the fyp= rite of & DD. For hee fpeaketh not of the Wyledome which the Spirite Ampiely gieneth unto be, but fayth, that the Chylozen of this Morlice are more provident for them felues in the thinges appertayninge to this worlde than are the Chylosen of &DD.

C. 37

C. By this comparison therefore bee cafteth in our Teeth our flouthfulnes, bycaufe me have not to great a care for our felues againft the time to come as wicked men have to prouide for them felues in this Moule. For how foule a thing is it for the Children of lighte, whom God noth illuminate with his spirite and worde, to forellew and neglect the hope of externall life offred buto them, feeing Worldly menfeeke fo greedily their commodities, and are fo provident and wife : Therefore bwifnome of the fuirite and of the flethe are not here compared together, the which cannot be without cotumely buto God: but onely the faithfull are awaked to have a more villigent confideration of those things, which appertaine to the life to come and not thut their Epes a. gainst the lighte of the Gospell, leeing thep fuch as are blind to have a better fighte in barknelle.

e. And I say vnto you make you freds of the vnrighteouse Mamon, that when yee shall have neede they may receive you into everlastinge habitacions.

R. Dee called Ryches bythe name of Mamon, which was a Chalde morbe, at that time bery comon: and bee calleth the fame vnrighteoule: for it is the matter and occasion of all burigh. teousnesse, wrong. C. For although of them felues they are not euell, pet not with standing, bycause they are sel-Dome gotten without Fraude, and oppression, or other unlawfull meanes, tubereby they that possesse them are manned in Iniquity : There is good Mait 3.22 cause why Christe admonisheth bs to Ti.6.9. beware of them : A. euenas in Bath. he calleth them Thomes, and Paule, -calleth them the fnare of the Diuell. Therefore Ryche not called bnryabreouse, bycause it is an buiuffe thinge to pollelle them. Lazarus was voore pet not withfanding hee was taken by inco Abrahams bolome which mas ruche. They are onely enell, bycaule menabule them, and not limple. ly of them felues, infomuch that they are called ryches of Iniquity.

C. And it feemeth that we must buderfrand a fecret comparison: as if Chift had favo, Ryches: which through wicked abule to befile of owners of them. and are oftentimes Pronocations to finne, must bee tourned to a contrary ende, as to net be fauoure. B. Therefore this faying, (Make you friends) must bee unberstoode as was all this Laye vp Treasures for your selves in Heaven. By which wordes the meaning of Christe is not that Ryche men thoulde feeke any way, by which they may couer their beceite, their oppzellion and thefte : as if a man baue briuffly gotten his ryches, that he should countervaile the fame by fatilfactions. as do the Papills, and as others have Done, which were before the Banacy: for both Jewes, and Curkes, leeke to reconcile them felues buto God by fatilfactions. But @ DD bateth fuch melmakeinges. For what greater Intury can wee boe unto bim, than make him a companion of thieues and Rob. bers 's Repther must weethinke that Chrifte calleth ryches burichteouse m this Sence as if it were lufficiente to neue varte of a Booty, or Prave buto God, that hee may pardon the iniury which we have done to our Brother: but he is rather thus to be buderfode: Cothereas others are wonte to get and pollelle their ryches bniultly be vee ras ther infruments of well boinge: and he affured that he which both good bn= to him p needeth, both lay by for him felfe treature in beauen.

C.But

Mat,6,:

C. But they bo bery fondly and ablurly which gather hereof, that wee are holpen by the Players and Intercellions of peads men: for by this meanes, what locuer is bellowed byon luch as

are butworthy, were lafte.

But the wickconelle of men, is no let but that the Lord may make an account of that which wee giene but the poore. Therefore the Lord both not reflecte the parlons, but the woorke it felfe, that our liberallity, though it be themed towardes but hankfull men, is acceptable before God. But hee feemeth here to yeelde unto us eternall life

for our merites.

illes answere, that it both enibently prough appeare here by the Certe, that hee speaketh after the manner of men: that is to say, that as hee whych is gratious, and ryche, if hee get bits friendes in his Prosperity, hath some to bely him when hee falleth into adverticy: even so our humanity, and siberallity shall he as a Sanctuary buto by in due time: bycause the Lord both acknowledge that to be bone buto him selfe, what soever a man liberally bestometh on his Reyghboure.

That when yee shall have neede] C. De rather, (when yee thall fayle) by the which worde bee noteth the time of Death, and tellefieth that the time of our fewarothip is but thorte-leaff the hope of long lyfe might make by more couetous. For whereof commeth it that the greater parte boe truff buto their ryches:maily bo vaobigally frend that which they have, others befraude their neighboures by wicked oppreffione but only bycaule they being becciued by faife Amagination of long lyte. Do carelelly line as they luft. W. They may receive you into everlafting habitacions] B. Dee fayth that

the friends whom bee commaundeth

bs to make of the burighteous Pammon, hall receive bs into evertailing
Dahitations: by the lame manner of
speache, by which he layo that p layous
should be Junges with him of p world.
For they them selnes are sayout over p
which the Lord hal voe for their sake.
A. De calleth eternall Lyse, evertailing Labernacies. The which kinds of
speache Paule also view, sayings, For
weeknow that if our earthly house of
this Tabernacie were destroyed, wee
have a building of God, even an Habitacion, not made with handes, but
eternall in Heaven.

which is leaste, is faythfull in that which is leaste, is faythfull also in much; and hee that is vnryghteouse in the leaste, is vnrighteouse also in much.

C. Thele are Brouerbiall Dentences taken from comon ble and experience, and therefore it lufficeth that they are oftentimes true. It cometh fometime to paffe that the becepuer, nealecting a litle gapne, bemgapeth his wickennelle in a great matter, pea, many leke after great gayne in imall matters, bnber the couler of fimplicity. Euen as wee fee many at this day, who to the ende they may disceaue their Creditors of much, will in the beginninge. win credit in that which is litle. Det notwithstanding the sentence of Christ is not falle, bycaule in Pronerbs wee' follow that which is commonly bled. For we lay commonly. Truff not bim with much, whom thou findeft battue ffp in a litle. The Lord blech this vio. uerbiall fentence, that hee might the more prouake bs, willingly to bellow our prefent goods : afforming that he cannot have the Treasure of the Golpell, which is not a faithfull dispoler of thele externall goods.

Ekk.

Sothen

11. So then, if ye have not be Faithfull in the varighteous Mammon who shall truste you in the true Treasure.

C. Rom hee applyeth this Doctryne to the bifpenling of fppzituall Graces of the which though the world effeme not formuch as they ought vet notwith Canbing it is mofte certaine that they Do farre excell the Transitory Ryches of this world. And bee teacheth o thep are buworthy to receive charge from the Lord of the incomparable treasure of the Golpell, and of fuch like apfres which are Unfarthfull in matters of leffe price, as are the Transitory riches of the world. So that there is a priupe threatning concavned in these word 4 that it is to be feared leaft for pabule of the Stewardibiy we be beprined of beauenly giftes. Therefore the fence & meaning is this, that wee shall not recepue and understande the Golpell, if mee being appicted to Riches, are not farthfull stewardes and disposers of them. For the fame cannot be received but of thosewhich forfake all that they Luk 14 37 pollelle. Mow, be which is bufaithfull in the vilvoling of Mammon, bath not renounced Mammon: and therefore hee thall neuer be partaker of & Bofpell, which is the true and mofte excellent gifte that belongeth bnto man. De thall bee Unworthy of Cuerlasting Life which cannot order and bylpole this little wordly poscion.

> 12. And if yee haue not bene Faythfull in another mans busines, who shall geue you that which is youre owne:

C. ODD both not gene bnto bs Rp. ches that we might be wholly eved and abbicted unto them : but be bath fo appoputed bs to be fewardes and bilbe. fers of them that we might not be lyne ked and then in they bandes . And it can not bee that our mynoes floulde owell in Beauen being free and at ly. bertie, excepte we counte all thatis in

the world none of oures.

B. Thefe Ryches of the Alloylo berely are beceiptefull : for they can not perfourme that which they promife, which is to make be Rich and bleffed. They also are none of oures, because we have them not in our full and bnbouhted pollellion, but are either to be taken away from them, or elle they from bseuerp moment. C. But bee maketh Somituall Richesour owne which appertaine to the life to come; because the Fruition of them is Euerlatting . B. For the Golvel being once knowen is never taken away from bs, and it maketh be throughly bleffed becaule it is Querlaffing Lifeto knowe & D D arpatte. C. And nowe bee b. leth another Dimilitube, that we can not ble our goodes arighte if lo be wee be Unfarthfull in another mans Bulinelle . For men are wont more lecure ly to abuse they owne goods & thinke it Lawfull for them to spople or waste them : because they thinke no man ca controule them: but they are more warp and carefull for that whych is but lent buto them, for the which they mut make an accounte . Therefore wee lee the meaning of Chapite, that they that be euil kepers of spiritual gifts, which gouerne not well earthly goods.

13. NO Man can ferue two Mayfters, for eyther hee shall hate the one and loue the other, or elfe hee shall leane to the one and despyse the other : ye cannot ferue God & Mammon.

R. This also which Chapite speakers bere is takenfrom common weache Experience. For the matter it felfe be. clareth

clareth that no mã can ferue two mais fters. I Man may ferue two mayfters if lo bee they acree together, or that \$ one fubmit bimfelfe to the other.

Mhereunon Paule fayth. Seruauntes bless obay your Bodely Maysters as fer-

uing Chryft.

Beholde the Gerttaunt in obaving his Bobely mapfter obapech Chapfte the L D R D C of Beauen alfo. For thefe tipo mayiters as touchinge thus matter acree together and require al one things. Chapit commaundeth that the Seruaunt fhould ferue Fapthful-Iv according to his callyng, the lame alto both the Carnall mapffer requipe. Chapft commaundeth Seruauntes to obay they! Bovely Mapfter wylling-Ip, p bovely mapfter requireth blyke. Chapite forbyoveth Dernaunts to bo Epe feruice, the fame both the Bobely maifter allo forbyo, e requireth in the Seruaunt foncere and Faythful Ser. uice . So I OSEPH ferued & D and the Hynge of Egypte, especially feeing be required nothing to be bone whych was accaput & DD. But if two maylters commaunde contrarie Thynges , and doe vilagree the one to the other, there is no man whych can ferue them both at once . Jaom plozde nur OD Dant MAMMON are tino marifers which are contrary the one to the other.

They bo not bilacree to their own nature becaufe Riches are of them. felues the good Creatures of GDD. but it commeth to valle by the corruption of menthat Ryches are agaynte 6 D D. Wilhereupoon it commeth to paffe that & D and Mammon commaund contrary thinges. For God commaundeth to belpe the peope with our ryches, but Mammon being moued with the delire of the Flethe com. maunderh lo to hould fall our Riches,

that we parte not from one farthong toward, the reliefe of the poore . God commaunderb to lay by for our felues Treafures in Deauen where Rufte and Beathe Doe not corrupt, & where Theeues do not breake throughe and fteale : but Mammon commaubeth to lay by Treasure in Carth. So that if we confider the workes of both mais fters, they are mofte contrary the one to the other. & D D workerh in man the Loue of our Meighbor. Mammon workerb harred and enup. Gab worketh in the conscience veace and Cranquillity . Mammon ffpreth by greate Debate and Ungupetnes. & D D acueth increase to the word of the cospel received through hearing. Mammon choaketh the hearing of the Morde of 6 D. Dom can it be then that thou canft ferue them both.

And wee mult note that Chrift fand not. 320 man can ferue Bob and ret Riches, but. Yee can not ferue God and Mammon) For the Goblie map get Byches evther by they Inheritaunce, or by they? lawfull trauaple in them calling. Guen as byd the Pas triarke Jacob, who wente ouer 301 Gen.32.10 bane with his Staffe onely, and reture ned agaphe into bys owne Countrey with greate Ryches, and vet notwithfanopna bee ceaffed not to ferne Bob. Alfo, Abraham, lob, David & mamy others got Ryches, and vet for all that ferued God. This fentence is ervounded in the firte of Bathem, berfe

twenty foure.

14. All these thinges heard the Pharifies alfo, which were couetous & they mocked him.

C. They which thinks that Chapfte was mocken of the Pharifies because bee being concente wrth bafe and fimple' Speache, made no Cloquente Mitt 2. slyods

chople of wordes, no not lufficientlie maye the wordes of Luke. We graut that the Doctrine of the Golpell feemeth concemptible to prouve and vidainefully men: but Luke plainelie expelleth that Chieft was verious of them, because they were couetous.

Cherfore because they were fully perfwaved that rich men were bleffeb, & that there was nothing better then by all maner of meanes to increase thep? Substance: they rejected as ablurd and haine mhatlocuer Chivil lpake tothe contrary. And perely, he feemeth unto couecous men to erre, which teacheth that riches ought to be contemmed of that they ought to be geue to p poore. Also, this disease is generall in the morly, informuch that the gretelf part of men hate and vetelt that which agre eth not buto their wicked manners. Derenfcome fo many remoches tauts and fcoffes, against the worde of Bob: because enery man contendeth for the befence of his wickennes, and thinke p their finne is covered with their finoth freaches as with a cloude.

R. Pozeouer wee haue let forthe in thele Pharifes the bispolition of Ip. pocrytes and couetous persons . For when they deride Chapite because hee taucht that no man coulde ferue God Dammon, they fhew that they tuoge the Doctrine of Chapte not onely to be be folish and bain but also pernicious for the common fociety of men . For it matter were fo, o no man were Godly but be which cotemned and refuled riches how thould common weales bee maintained and who thoulde bee laued : Thus pee bane prudgement of p Pharifes and wall allo the Judgment of all bypocrits and couetous perlons concerning their bonefty and banity of the word of God . For as they thynke. themselves to be just and Godly , so

they imoge the Doctrine of the moze Good to be to falle as it is pernicious to the common faluation of men. This is greate implety. Atherefore it is that pely reprehenses of Chrys. For it followeth.

they which inflerly your felues beforemen, but God knoweth your hearts: for that which is highly efleemed among e men is abhominable in the fight of God.

Yee are they which justefie C. TCle fee heere that Chapft both not keue place to the proude distance of & Phariles, but both conflantly maintaine \$ Suchmity of his Doctrine agaynste fcoffes & fcomes. And this allo ought all the ministers of the Gospell to behave themselves that they may let the terrible Judarement of BDD, before wicked and bugodly contemners. Dee farth therefore that they bypocrifie with the which they blynd the Eves of men hall profite them nothing in the Judgement of & D D . Cher would not feeme in their frominges to befer their couetoulnes, but Christ teacheth that thus Poylon braft forth fro they? lecrete loare , Dee monto leeme (faith be) to be suff and holy (But God know eth your hearts) As if he thould lay. Dee thinke it fufficient to bee thought boly & wit before men : but Gob leeth well inough those vices which ve hove from the face of the Worlde. For hee Ada 16.8 is a learther of the heart and rapnes. Rom.8.17 Mihereby wee have to noate p there 1 Thel 24 is a difference between the indocemets of men and the Judgements of God: becaule whereas men do indge onelie after the outward appearance & comment o which externally bath a good. ly thew before the Lungement Deate

of 6 D, nothing is allowed but a fincere

fincere heart. (For that which is high; ly efteemed) By this excellente Dentence wee are forbyoben to baue alp: king of our felues , if to bee men com. mende bs : for the fame is not only no thong worth, but also an abhominatis on . For men behoulde onely the outwarde thew , and inder by Externall liames.

Furthermore the whole Wifebom of the Morive is generally convemy. ned: for we must only have respect bre to this that our Life may bee acceptas ble buto Goo . What thall we fap then concerning the counterferte wilebome of men's What of fayned & Closthyp. pinges : Dowlacuer they please men pet notwithstanving be pronounceth them to be abhominable a flynkynge befoze Gob. But both not true righte. oulnes pleale men ' Des berely : but here Chapit distinguisheth betweene that which is proper buto God, and b which is prover buto men. For mhatforuer is proper buto men and not of OD Dif it be of any proce or effimamation in the world, it is an abhomination before GDD. Therefore GDD doth not rejecte Clertues, the Praple whereof he hath printed in the heartes of men : but he both abhorre & refecte whatsoever men do rejecte in thepre owne fence and immagination . The nert berle following is expounded in the 11. Chapter of Mathew berle 12. And the 17. and 18. Cerles are expoubed in the fifth Chapter of Pat, berle 18.19.

19. There was a certayne riche Man which was clothed in Purple and fine white, and fared delitiously euery Day.

B. The Argument of the other parable going before, and of this allo is all one by which Chipfterhorieth to mercifulnes toward & poore. A. Wee have already thewed that the Euangeliftes baue not fet bowne all things in order as they were bone, but have fer before bs a fumme of the words of Chapit as it was requilite and needefull for the edification of the Church. And this is the cause that Luke placeth certagne matter betwene this parable and the other aroing before. C. Row therefore Chapft thewech what the condition of those shalbe which having no care at all for the poore, poe fruffe and pawm. per themselves with all belights, who being wholly ocuen to pleasure suffer they poore Reighbors to pine with bungar, whereas they myaht of they? Superfluity to relieue them. And although it feemeth to fome that thes is a simple parable, pet not with standpng because the name of Lazarus to er melfed it is likely that it was a true flogy and more then a bare parable . But whether it be or no it maketh no mat. ter fo that the Readers note the fime of the Doctrine.

(Which was clothed in Purple) C. fyaft of all mee baue beere let before by a Rich man clothed m purple, and which fared belitiously every day: by which wordes is noted a Delycate life full of Luxurie, Excelle & pompe: Rot that all finenes and fumptuous nes of apparell is fimply bilpleafante bnto God:bur becaule it is berp feldo Teene that a meane is kepte in thefe thinges. For he which delireth a Glory in apparrell wyll every bay erceebe much nem beuiles. And it can not bee but that he also must exceede with Delighteth in a table furnished with fuptuous & velicate vilhes. Motwythuanbingin this man cruelty is freciallie conbemmed in that hee fuffered poore dafficted Lazarus to lie at his Gate. Hoz Chrift copareth thele thunges to. gether

Likk 3.

Sether & the riche man being geuen to belly cheere & to pompe, as an bufatia. ble glutton beuoured great plenty, being nothing at al touched with & neede a mileries of Lazarus, but willingly fuffred him to verift w hugar colbest corruption of his foares. B. The which ought the more billigently to be noated because certaine learned men Doe condemne nothing bere but infidelitie. Tile graunt that Infidellity is & welfpapage of all linnes, but pet there are many linnes belide it. Therefore thys man is condempned because be bespv. fed the poore, bee himfelfe liuing Delicately. A. After the fame manner the Prophet accuseth Sodome, because in the fulnes of bread and wine-thee byd not reache out ber bande to belpe the D0026.

ao. And there was a certaine beggar named Lazarus, which was layd at his Gate, full of soares.

with the croomes which fell from the Rich mans boarde. And no ma gaue vnto him: but the Dogges came and licked his foares.

R. Heere poore and scabbed Lazarus is fet opposite against the Rych man: who feemes fo much the moze mifera. ble, by bowmuch others were moze bappy. (But the Dogges came & licked) C. Dereby the beaffly and cruell bnmercifulnes of the Rich man is condempned, in that, lo milerable a lighte bid not move him to pittie and copal-Cion. For if there had bene any whyt of bumanity in him, be thould at p leafte wyle have commanded lome of frage ments of his table to have bene geuen buto him . But this was beattely and monfterous cruelty to be more mercy. les then Dogges .A. A wonderfull spectacle berely, that whe men bid not

belpe the poore Beggar, Dogges oil licke his lozes, and bid the butp of humanity.C. And there is no doubt but that those Dogges were directed by \$ Cecrete Proupdence of & DD, who by they? Ensample condempned thys Muicked Rych man. For what can bee more Monferous then that a man thould bee bolpen of Dogges, which was neglected of his Reighbor' Dea and not to geue fomuch as the crums of breade to one that was pyning hungary to belie, whome the Dogs lycke bim wyth they? Conquest Therefore lo often as brute Beaffes doe p whych wee oughte to doe, let us know that they are appoputed of & D D to bee witnesses and Judges against be, the moze to bewzay our fault.

A. Let be learne then to doe good, & we may feele the goodnes and clemen.

cp of God.

22. AND it came to passe that the beggar dyed, and was caried by the Aungels into Abrahams Bofome: The rich man also died and was buried.

Both they? Deathes are veclared, the which altered the state and conditio of them both.

C. Death is common to them both, but for a dead man to be carried by the Angels into Adadams, Bosome is a felicity more to be deserved the alkingdomes. Poore Lazarus had no body to care for him, and now he hath the Angels his ministers. But to be gene to enertaiting tormet is a horrible thinge of to be redemed with a hundred lives if it might be. And we have here set be fore as an evident lesson in the person of Lazarus, teaching by not to thyrike them accurited before & D. D. whych live a wearisome and paineful Lyfe, land

languishing with continual forowes. For in him the Brace of & D D was to hidden and oppreffed with the deformity of the Croffe, that fleth & Bloub could fee nothing but maledictio. But we fee what a precious foule lap hio in a foule and corrupted body, which was earried by the Aungels into a bleffed Life . Wherefore it byo nothing at all burte bim that he was in Contempte and beterly beffitute of Mans belve, who being ready to Departe thys mojtall Lyfe: had the Beauenly Spyrites ready to attende bypon him . Pozeouer we may behoulde in the Rich man as in a cleare Glaffe, how lyttle wee ought to regarde Temporall Felicity which bayngeth eternall beffruction.

[Into Abrahams Bosome] B. Thys voore Lazarus was carried into the Bolome of Rich Abraham. Abraham cherefore is preferred before Lazarus, leaft anyman thould condemnne Riches . C. What funday Expolitions many Interpreters of the Scripture haue made concerning Abrahams bo. fome, it thall not be needeful to thew. It may fuffice onely to know what is the true meaning thereof according to

the Deriptures.

For as Abraham was therfore called the Father of the Faithful, because in him the Covenaunt of Everlafting Lyte was layer, whych beyng Faythfully kepte fyrit for his Donnes, and afterwardes deliuered to all Matios, and all they are called his fons whych are Partakers of the same Promple. Euen lo, after Death they are lavo to bee gathered into bys Tolome because they recevue the same fruite of Fayth wyth him . It is a Metaphoz taken from the Father, into whole lap

or Bosome the Chyloren do come whe

they reforce home in the evening from

thep: Labour . Deeing therefore the

Chiloren of & D D being bilperled are Pilgrims in the UToold, eue as in this present Race they follow the Fapth of ther 2 father Abraham. C.s uen so when they are deade they goe to bleffed refte, in the which be carryeth for them. Therefore as Abraham is called the father of the Paythfull, fo Rom.4.11 wee must be gathered into his bosom. Do longe as we are in the worlde wee live in his house, and after Death we are lapd to be received of bym, and to bee gathered into his Bosome.

If am man bemaunde whether the Queftion Gooly at thys Day bee in the like condition after Death, or whether Christ by ryling agapne hath opened hys bosome in the which as well Abraham himselfe as all the Godly also bo reft: Wee answer bypefly that as & Grace of & DD hath more eupoently thp. ned buto bs by the Gospell, and as CORISC the Some of Riabteoulnes by his commina hath broucht Saluation buto bs, which was in olde time let before the Fathers to behoulde in Darke Cloudes. Quen fo there is no doubte but that the deade are come more neare buto the fruition of Deauenly Lyfe.

And by the way let us noate that the Gloppe of Immortallitye is put of untyll the latte Day of Redemytion.

As touchong the Mame, that qui. et Dauen of euerlaftyng Beace to the which all the Favthfull Do Savle out af this prefent Life, may bee called as well the Bosome of Abraham as of Chapft, But because we are proceeded further then bid the fathers under the Law, this diffinctly thatbe more aptly noated, if we lay, that the members of Chipft are gathered unto thepr Dead, a lo p Detaphoz concerning Abzahas bosome thall cease, euen as the brocht-

nelle of the Sonne, when hee ryleth Darkeneth all the Starres. Morwith-Stading by this maner of speach which Chrifte bled, we may gather o the fathers, while they lived buder the Law, imbraced by & faith Inheritance of hea uenly life, into the which they were recepued when they were deade.

Heb. 9.17.

The Ryche man alfo dyed) A. Ry. thes coulde not beliver this man from beath: for it is becreed that all men that on e ope. Rychmen therefore perswave them selves in vaine, that they shall have perpetualifelicity in this prefent Winter. And was buryed) C. Christe here express speaking of the Buriall of the riche man, maketh no mencion what was bone to the body of Lazarus, not that his body lay bypon the face of the earth for wilde beattes, buburied , but bycaule hee was contemptuoully call into a vit without honour: contrariwife, the riche man was fumptuously buried accordinge to his riches, fome parte of his Bompe and prive following him to the Graue.

But how riviculouse and foolish this ambition is, their foules which are in bell boe teftefv. Wiberefore wee haue beere a confolation if to bee our beade Carcalles are not honourably burped, or be caft forth for wilde Beaftes : for this bib nothing at all burte the poore man, no more than the expence & coffe Did profite the ryche man in his funerall. Otherwise we know that becent buriall is lampable, and the buety of bumanity.

23. And being in hell in torments, he lift vp his eyes, and faw Abraham a farre of, and Lazarus in his Boofome.

C. Although Chiffe theweth a lopftory, pet notwithftanding bee beferibeth fpirituall things bnber figures, which

he knew were meete for our buterfan Ding. For mens Soules have not fingers and Epes, neyther are they thir. ftp, neither have they mutuall talke one with another, as is here beleribed betwene Abraham and the alutton:but the Lord maketh bere a discription of the State of the Life to come, fo farre forth as our biderstanding is able to comprehend. And the fumme is this, that the foules of the faithfull, fo foone as they departed from the bodies, live a Joyfull and bleffed Lyfe out of the Wollde: but, that boxible tomentes are prevared for the Reprobate, which are fo greate that our nipndes can no more conceine them, than they can co. prebend the buspeakable glozy of the kingbome of heaven. for as in a lp. tle parte only lo farre forth as we are illuminated by the fritite of God-wee talle through hope, the glory promiled buto bs, which farre furmounteth all our lences: lo let it luffice be to oblcure ly the incomprehensible benacance of God which remarneth for the wicker. to farre as is necessary to make bs a. fearde. Thus the words of Chrifte do ceue bnto be only a small taffe of these things, and which ferueth bery well to bridell our curiofity, namely, that the wicked being very loare toameted with the feeling of their mifery, befire fome folace: Motwithstanding all hope being cut of they feele a vouble torment: and that they are pet more tormented. when they are conftrayned to remem. ber their owne wickednelle, and to co. vare the present blessednesse of & faith. full with their miserable and Damne ble fate. To this effect pertayneth the Description of that talke (of the which mencion is made here) as though it were betwene them, who in debe haue nothing to do one with the other.

B. But the Reprobate are tomented

with

with the feeling of the felicity of the good: and the fame cogitation increafeth forrow. Duch are the Commences of the wicked. Deere they behold their papie, there they fee the happy efface and condition of those that are bleffen. Therefore those corporal things which are heere waytte, as the light afar of, the burning beate of the tonque, the cooling, the bippyng of the Finger in water, the Gulphe and fuch like, are altogether Spyzitually to bee bnoer-Roove. For the wicken Rich man faw aloft Abraham and Lazarus in his bofome, at what time hee knew Lazarus whome hee had Wickedly contemp. ned, but nowe entoping bleffed reffe with the Father of the Faythful, whe as bee himfelfe was tormented with cruellflame, that is to fap, with bufvekeable Tormente, euen as nothong is more feruent then fire. At the latte bee deliereth to have his tonque cooled in Lazarus finger the which hee wosheth in vaine, or the least part of rest whych Lazarus enioped.

ber that thou in thy life tyme receyueds thy pleasure, & lykewise Lazarus paines: but nowe is hee comforted, and thou art Tormented.

(Sonne) C. The name of Somme feemeth heere to be put Ironice, that is to fay, in a contrary sence, thereby h more tharpely to greve the rich man whych fallly boasted in his life that hee was one of the Sommes of Abraham. For this geveth him a deadely woud when his Pipocrific is set so plainely before his Eyes. (Receiveds thy pleasure.) C. . Athereas the rich man is sayde to be tormemed in Hell, because he received his pleasure in this world, were may not fo take it, as though al thould be damned for euer, which have liuco plealatly and profeeroully in y world: Map, therfore poore Lazarus was ca: ried into the bosome of rich Abzaham to the ende we might know that riches thut no man out of the Kingebome of heaven,but that all men haue acceffe thyther which have either foberly bled their riches, or els patiently fustapned the want of them. The words of Abraham are thus much in effect: Thou being created to immortall life, and the Law of God lyfting thee upwarde to meditate a heavenly Life, thou not regarding so excellent a poscion, rather pelirepit to be like a boace or an bog, therefore thou receivedit a rewards mete for brutish pleasures. (And ikewife Lazarus paynes) C. When as it is favo of Lazarus that hee enioped Solace because he suffered many logromes in this world, we can not well praw the fame to all milerable perfos mbo have fo fmally profited by afflicti. ons, that they have ben rather brought by them buto extreame punishmente: but the pacient bearing of the Croffe is commended in Lazarus, which alwaies luppnoeth from Faith and from the true feare of Boo. for hee which both flubbornely relift euils deferueth no maple of sufferance that God map neue buto him Solace and Joy for the Crosse. Therefore the summe is this, that they which vatiently beare thys burthen layed byon them, & murmure not agaput Gods correction, but palle through all griefs to the hope of a better Life shall have after the time of their warfare perpetual reft in heaue, and contrariwife, they which have enioped the pleasures of the Flesh care lelly contenining God thail paffe from Death to Cucrialling Comeuts prepared for them,

This energy place if there were no moe may suffice to refell those fanatical spirites which thinke that the Soules do Acepe. There were this consolatio if they slepte 'Chep have God before them: and although they, be not as yet crowned with that perfect ion, yet not with standing they are blessed for thys consolation. But the wicked or Tormen, whych they know commeth to ward them apace.

26. Beyond all this betwene vs and you there is a great Gulphe fet, to that they which would goe from hence to you cannot, neither may come from thence to vs.

C. By these wordes is noted the perpetuitie in the state of the life to come, as if it had ben sayd that the Boundes and Limits which are between the electe and the reproduce cannot bee broken. And thus we are admonished to recourne into the way in due time, lest wee fall headlong into the bottomlesse pit, out of the which wee can never rise agayne.

27. Then hee fayd . I pray thee therfore Father fende hym to my Fathers House.

C. To the ende our Daulour Chyfte might the better frame this history to our vie, he letteth forth but o be the desire of the Rich man, which was: that the brethren which he had alive might be admonished by Lazarus. B. For whe he saw that he was condempned for eur because he had no care at all for the poore when he lyued at his pleasure in the Ectorio, he wishes that Lazarus whome he concemned aforetime were at healt knowen to his friends by they being admonished mighte not esteme more of their riches then of the poore.

C. The Papittes have very fonvely interpreted this place, in going about to prove very fonvely that the Deade have a care for \$\delta\$ lyning. But it is not our purpose to dispute here about this matter, but thought good onely by \$\delta\$ way to note by what vaine Argumets they are led to faine that the deade doe make prayers but God for us.

 Abraham fayd vnto him. They haue Moyfes and the Prophets let them heare them.

C. Now all the contemners of the word of God ought alwayes to have in mynde this cogitation whych they btter when they are admonished of the Torments of hell fire, If a man thould come (lay they) from the bead, of from from hell, and should certefy be what busines there is there: but never any man as yet came from thence which tould any thing either of the Felicitye of Gods Children, or of the tormentes of the wicked. This thought the Lord purposed in this place to correct and to this end he hath tould be that frych man prayed Abraham that hee woulde fend Lazarus to his Bretheren: that be was aunswered thus. They have Moyfes and the Prophetes, let them heare them. And when he replied that thep should be better admonished if a man came to them from the deade, it it was answered againe. If they heare not Moyfes and the Prophets: ney. ther will they beleue though one rife againe from the Deade. By whych wordes wee are taught that wee must . not tarry butill the beaderile againe to teache and to exhorte bs. whe we have a certain rule of life beliuered buto bs. For Moles and the prophets whe thep were alpue were to appointed buto men to be teachers in their time, that the lame fruite might come buto b po-Aerity

ferity by their wyrtings. Sepng Cod will have us to be infructed after this manner to live well, there is no cause who the ocade should be fent to testefp concerning the rewards or cocerning the punishmentes of the life to come, neither shall their flouthfulnes bee erculable which make this they cloake that they know not what is done oute of the world. The know that thys is a common faying amonge wicked men. They are fooles which visquiet them: felues with feare, because there came neuer and from the Deade'. Chapit leking to take away such bewitchings of Sathan, calleth bs backe to the Law and the Prophetes accordinge to thes testemony of Moyses. Say not hereaf Deu. 30.12 ter who shall ascend into Heauen? or who shall descend into the deepe? Or who shal goe ouer the Sea? The word is nigheuen in thy hearte, and in thy Mouth.

> Therefore they which veryve that the Scripture telletieth concerninge p iudgement to come thall one day feele how intollerable this impiety is , to discredite the holy worde of &D D. But Chipft awaketh thole b are hys from this drowlines least they beinge beceived with hope of impunitie neglecte the time to repente . And to this ende tendeth the answer of Abraham:b because God had sufficiently delivered the Doctrine of Saluation to his veo ple by Moses and the Prophets, there wanted nothing, but that all men myant stay and content themselves with the same. Thus the greater parte of men boe alwayes gape after new Reuelations . Now (because nothunge more vifpleafeth God then for men to palle their Boundes) he forbidding al men to feeke for the truth at o mouths of Soothelayers and Sozcerers , and to delire fained Dracles according to

the maner of the Bentiles, bee promifeth that hee will geue Frophetes at Den.18.10 whose mouth the People map Learne what is profitable for their faluation. Wherefore, if Propheres are fent bus to this ende that God might kept hes people bider the bapole of his worde, he which is not content with thes or der of teaching, bath not a delige to Learne, but feeketh rather after wvcked Liberty, and therefore God complayneth that iniury is done buto hym Ela. 2.19 when he alone is not heard from the liuing to the dead . Chapfte therefore beere condempneth all Revelations here to be bayne and falle. And of thele Reuelations there are two kindes: the one which men delyte for the nonce eue of wilfulnelle when they demaunde the truth of the peade whereof fprang. Necromancie. For wee know that it is a curiolitie deuiled by the Deut.l. and forbyoden by the Lord laying.

Let there not be founde amonge you Deu.18, 11 a Sorcerer, or Charmer &c. Dz that afketh countaple of the beade. Allo . Is Efa.8.19, there a people any where that asketh not Countayle of his God? thould me run vnto the dead for the liuing?

There is another kinde of Revelation when men regupte not the truth of the beabe, but are taught by beuelich fpy. rites and villons, even as to papills who going about to proue they? Pur= gatory , fet before by Deuelish visions & Revelations. But here we are taught not to beleue the Deade, but to harken to the prophets. For what foeuer is necellary for our faluation it is fet down buto by in the word of God. Therefore acapult all cuill Suprites and vilious we muft fet this buckler, if then bring me any thing but b which is let downe in the law & the prophetes I have thee in fuspicion and do judge thee to be an angel of Sathan,

LII a.

Milco:

Moreover in that Abraham of vided he word of God into the Laws prophets it is referred to the time of the closue. Namene. But some will say. Why doe

Question. Rantene: But some will say. Withy doe we heare Luke, Peter and Paule, if we must beleuconely Moles and the Prophetes: Alle animer that we heare no-

phetes' Ele aniwer that we heare nothing of Luke, of Peter, and of Paule, but the very lame which the Prophets taught. For what other things is the Golpell but a more ful doctrine which was before preached by the prophets's R. Therefore the way of Saluation must be lought no where els than oute of the holy Scripture, which is deuybed into the new and olde Testament. Thereuppon Abraham layeth not, they have reason and humane wiseds, let them heare and follow the same.

For although humane reason hath a cereapy knowledge of Righteousnes.

pet neuerthelelle because it wanteth p holy Ghost, it hath no knowledge of p Gosple which is the power of God to to Saluacion to every one that beleeueth the same. A. Amberesoze we must come to Moles and the prophetes, who being led by the Spyrice of God have tenealed unto by the good wil of God Ti.z. 17. towardes men, that the man of God

may be perfecte and prepared for eue-

And hee fayd: Nay Father Abraham, but if one come vnto the fro
the dead they wil repent.

C. This is a figure called Profopoporta, in the which is rather expected the fence and feeling of chole that are alme, henthe care for the deade. For the Doctrine of the law in the Morlo to cold, the propheties lye deade, and no man can abyde to heare God speaking after his maner. Some despe to have Angels descend from heaven: Dther some would have deade me to rise out of they Graves: Dthers woulde have that whych they heare configured with new myzacles, and many woulde have voices to thunder out of the agre. But if it thoulde so fall out that God should fatility the deligres of all me, yet they would be never a whit the better. For God hath both comprehended in his mord whatsoever is necessary so be to be knowen, and bath also configured the Authority of this worde wyth lawfull Geales.

Furthermore, Faythe both not depend upon miracles, but it is the speciall gifte of the Spyrit, and it spring eth from the word of God. Also it belongeth oncly buto God to drawe be buto him, who will worke effectually by his Mode.

Ca herefore we must not think that these means can profit by which draw by away from the obedyees of h word, we consessed that Flesh and bloud is read by to harken done dayne Renelations, and we see how greedely they cast the selues into the Snares of Sathan, which disagne and contemn the whole Secrepture. Dereof commeth Heromanie (as we sayd before) and such like abhominations, which the worlde most greedely bunteth after.

3/. Hee fayd vnto him. If they heare not Moyfes and the Prophets, neither will they beleue though one roafe from Death againe.

C. By thes shorte Sentence Chyste plainely benyeth that they which wyll not heare the Doctrine of the Lawe may be corrected and amended by the Dead, or be brought to a good mind. They fayne that they will beleue. For they are moved at a lodayne, but they recourne by and by to they olde mont agayne. For Impiety cannot be reformed by any revelations. God hath sufficiently taught by his worde what is necessary to Salvation, and hee hathe

fuffici.

fufficiently coffemed the same word to be beleued. For by how many miracles Did becapproue the law & Byhow many also did he confirme the Doctrone of the Prophetes which followed the Law. At the laft came Chipfte, who approved the bottrine with myracles and mightp fignes. furthermore God will worke effectually with his word. For Farth both not devend byon humane reason, but of the boly Choft. It followeth then that Revelations hall preuaple nothing. For we bo not conliver the naked word, but as it is iopned to the holy Choft. R. Wibercfore we muft not beare bead men, we mult not looke for angels, neither must we barken after humane wiscoom, but we must heare Moses and the Prophetes. that thereby we may profite and be obedient buto God. For he whych doubteth to beleue them as he is voyde of \$ Spirite of Bad, fo bee will neuer beleve Chapit comming in the Fleih. R. Thus peefee what answer Abraham made to the rich man. Clhat followed & The Rich man hab the repulse in allthinges, and abideth fill in tormentes. A. For the Scripture muft nebes be fulfillen . Hee which stoppeth his Eares at the cry of the poore shal cry

am.2.13

Pro.21.13

himfelfe and not bee heard. To the which fentence. S. Iames alfo fub= fcribeth faping. Hee shall haue judgement without Mercy which Theweth no mercy.

THE XVII. CAP.



EE SAYD VNto his Disciples it canot be but that offeces will come, neuertheles woe vnto him

through whome they come.

R. Dow areat a finne it is to cotemne the needy neighbour, and not to belve him when thou mayell, we have thews ed in the Example aging before of the Richman and of Lazarus, and nowe Chapte thewech what great wickednes it is to offende our neighbor. And those thinges which are taught in this place pertaine to the explication of the commaundement concerning the lolouing of our neighbour, and fuccial. ly of this Commaundement . Thou Exo. 20.13 thalt not kill. For Dipocrites thought that when they lapo a flumbling block befoze their neighbor to make him fail they byo not commit deadly murcher: and they thought that the more poore and abjecte a man was the more they might offend him without vunifhmet. A. But Chapft both far otherwife erpound the finne of Offence, & both fufficiently beclare by the Charpenes of b punishment wherewith the Authors of offences that be punished, how much it dilpleafeth Gob.

Forthe Expolition of this and the rest following unto & fifth verse, reade the 18. Chap, of Wathew beginnings at the 6. Clerfe,

s. And the Apostlessayd vnto plord increase our Fayth.

R. It may bee doubted byon what oe casion the Apostles made this petitio. And it may be lapo that after Chapita had preached concerning the lufferying of inite Lil 3.

of Iniuries, and the forgening of our neighbour. And the Apostles considering that no man coulde follow thys Doctrine of Charity without Kaythe (for Charitie is the Fruite of Kayth) they prayed that their Kaith might be increased, that they might though not perfectely, yet to the bemoste of they power follow his Doctrine, and from their heart forgene their Meighbors their offences.

32otwithstanding in the leventene of Mathew it appeareth plainly, that the Aposties believed to have they? Faith increased because they could not cast the Deuell out of the Chyloe, and because Chapit had faid that they could not caft out & Deuil by reason of their bubeliefe. But bypon what occasio foeuer they prayed, it is fuch a prayer, as we ought alwayes necessarilye to ble. For Faith (pryngeth not from our fleth, because by nature we wante the holy Choff: but as the beginnpage of Farth is the gifte of God in vs. lo alfo is the increase of the fame. Whe must of necessity therefore alwayes maye v ODD of his goodnes woulde make Aronge and increase true fayth in bs.

7. But which of you having a Seruaunt plowing or feedinge Cattel would faye vnto him by and by vvhen hee were come from the Fyelde. Goe and fit downe at the Table.

C. The ende of this parable is this. Seeing God of his owne righte both challenge all that we have but o hymselfe, and feeing wee are bounde but him, how dilligently soever wee seke to doe our duery, hee is not tyed but by any merite of deserte, because we our selves and all that we have being his, he can owe nothing but by.

Therefore Chryst setteth before be the limillitude of a feruaunt who haupinge strongely passed the whole Day wyth labour, and comming home at Might continueth at his worke untill be have done his duety with the which his mai fter may bee pleafed. But Chapft frea. keth not beere of hvered Seruauntes which ferue vs at this pay, but of those Bondleruauntes which were in the time of the law, which were in fuch cobition that they fought nothing for the felues, but did wholly labour to profit they maysters. Chapst hereby techeth that we are no leffe bounde buto God: whereby he gathereth that there is no reason why hee should bee bound buto bs. And it is an Argument of the leffe to the more. For if lo areat power bee geuen buto one mortall man ouer another, that he may tie bim to contynual obedpence and fernice Day and night, and) et notwithstanding geueth hym no recompence because hee is his beb. ter, how much more is it lawfull for God to require all the feruice that we are able to boe him, and pet notwithflanding to ome nothing at al buto bs': The fee therefore that all they are condempned of wicked arrogancy whych imagine they have beferved any thyng at the hands of God, wherby he might be bound buto them. And pet notwiths fanding there is no bice more commo thenfuch Arrogancy . Forthere is no man which woulde not willingly call God to an accounte, Talbereupponthe fonde Imagination of merites hathe menapled almost in all aces. But wee must note the fentence of Chapte that mee Dae nothing freely bnto & D D: but that we are subject buto him , that we might gene unto him all whatfoes uer is in our power. Therefore let eue. rpone remember that he is created to labour, and to goe forwarde in his calling

ling: and that not onely for a time but allo to the end of his life, that hee may line and die bnto God. (Whe he were come from the Fielde. C. By this Dai= ly labor is ment & course of our whole Life. For God would not have brurofitable, but labouring Derugunts feing we are thereunto created.

10. So likewise yee when yee hane done all those Thynges which are commaunded you, fay: Wee are vnprofitable Seruauntes, wee haue done that which was dutie to do.

Deere Chapit applyeth the limillitude the fumme wherof is, that wee receive not grace for our workes fake althouch me have done all those Thynass which & od bath commaunded. (Whe ve haue done all) Dee fpeaketh thus, as though we could doe all Thynges, from the which we are very far . The Lord theweth what we ow and preferibeth buto bs a certapne Rule.

But how greate difference I may you is there betwene the lame rule & oure Life: Surely wee come not neare it by a hundered partes . As touchynge our felues weean nerthet bearnne not finish. If we follow flesh and bloud we malbe Enemies bnto Geb: but if wee thew our felues the obedient feruants of God, the fame cometh of his grace by the Spyrite, and pet that obedience is done but in parte. (Say we are vnprofitable Seruauntes) That is to fap Thinke lo before God and not before men. To ipeake before God is not to Diffemble on lie. God therefore comaubeth be to thinke pure thoughts and to confider with our felues that wee geue nothing buto God freely but ' whych is our outie. And justly: for we are his Dervaunts, owing much more lervice then we are able to performe, yeathanot we hould converte all our thou-

abtes and all our members to fulfil! \$ Lawe. And he meaneth that hee is but profitable which referueth nothinge to whome the Lord is not bound to repay again. If we be buppostable what profite may we brynge unto & D D': What may we say which perfourme none of all thefe thinges which are comaunded & C . Horwithstanding as touching meriting it shall be necessary to brook the knot which troubleth manp. for the Derivture lo oftentymes Obiedis. promifeth reward to workes, feemeth to attribute buto them fome merite oz Defert The auniwer is eafely made, p Anfrer. the bnoeserued reward is promised on ly of the free mercy and good pleasure of God. For they are farre becevued which by mutuall Relation toyne the reward with the merite, because God is not moourd for the worthinesse of workes to gene buto men-a rewarde: but for his free mercies fake : &Gce graunt that by the Couenaunte of the Law God is bound bnto men if lo bee they voe exactely perfourme al that is required at their handes, but because this is a voluntary Dbligation this abydeth firme that man can require no thing at the hands of God byon defert.

Thus therefore the probe and arragancy of the fitth is beaten downe because howsoeuer a man fulfilleth the Lame , hee can require no hore at the bands of God because he hath don one lphis bury. And in this fence wee are called bamoficable Seruaunts becaule God recepueth at our hands no ouer. plus, but onely aathereth the lawfull fruites of his Lorothin.

Therefore weemnte observe these two thinges, that Woo naturally owe eth bs nothinge, and that whatfocuer wee doe buto him pelerueth not fomuch as a havre : secondly, that a Rewarders geuen to workes by the Co.

uenaunt

menaunt of the Lawe not for the wore chynelle of the laid workes, but p God map bee a free geuer . Do often therefore as wee heare the Mame or Mention of Rewarde , of fo often as wee thinke of the same, let by knowe that this greatnes of the goodnesse of @DD towarde be, that when wee are altogether in his bebt he notwith ftanding bouchlafeth to covenaunte w bs. What beteftable wickednes then is in those men, which make men so byon ke with develish prive that thei thinke that they can merite heaven with their workes. What litle knowledge haue they both of the majelty of God, and alto of our boworthineffe : Tale ought to loue God to our whole beart : a what is be that perfourmeth the lame? Dea if we doo it, we thould do no more the our butie. Let by leane therefore to \$ grace of Get, and to the merit of our. Lord Jelus Chipft, and forlake thefe buhappp letters by of mans merites. We have done that which was oure dutie. Thirst speaketh beere of the whole observation of the lawe, which is to be found in no man: For be which is most perfecte of all other, is as pet very far from the righteoulnes whych the law requireth. Therefore it ignot bere in controuerlie, whether wee are instified by workes, but whether & kevince of the Law beferueth anye Reward before God. This latter is benied: because the are bondservaunts buto God, infomuch o whatforuer good thinge commeth from bs he map challenge the lame for bis right + 900200uer, althoughe it were true that a Rewarde were due to the Observation of the law in respect of the merit, pet notwithstanding, it both not therefore follow that any man is fullefted by f merites of workes: because not onely our obediece is unperfect, but also because

no part of the fame doth exactely agre we'r the inducement of God.

11. AND it came topasse as he wet to Hierusale, that hee passed through the myddest of Samaria and Galile.

R. Chaple now by a certaine manyfelt mpracle as by a heavenly feale confyrmeth the truth of the Doctrine of hys Golpell, which is, that hee came into this world to purge by from all Uncleanenes of Synnes , and to reffoare vs to the fellowthip of heavenly Cptizens. For as the leavers are caffe oute from the Company of mentor thepre Leprolie, even fo are we cafte oute of paravice, and the Kingdome of heaut for finne. But Chapft came to make fatilfaction for our linnes, and to gene p cleanenelle of his righeoulnelle . Dee came therefore to reconcule bs, and to bapage be inco the Kingebome of true euerlatting felicitie . And Chapit confirmed the truth of this Doctrine by the miracle which he thewed byon the ten Leapers. For as Wathew and the other two Euangelisis thewe that one leaper was clented by Chapft, to Luke theweth that the fame miracle of healing was shewed byon the ten leapers. Dowbeit, this history tendeth to an other enve : for here is oclaribed p foule and Monderfull Ingratitude of the Jewes, leaft any man thould marueile that so many benefits of Chapite were Supprelled amonge them. The cyrcum. fface is also added which maketh their facte more infamous: for whe the lord had bealed nine Temes, not one of the gane him thankes, but stale away that they might extinguish the remediance of they difeate: one Samaritane onely came and bid his butie buto Chapit.

[Hee wente throughe the myddeft]
R. Chapit mould have his Gospell in
to be made knowen amonge the lewes

that though he had forbioden his Apofiles beforero goe into the way of the Gentiles, and to enter into the City of the Samaricans, pet notwithstanding be had declared by many argumentes that his Golpell vid also appertagne to the Gentiles and Samaritans, and that the same should be reuealed and preached to them in due time: h whych afterward came to passe.

> Towne, there Met him ten men that were Leapers, whych stode a farre of.

Nd.13 10

1.Ki.3.29 R. The Leapzolie was in olde time a

4Ki.5.27 speciall token of the weath of God: as

4Ki.15.5. may appeare by these places noated in
the margent.

Alfo this vifeafe is number among the curses of the Law, as where it is fayor. If thou wilt not harken to the voyce of the Lord, he will smite thee with the botch of Agypte, with the Lui.22.4 Emerauldes, Scaule, and Maungines. The which scaule and Maungines in Clubeth with he Leapzofy. Also a Lepar was not suffered to eat of holy things he was also by Gods appointmet cast out of host Insomuch hit may planly appeare that there was institute aute why ham should be number among the curses of haw, a punishments for sin.

13. And put forth their Voyces and fayd. Iefu, Mayster haue Mercye pon vs.

C. It appereth that they wer al endued w a certaine faith, not only because they crave the helpe of Charle, but also because they gene but ohim f name of Payster. And that they called hym so from their heart, and not saynedly, it may appeare by they ready Dbedy.

ence. For although they beheld the filthy and flynking Scabbe in their fleth per norwithstanding, so some as they were commaunded to goe and to thew them felues to the Prefis, they wente without belay. For withoute the intpullion of Faithe they would never have gone to the Preftes : For how baine a Thinge had it bene to hane Demed themselves to bee cleane from their Leapzolie, ercept they had moze regarded the promise of Chapite, then the prefent beholomg of they byleafe. They carry the vilible Leapzoly in the Flech: Det notwithstanding rrustyng to the only word of Chapit, they doubt not to professe themselves to be clean. Therefore it cannot be denied but that there was some feede of Faith in their heartes. Powbeit, it is certaine o they were not regenerate with the Spirit of Adoption, and pet for all that it is no absurditie to say that they had certaine beginnings of Godlynes.

Wherefore wee oughte to take the more heede, leaft it happen buto be also that wee extinguish the Sparkes of Faithe when they beginne to burne.

For althoughe a lively Faith never vie having fait roote in the Spirit of Regeneration, yet notwithstaving wee fee that a Temporall faith which is received of many, banisheth away by and by againe.

And this is a generall Difeale that when we are in necessity we seke after God: but when wee have our belies buthankefull soggetfulnesse banisheth away that somer feeling of Godlines. So in like manner hunger and neede beget fayth, but sules and abundance bestroyeth the same.

Goe shewe your selues vnto the Priestes; And it came to passe, as Punn.

they wente they were clenfed. R. Beholve home quickely they baue thepr belire. C. For the auniwere of of Chapit is as much as if he had lapo pthep were cleane. For wee know that the Judgement of the Leapzolie was committed to the Priefts in the Lawe to bifcern the cleane from the buclean. So Chapit leueth bnto them their authority, and maketh them witnelles & approvers of his miracle . Therefore me favo that thele men bao a Booip & reverend estimation of Chapte, who be ing as pet bilealed , conceiued oute of hand hone of health by his bare voice. K. Therefore, although it feemeth rp. Diculous that they houlde offer them. leines to the Audaement of the priefts before they were clenfed, pet notwith-Manding they goe whether Chifte co. maundech themand they ober his comaundement. Therefore before thep come bato the Priefts they have they? bealth. C. The Dapifts bery fonoly go about byon this place to build thep? co fellion auriculer. We graunt that the Leavers were fent by Chapft buto the Priefts, but not to whifper thepr fins in they? Cares: but rather they were fente according to the prescripte of the Law to offer Sacrifice : and to thewe they cleanenes buto the Brieffs from they Corporall Leaprolle. But what fooles be thefe that thus goe about to Difcrevite their confession: for coliver that ten went buto the Priefts, but the tenth man onelp came backe again bnto Chapit co geeue him thankes. Do b if they will have this allegory to main taine they confession, they moue that but the tenth part came bnto Chapfte, which come first to them to confesse. Read more in Mathew the eight Cap. who mention is made of the Prieftes. (And it came to passe as they wente they were clenfed.) C. Dere the De-

uine vower of Christ and of his mong appeared. We are also bereby taught how acceptable the obedience of faith is buto Bob. For bereof commeth fuch fodayne Dealth because they haupnge good hove boubted not to go at the comaundement of Chapit. Wiberefore if so be they temporall faith mantrage lively roote, brought forth fuch a good ly blokome onely, and no perfect frute the which norwithstanding it pleased Bos to aborne with wonderfull effect, howmuch more exceller a reward that our Farth baue. if lo be it fand faft in Goo 's For although the health of the Flesh byb nothing at all profit the nine Leavers to Saluation , but only a tepopall gift for a Temporall Farth, pet notwitanding buder this tive it is beclared buto bs how effectual true faith thall bee, which is the crefte of the Do. ly Choff.

that hee was healed tourned backe agayne, and wyth a loude Voyce prayfed God; And fell downe on his face at his Feete &c.

R. Horrible and monsterous is thys which me baue here let before our cies for the ten Leavers began to beleeue well m Chapit, they also bery well beman to goe forwarde in the callynge of Chapte, whereby they wonderfully attavned their bealth : but amonge thele ten, one only, and be of whomethere was leaft hope, that is to lap, a amaritane: perfeuered and beclared bymfeife to be thankefull buto Chapfe bys benefactor. C. Dereby we fee bow fem there are which bo trulp acknowledge the Grace of God. (Tourned backe) It is bucertaine whether he tourned backe againe when he was halfe wape pea or no. Cowbeit, the words of Luke

fceme

feeme playne to proue the fame. 320t. mithstanding, it is likely that he came not to geue thakes before be bab beard the Audarement of the Prieft: Reither mas it lawfull neglecting the Conts maundement of Chapit to befraud the Temple of God of that facrifice which belonged unto the fame: (And wyth a lowde Voyce prayled God) C. To Blorify Bod, and to geue thankes bnto God are all one. (And feil downe on his Face. A. As that blynde man mbich was wonderfully reftoared to his liabte, fynding Chaple by and by morthipped him, lo this Samarytane bauing felt the power of Chapft reue. rently falling bowneat bisferte gaue bim thankes.

17. And Iefus aunswered and sayde. Are there not tenne clenied? But where be the nine?

C. Date heere that thefe nine whych were bnthankefull were Ifraelytes, & that he which returned to gene thaks was a frauncer . Dere education can not be condempned: for they wer trained by in the Doctrine of the law euen from they childehoode. Let by take beeve that the like happen not buto bs. Wereby let bs gather that it is not fufficient that we are instructed in the law of God, but we muft allo erercife our felues in the knowledging of hys goodnes, and in thankes gieuing. The baue an Example of thankefulnelle in the Samaricane: who althoughe hee were ill brought by commeth notwith Standing buto Chapit, being a Clessell of Gods Grace and Election, in who God bid mightely worke by his fpirit. Dereby also we fee that many are called and few are cholen: that wide is p trap to Deffructio, and narrom to faluation:alfo that the first chalbe latte, ? the last arit.

18. Thereare not found that retourned to geue God thankes, faue one ly this straunger.

C. In these words of Chrost is cotavned a complaint against the whole nation : for obioutly bee compareth one fraumger with many Jewes, because they were wont to be woure the Benefites without any sence or feelynge of Godlyneffe. And hereof it came that Chipft had to little fame among them. notwithstanding that he wroughte fo many miracles. Let bs knom the that wee are all generally condemuned by this Complayate excepte we thew our felues thankefull for the Benefites of Chapft.

19. AND hee fayde vnto him. A. ryfe, Goe thy way, thy Faith hath faued thee.

A. Chapft in commaunding this man to arple, both it not because hee refused the worthen which he gave buto bom, (as did Peter who favo to Cornelius. Aryle, for I my felfeam a man . for this worthip was one to Chapfte the Sonne of & D D) but allowing bis thankefulnelle, lendeth away the man in veace-erhorting him to continue in the farth which he had received to the ende. For hee layth. (Thy Fayth hath faued thee) C. Some Interpreters restraine this Saluation to the cleanenelle of the fleth. But if this mer fo it might be bemaunded how the other nine were laued: for they had all health alpke. Therefore we must thus thinke that Chapit here effe emed others wife of the nifte of God then Wipched men are wont to doe, namely a whole. fome figne or token of fatherly loue. Done Leavers were healed: But beof God, they? Umbank: fuincife both

eausether bo wickedly ableure o grace

contaminate and befile their health, fo that they felte not that profite thereby which other wife they fould have bon. Therefore farth onely both fanctify in bs the giftes of God, that they may be mire a wholesome for bs. And hereby we gather that the Guerlafting Saluation of the Soule is iopned with \$ Cemporall apfre. The Samarptane mas lauco by his faith. Dow': Clere-Ip,not onely because he was healen fro his Leprolie, but allo becaufe bee was accepted into the number of Gods chile pren, a Seale whereof the belch which he had received was. This place also ferneth to proue Justification by fayth breause bythe same wee are accepted.

2). When he was demaunded of the Pharifies when the Kingdome of God shou de come: Hee answered them and sayde. The Kyngdome of GOD shall not come veyth Observation.

C. 32s boubte this queffion was mo-

ued in fcome. Hoz be preaching Daily

that the Kingbome of BDD was at

hande, and pet notwithfanding there following alteration of the Externall frace amonge the Jewes, wicked and malicious men thought that this was a fit coller to bere and bilqupet bim. Therefore as though be prated in bain of the Kingdome of God, they churlish ly bemaunde of him when that King-Dome Shall come. R. But they boe not enquyse after that Kingbome of Goo by which God raigneth always in heauen and in Carthe(for they know that God created all thinges, and that hee raigned every where butthey enaupre after that Umgoome which Goo had promifed to fet by in Carth by his eculias : concerning which the Prophet fpeaketh faring.

Hee shall sit vppon the Seate of Da-Esa. 9.6. uid, and in his Kyngedome to order Esa. 11.6. the same, and to stabilish it with equi Dan. 144 ty from henceforth for euer.

The tranquillity and peace also of the same Kyngedome is promised in many places. A. So that Chapft fpeaking baily of the nearenelle of Gods Ryngsome, and no Alteration pet appearing, they mockingly demaunde when that Kingdome of God houlde come. C. And it may be that they wer rather moned by thep? Carnal & groffe Dpinion co bemaund when this king. bome of BDD thould come, then by Couning & Coffing R. For they thoughrethar the Kingebome of Chaiffe thoule be Carnall, as was the Kynge. bome of Dauid, or Salomon, & thep thought that the Wellias hould come in Kingly apparrell, & that he thould owell according to his Kingely maies fly epther in Hierufalem, of in Samaria, (in which places the kings court was wont to be) and that by his wifebome and power hee would bypnge to paffe that fo many as acknowledged him to be their King hould owell for euer in felicity.

(The Kingdome of GOD shall not come with Observation) C. Chapte neglecting those Dogges frameth his answer to the Disciples, euch as ofte times he being prouoked by the Elicked cooke thereof occasion to teath.

And thus God viluded their mallice in making the truth by they? caulls moze manifeltly to thine. And this Moord (Observation) is put here for notable Pompe and Glozy. As if he thous say that they are greately deceived whych dyd looke after the Kingdome of God with the Eyes of the Flethe whych should not be Carnall of Carthly, seeing the same was nothing else but an inward and systical renuings of the

mynde

mynde. As if hee had lapd. Dee multe looke for that renuing which & D D bath promised within in your hearts, because he quickening his Electe into Deauenly newnes erecteth his Kyngdome in them. And thus bee fecretely nippeth the groffe vulnes of the Pharifies, because they looked after nothinge but an Earthely and transitory Ringvome. Motwithstandinge, wee mufte note heere that Chapfte fveaketh onely of the first beginning of the Kingbome of Bob: becaufe wee begin now to be framed by the Spyzite, after the Image of Bod, that in due time the renuing both of be and also of the whole world may follow. A. Concerning the 21. Werfe. Read the 24. Cap. of Wathew, beginning at the 23, verle

10.3.44

n.7.17

22. And he fayd vnto the Disciples, The Dayes will come when yee shall desire to see one Day of the Sonne of man, and yee shall not see it.

C. By these woodes the purpose of Chapft was to admonish his disciples to walke in the Light before & varkenes of the night overtooke them . For this ought to have ben a tharpe prick for themato make them feeke to profit so longe as they had the presence of Chapite, when they beard that greate perturbations were at hand. B. Chaift therefore would have his Disciples to depend wholy byon bim, yea, after his Departure, though he were ablent in the fleth, and not to receive any other Carthly Wellias. For hereunto the Jewes wer to redy. For no doubt whe there was diffention betweene the opfciples and the Rulers of the People concerning fpeciall Dymions, when many fell away from the Fayth, and all places were full of falle Prophets, when there was in every Comer perfecution, and when Cribulation allo was at hand, many carefully wyshed for the prefence of Chapit if it wer but for an hower, from whom they myaht receive Consolation and Arenathe of mpnoe. Therefore, lecing fleth requireth a Carnall & bapft and Saufoure, and feeing the Duciples shoulde feele all advertity and trouble, leaste thep alfo thoute follow falle Chapftes a Decepuers, which thoulde promile buto they followers Carthly Libertie and Felicity , he abmonisheth them beere to acknowledge no other Chapite befive him which thould raigne in p fpis rite and not in the flethe, butyll that time in the which be should come as it were lighting from heaven, to be feene of all men with Glorious Maichte to indge the whole worlde. They whych bnderstand this place of the times of b laft Judgement are beceived.

Concerning the 23.and 24. Aerics following. Read the 24 Chapter of Pathew. veric. 23.

Thinges, and bee refused of thys Nation.

R. As if he thouse say, Chapte multe raigne from one Sea to the other: but be thall neither enter into this Kpngbome woth externall Glore and maielly (as falle Prophetes do dreame) nepther shall be be received a acknowledged of his owne prople : but thall enter into his Kingevame by ignominy pattion; Croffe, and Death. Do in another place be fayth, Oughte not Luk 24.16 Christe to have suffered these things, and fo to enter into his glory. A. Jon the Specit which spake in the Pro- . Pedar phets foreshewed by passions of Chapit and the Glorie that hould followe the fame. Also in these woodoes Chapte Minim 3. · fought -

fought to cover the offence of p croffe, least p Disciples should be troubled in the grievous affliction to come which the Lord should shortly after suffer. For the rest which followeth unto the 32. verse, read the 24. Cap. of Spath. verse. 37. and 17.

32. Remember Lots wife.

B. Chapte by these wordes, erhorteth. bs to runne buto those thinges whych are before bs, forgetting the Chynges which are behonde by, that we map alwaies thinke byon that which we hope to be bereafter: that is to fap, that we being fre from the whole belire of this a Cloride, may earneftly bunger after beauenty thinges. C. For Lots Wife was therefore courned into a poller of Salte, because the boubring whether the hav forfaken the Citie in vaine or no, looked backe, by which in dede the bid diffrust the worde of God. It map be also that the love of ber nefte in the which thee was wonte to refte quietly brew ber backe. Deeinge therefore b Lord would haue her to be a verpetu. all Erample, we mult ftrengthen our improves with the Constancy of Farth, leaft in the middelt of our race they bee ouerthrowen with doubting . For the Expolition of the thirty three Clerle. Reade the tenth Chapter of Bathem. Alfo, for the Expolition of the 34.

and the refte of the Chapter, Read the 24. Chapter of Pathew, beginning at the forty verte, and at the 28. verte.

THE XVIII. CAP.



ND hee put forth a Parable vnto them to thys ende, that men oughte alwayes to pray, and not to be weary.

(And hee put forth a Parable vnto the) C. Wie know, bow rare and Difficile a bertue f cultome e cocinuance of praying is: in this our Infivellity bemayeth it felfe, because, excepte oure prapers be graunted at the firste, wee lay alive both our bope, and also oure Bobly erercife. But this isatrue probation of Fapth, if a man being vilappoynted of his velire, both not for all p Discourage bimselfe. Wiherefoze, not without cause Chapit commendeth buto his vicciples perfeuerance in praper, (That men ought always to pray) C. In faying (alway) be meaneth to we ought not to be weary, or to be opfcouraged. If this were letled in oure myndes that mayers should profit bs, we would not be wearp. But wee are by nature prome to impatience, infomuch that if the Lord both not by and by latilty be, we ceaffefrom praying. Wie mult fight and Arive therefore agaynft biffruft and impatience . And note here that to pray alwaies and not to be weary is not to ble much babling and repetition of Totorbes, as thoughe God were pleased therewith . But by continuance of maper is ment that we houlde alwayes have recourse buto God, A. To the which also the Apostle Paule erhorteth ba when hee mipteth thus, Reioise euer. Pray continually 1. The fe In all thinges geue thankes: For thys 16. is the will of God in Christ Iesus toward you. R. And wee mufte prapalmay because praper which commeth of

Fapila

Farth in Charitais the war by which we come directely buto God in aduct. litie, and by which we obtaine of hom most affured faluation. For fo p morde of God teacheth by to thinke of prayer which commaundeth by to prave, and which promifeth the hearinge of oure Pla. 50.15 praper, Call vpon me (faith & Lorde) in the Day of tribulation, and I wyll Ro. 10.13 deliuer thee, and thou shalte Glorifie tho.19.13 mee. And agayne. Euery one that calleth on the name of the Lord shall be faued. Alfo. Whatfoeuer yee alke the Father inmy Name, hee will geue it you. Decondly, & Eramples of faints teach the fame, who in they? afflictios habrecourle buto Bod, & mere faued. Mhereupon Dauid faid. Our fathers ralas, 5. hoped in thee, they trufted in thee, and thou diddett deliuer them. They called vppon thee and were holpen, they put their trust in thee, and were

> A. There are vivers fuch Tellimonies of Scripture which commed buto be the profit of prayers.

not confounded.

2. Saying. There was in a certain City, a certayne Iudge which feared not God, neyther regarded man,

(A certayne Judge) C. Thoughe the simillitude which our faujour Christ blech bere, be bard in thewe, pet notto. standing it is apte for the purpose, teaching that his Disciples one alwayes importunately intreate the Father bntill at the length they doe wrefte that from him which otherwise he woulde not willyngly geeue, not that God being overcome to our prayer is agaynft his will moued to mercy : but because he both not themby and by in very deve that he was alwaics ready to hear our prayers. [Who neyther feared God) This is an Example of an Uniufte Audace and not of a Godly and mercy-

full Judge, in whome there was no Shame, whereas hipocrices are not boyde of chamefalines. Hoz his words are thus much in effect. If the wycked be coffrained to do that which is right, how much more thall God performe p which he promifeth, who is by nature good pea goodnes it felfe: As it is faid in another place. If you then being euill know howe to geeue vnto youre Chyldren good thynges: howe much more shall your Father which is in Mar. 7. 11 Heauen, geue good thynges to them that alke of him? Therefore thes De-Scription vieuavicth bery much to amplify, that we may be fure that we that be hearde of & D D if wee verlift in praper.

3. And there was a certayne Widow in the same City, and she came vn to him, faying. Auenge mee of my Aduerfaries.

C. Whereas Chipft letteth before bs a Widow which obtained of the Unrighteous and cruell Judge her verycion, because thee dio not ceaste Daily to call byon him, this is the Summe, that God both not by and by helpe hys Servaunts, because he will be after a force wearied with prayers. Poreouer although they are milerable and oelpifed which call upon bim-vet notwfanbing, if to be they boe not faynt but per lift in prayer, he will behold them at p laft, and will belpethey? necellities. Howbeitthis is not a comparison of thinges equall: (for there is great difference betwene a wicked cruell man and God which is mercifull) but the purpole of Chipf was to teache, that we ought not to boubt but that of fatthe full by continuall prayer thall intreate the Pather of mercy, feeing that men which are genen to cruelty, by impoztunate calling bypon will pecide. The wyck.

micket and hard hearted Judge could not abybe the importunate cryes of the widow, infomuch that he was confrai ned at the length to graunt: Dow then can the prapers of the faithful bee toout fruite if fo be they be continuall's Therefore, although we be mearpe, or if so be we perlift not, either if because Bobs Cares feeme to be foute, feruencie of our mayer ware colbe: Bet notivithstanding wee may affure oure felues to prenaile, thoughe no likelyboode thereof appeare, and with this persmalion let be so fichte acainst our Impatience that long belay cut of our mayer. (Revenge mee of my Aduerfary) C. This feemeth abfurbe buto fome, that Chapft attributeth beere co the Electe a before to revence & which in another place he forbiddeth . If amp reply, that the fame must not bee alked before men, but may be alked before God, it is but a small thifte-for he com maundeth bs to pray for our enemies. Dom then can thole thinges agre that a man thould comment his Enemies buto God and should also may that he would punish them ! As couching the lignificatio of the word, & Greke word (Ecdikein) fignifieth to reuenge oz to take Tengeaunce: it lignifieth allo to reffeare a man to his right of to beliver from Iniury: in the which fence allo the Latines ble the word (Vindicare) which though it properly lignyfieth (to revenue) pet it is often bled for to beliver from oppreffio or wrog.

But if a man woll stance oppose the Interpretation, and will expound it (to revenge) yet notwithstandynge there can nothing be gathered oute of this parable, but that which Luke hath put downs in the first verse, which is, And he put forth vnto them a Parable to this ende, that men oughte alwayes to pray, and not to be wearye.

Therefore, were may not stance bypon one word, thereby to draw out a sence contrary to the Doctrine of Chryste. So God affirmeth himselse to bee the Reuenger of the Fatthfull in fleueth Terlezion to lewse the Raines to the affections of the Fleh, but hereby also to invite by to put our trust in his Defence, and to persuade by that hee is careful for our Salvation.

If so be we being pure and free from the delize of Reuenge, do by the motion of the Spirite call for help at Gods handes, our request that be holy and acceptable buto GDD, and hee will

graunt it.

But bicaule there is nothinge more hardethen to put away those bicious affections, that our prayers may bee holy and pure, we must pray but the Lord to purge and to dyrect our harts by his holy Spirite, and so our Praiers shall be acceptable, a he will make he answer.

- And shal not God auenge hiselect which cry Day and Nighte vnto him hym, yea though hee deferre them?
- C. This buiufte Jubae who Chapfte bevainteth buto bs , neither to feare Bob, not pet to care for man, or bys owne thame, viv at the latte open hys Eves to behald the milery of the Wibow. Euen fono boubte, the farthful thallreceine the like profite, fo y they ceaffe not to call bypon Gov. for if fo be the buinfte Tudge being ouercome with her prayers, was confrained to Deliuer ber from her Enemp. 6 D D which is most just a merciful towarde his Electe beinge called bypon with they continual prapers and cries, can not but heare and beliner them from the violence of they oppressors. And

mee

we mude note that Charite applyinge this fimilitude to his purpole , both not make God like bnto a wicked and cruel Judge-but foweth another maner of cause why God differreth bys Faithfull for a longe time, and both not reach out his hand at the fira nato them: namely, because he to patiet. Wherefore, if at any time God fuffer bs to bee Dupreffed longer then wee would, let be know that the fame is no by his Fatherly Countaile and Mife. Dome to teach be patience & lufferance. For the longe lufferaunce of Bod tos wardes the wicked is not an eternall and Benerall Quietus eft.

8. I tell you that he will auenge the and that quickely. Neuerthelesse, when the Sonne of man commeth shall he finde Faith on the Earth.

C. In that he promifer that God that quickely angge them, it must be referred to his proudence: because according to our Carnall Imagination he doth not helpe us soone mough. But if it were lawfull for us to enter into his Lounlayle, we should knowe that his appe is alway ready and timeliey-nough. S. Therfore he saith justly that God will soone take bengrance.

[Neuertheles, when the Son of macommeth] As in the 26. Herse of the Chapter going before, Chryst touloe his Disciples that a little before his coming there should be great security in the world, so nowe in this sentence hee sayth, there shall bee at the same tyme as greate scarsier of farth. In Path. we have these morbes. And because Iniquity shall abound, the love of many shall waxe colde: but he that indureth to the ende shalbe saved. And a little after, he sayth. And, excepte the Lord had shortened those Dayes no

fieth should bee faued; but for the E-

God for a time Sulvendeth bis helv. to that of a fewe moit fewe will above in that areate affliction, by the tobych falle Chrofts and faile Brophets myth mightp fiancs and wonters wroughte by them, shall leade the bo y and farthfull into error: nevther that any escave butfuch as with great patience & long fuffering flande faft looking for à comming of the Lord . Cloeretore it is no marueile if Telus enquyre concernong the number of the Fathfull which that be in that pap, to that he shall not finde Fayth on the Earth. For they shal not be faued which do not cotinually pray buto the Lord after the Enfample of the Midow, constantly bearing in the meanetime thefe euils butill hee has uing respecte buto thepzery by his com ming one ende they calamity and Affliction . C. Furthermoze Chapfttea. cheth by this fencence that it halbe no marueple if herafter men faint in their euils, because they thall neglecte the trucremedy. And wythall he meeteth muth an Diffence which we conceive at thys day by the confusion of althings. for fallehove, cruelty, veceupt, fraud, oppication, injustice, thamcleines, are in all places, the poore groane & lighe wyth oppression, the innocent are contumeliously outfaced: and God in the meane time feemeth to bee afleepe in heaven, hereupon it commeth b fleshe immagineth the blonde governmente and rule of Fortune. But Chapite teacheth here that men are justely bepryued of beauenly aide, because they wil not stay them selves bypon truste of the fame.

Dehersome take this word Kapthir this place for Jutegritge: but former Sence agrecth beffe with the Terte.

Ma,24.12

9. And

 And hee toulde this Parable vnto certayne which truffed in themfelues, that they were perfecte and despyted others.

o. Two men went vp into the Tepie to pray: the one a Pharefie, and

the other a Publican.

C. This is an excellent and bery profitable parable by which Chapft went about to cure a beadly difeale, with the inhich all men for the most parte are in fected, that is to lay, pippe, by which me boe eralte our felues , not onelp aboue men, but alfo aboue God bom. felfe. It is wonderfull that men are fo blynded and becepued that they dare fet un their necockes taple before God and to boaff of they merits buto him. For howfoeuer our ambition both be. mitch be among me, pet whe we come into the presence of God, we oughte to formet all our baine confidence & truft. Meuerth eles every one thinketh that be is humble inough if bee by billimu-Intion craue parbon . Dereby wee gather how necessary this aomonition of the Lord is . And Chryft in this parable repichendeth two faultes. Mame-Ip our wicked truft to our felues, and allo our Prode in despoling our Brethen: the which spayings the one from the other. For whofoeuer becepueth .himfelfe by a banne truft, it cannot bee but that he must needes exalte himselfe aboue his brethren . And no marueple top how thould be not belovle his . quals which is proute and Exalteth himselfe agayntt God: And wholocuer is puffer by with trust of himselfe warreth wilfully agaynst God, whose fauour we haue, onely by benying our felues, when wee forlaking our owne Arenach and Righteonfacle, repole our whole truft in his mercy . Therefore the Lord in this place freaketh a-

gaynft hipocrific, which is much more burtefull then ambition. It is certain that hipocrites are almais ambitious in the aght of God, for hipocrific can not be leparated from ambition. And this is much more worse then b other. For they which boatte themselves before men, doe peraduenture in thepre heartes acknowledge their faults: but thele men thinke fo well of themselves that they imaxine God to be bounde bnto them, and dare reason the cause with him. The blafthemics of none are moze horrible then thefe. (Two men went vp into the Temple) C. Chapfte compareth two men together . bothe which feeming to have a Godly defrie to pray, doe norwithstanding differ far one from the other. For the Isharille comming buto God with his externall bolinelle baynaeth the commendation of his life. But the Publican coming as an abiect, because he knew his own bnworthineffe, fearefully inlinuateth himselfe with a simple confession.

And Chypu affirmeth that the proude Pharifie being rejected, the propers of the poope Publicane were accepted of God. Therefore the Pharifies had an opynion of holinesse about other menconcerning the which, reads these plane

ces noted in the margent.

Ma.5.20, Ma.5.20, Ma.5.46,

thus with himselfe, God I thanke thee, that I am not as other me are extortioners, vniust, adulterers, or as this Publicane.

C. Againe, those two causes are noted for the which the Pharitie was reier, ted, namely, because hetrusted to his owne righteousnes, a also extolled him selfe to prepace of another. Pet notio stading he is not reprehended because he bragged of his fre wil, but because he trusted p God would be favourable

buta

buto him for the merites and pefertes of his workes. For this thankes avening which is let before be in the Berfon of the one is not of him which alorieth in his owne nomer and fireath. as though he bad gotten righteoufnes of himfelfe, or has beferuce any thing by his owne labour: but he rather afcribeth it to the grace of God that hee is fuft. And although he geuing thaks bnto God, confesseth that whatfocuer acod workes he hath they proceede fro the goodnes of God, petnotwithfan-Ding, because he trusteth to his workes and preferreth himfelfe before another he and his prayer are rejected. Wherby we gather that men are not rightly bumbled, although they thinke them. Telues bnable to boe any thinge erceut alfo they diffruffing the merites of they? workes learne to place their faluation in the fre mercy and goodnes of God. A notable place : some thynke it. lufficient if they take from men & Glo. ry of good works, because they are the apfees of the holy Choffe: and fo they Judge bs to be juftefied frely, becaule God findeth no Richteousnesse in bs. but that which he hath genen buto us. But Chapft goeth further, affignynge not onely the nomer of good worker to the grace of the Spprice, but also taking quite and cleane from be al truft of workes. For the Pharifie is not reviehended in this vointe because hee arrogateth that to himselfe which is proper onco & D D, but because hee truffeth to his merites thouking himlelfe worthy to have God fanourable bnto bim . Therefore let bs know that although a man alcribe bn. to God the maple of good workes, pet notwithstanding if he imagine b thep? Righteoulnes is the cause of aduation, or frapeth himfelfe byon the fame, be is condenned of veruerle arrogacy.

Moreover although this man both not publich the fame of his owne Righteoulnelle with a lowde boice, pet nothfanding the inward prode of his bact was abhominable buto God. And bys boatting confitteth of two partes. For first of all be cleareth himselfe of that common quiltineffe which is in al me, faying. (I am not as other men are) Secondly hee reckeneth by his owne Clereucs. be benveth himfelfe to be as other me are, because be was not quittp of those offences which were comon in the morloe. And it may be that bee was not in the fight of men an Ertoy. tioner, an bniuft perfon, an Adulterer and pet notwithstanding his waver is abboninable in the light of God, becaufe it is iorned with a baine Confi-Dence of workes.

12. I fast twyfe in the weeke I geeue tithe of all that I possesses.

C. In that he boalteth that hee bothe fafte twife a weeke, and that he gie: ueth tyth of al his goods, it is as much as if he fould far, thathe bid more the f law required. Cue as f Bonks boft of their works of supererrogation, as though it were a finall matter for the to fulfill the whole Law of Goo, for although enery man is bound to gene thankes buto God according to o mea fure of those vertues which he hath receined. Bet notwithflanding there are two thinges to be noated: the fyille is that we be not puffed by with a certain truff as though me had fatiliped God. Secondly, that we ware not proud in contemning our Bretheren . In bothe thefe the Pharifie offended, because he fallely challenging righteousnesse to himfelfe , attributed nothing to p mer epof Goo: secondly, he condempued all men in respecte of himselfe. And 12 un 2. thes thankes

thankes geuing hav not ben bilalow. en of Thepft, if it had not ben befiled to thefe two bices . For the onely hove of the Godly, ifo longe as they are buder the Infirmitie of the flelbe, is the onely Sanctuary of Gods mercy inthe which they repale their whole Saltta. tion. This IDharille maied boibe of care. And alchough his confession fee. meth to proceede from bumillitye, because he confesseth that whatsoever he bath it commeth of Bob: Motwithlas Ding because bee exempteth bimfelfe from the number of amers. De is iuit ly rejected whis mave. For he which is most boly ought notwithstandynge to acknowlede himfelf tobe falty in ma ny thinges: thus both the iuft man,bee confesseth from the Bottome of his beart that he is a finner.

Furthermore, when we may we ouabt not to confider fo much how aretly we have proficed, but what we want as yet, and to this wee ought to bende our whole minde. C. But it map be bemaunded how he was endued with fo much holines, which was blinged with lo arcate prope and pilbavne . For lo greate Integritie both not come, but from the lupzit of Bob. which affureb-In raigneth not in hinocrites. Talee anfwer that he veceived himfelf with an outward heweof Clertues, as though the inwarde and secrete bucleannesse of the heart were not required. Wher fore though his heart were full of wicked luftes and befires, per notwithfranbing because be indaes enely after the outward thew he boffed of his innoce. cie. Alfo it is to be noated that God in no place of the Law commaunded hys Dernauntes tofalle twife a Weeke . or weekely. Wherefore this fall was a voluntary erercife mithoutethe vieferipte of the Lam.

of, would not lyfte vp his Eyes to Heauen:but smoate voon his brest faying, God be mercifull to mee a finner.

R. As in the Pharille we have had an Grample of hypocriticall and Wicked righteaulnes before Bob. fo in the pub lican we have fet before as an exaple of true reventaunce, by which wee attaine true richteoulnes before God. For this publican though bee had no countenaunce or credit in the liabte of

the morlo, pet notwithffandinge, bee obtanco true Righteoulnes. (Would not lifte vp his eyes to heauen)

The meaninge of Chapite beere to geue a General Rule, as though it were needefull to caffe bowne our cies toward the Carch fo often as me may: but bath onely acuen by bere fiancs of bumillitiesthe which bertuebee commendeth bnco his Disciples . And in this , humillitie confifteth , if la be me forcet not our' finnes , but in Condempning our felues prevent & judgement of God : and doe also cofelle our owne unrighteousnes that we may be reconciled buto Bod . And to this ende vertaineth shame, which is alway iops ned with reventance . For the Lorde principally flanbeth boyon this that o Bublican ferioully acknowledgynge himfelfe to be miferable and in dauger of btter Deftruction, fleeth bnto the mercie of God, and Diftruffing himfelf placeth his whole hope onely in o clemencie of &DD.C For although hee bee a limer, vet hoping of free parbons be boubteth not but to finde God fauourable unto him, fayinge. (God bee mercifull to mea finner .) be bleth a bery fbert marer. But the purpoie of Chipft is onely to thewe that this man repoled his trufte in the mercy of Geo 13. And the Publican flanding a farre alone. For it is commonly fe that they mbich

which are of a controte heart, can not expresse that which they moulde, and are confragned also with Shame to speake loftely. The which two are alway toyned together where true acknowledging of finne is:that is to fav. This criefe, a this hame, the one er. preffed in his gefture, and the other in his mayer. And in that he imploseth mercie be themeth in what be truffeth for he bringeth nothing with him but the confession of his faulte. So that be encereth not into & prefence of God to excuse himselfe: nepther bothbe alleadge any merices or fatifactios:but to obtaine fauour hee acknowledgeth bimfelfe unworthie of the fame.

And verelie leeing onely remission of sinnes both bringe vs into Gods fauonr, we must needed begin at h same, it so be we resire to have our Prayers acceptable bato him. If any man moued by this place demaunde whether nothing els is to bee requy, ed at the handes of GDD, but Remission of sinnes.

Tale aunimer that Chypsiment not to describe here a forme of prayer, but only went about to reprehend that falle a counterfeite Rightcoulnesse, with the which hypocrites being pussed by retect the grace of God.

14. Itel you this man departed home to his house instelled, rather then the other: For every one that exalteth himselfe shalbe brought lowe and he that humbleth himself shalbe exalted.

C. here he applyeth his parable that we are not infefico by merite, but by his grace of God [Rather the the other) C. This is an improper comparison. For Chrystooth not preferre the Publican before the Bharilei, as thoughe

Righteonsnelle belonged buto them both : but meaneth that the publicane was accepted of God, whereas the as ther was wholly rejected . And this place plainely teacheth what it is properly to be juffified namely to ftan before Bor, as if he were righteous. For the Publican is not therefore favoe to be iufteffed because fodainelp bee cot a new quallity, but because his sinnes being taken amay, be obtained grace. Whereuppon it followeth that richteousnelle consisteth in Remission of finnes. Therefore, as a wicked confibence and truffe bid vollute and befile the Tertues of the Pharifie, that hys Interritie which was commendable in the fighteef the worlde, was of no papee before God: enen fo the Publicane being furthered with no merites of Udorkes, obtanned Righteons ueffe onely by Begging Pardon and that, because he bad no other confidece but only in the clemencie and goodnes of Bob.

But it fremeth bery ablurde that Obicais. all men thould be alphe in this popute. feeing the purity of Dainctes both far ercell this which is in the Bublican. Anfever. We antwer, howmuch foeuer a man bath profited in the true Worthinge of God, and in bolinelle . Bet netwith fanding if we confider our imperfiction fill, wee cannot ryghtly pray in as ny other forme, then to begin with the confession of our own burichteousies. For although fome more fome leffe, pet neuertheleffe all are fubiect to fin. Caherefore there is no poubt, but that Chapft hiere mefcribetha : am bnta all men: as if he thould fap, that the we please God, when wee diffrustyng our owne workes delire to be reconcpled buto God. And verely, this cuahte to be one of the villers of our faith name ly, that wee are accepted of God, not

12nn 3.

that

that we have beferved to to be but hecaufe be imputeth not to be our fins. Cherefore this place is notable, not fo much for that it overthroweth the rightcoulnes of workes, as that ther. by me bnoerstand what it is to be fuffified, namely, by the mere grace and mercie of God, not to have our finns imputed buto bs : to be accepted of God not for the merite of works, but through Chrifte : as faith Saint Anmultine. We are first justified. & after ward fanctified by the holy ghoft. (for every one that eralecth himfelf)

This fentence was as a common mo. uerbe, as was that also going before in the 14. Chapter berle 11. which the Lorde bled inthe 23. Chapter of Ma. them also verse 12. Tabere this is ere. pounded. R. With the which fentence acreet this faving of b birgin Warie, He hath put downe the mightie. Luk. 52. from their feate, and hath exalted the humble and meeke. Int the more arenerall and common that this fentence is the more dillicently it ought to bee be waved a to be fet alway before oure Eves, that in profuerity we may learn to feare Bob, and in aduerlitie to truffe in him alone. For that which is hoke beere is commonly feene to bee true. both among men, and allo before God, even as the bery Cramples of Things Doe beclare, if fo be thou waich & con.

fiber a right, what it is to exalte, and

what to humble our felues. For be ex

alteth himfelfe before men, weich contemneth other in respecte of bimselfe.

& reprehendeth all other mes doings,

and onely boalteth and commendeth his owne. Therefore this man is be.

iccted and contemned in like maner of

men. And he humbleth himfelfe whych

following his calling theweth himself

butifull and lowly to eucry one. And

be which thus behaueth himfelfe to:

mart men is also eralted of men. But be exalteth himlelfe before God which afcribeth righteoulnes to his own power, and not onely that, but also al the miftes of Gob. So that Pharifie . by whome the parable was tould eralted bimfelf. 20 Nabuchodonofer & King Da34. 27 of Babilon eralten him felf. On Atfo lon eralted bimfelf thinking himfelf 2, Ki. is. more worthy of & Kingdom then hys Father. So Herode eralted himfelfe. whenhe heard this thout. (The voice Adelizat of a God, and not of a man, But what happened bnto thefe ! Surely eue the fame which is monounced in this Generall Sentence. The more himblie they exalted them felues, the greater was they fall. Againe they buble the. felues, before God, which feele thep? finnes and haue a humble Spirit and contract heart for theyr ling and indice thefelues worthy efeter nal De h. This is not fained, but true humillity : thys is not hypocrifie, but true confession. Thus the Bublicane bumbled homfelfe, whych acknowledged bymfelf to be a finner and unworthy to lift by his eves to heaven.

Do Dauio humbled himselfe faping. Have Mercye on me O Lord for I am weake: Heale me O Lorde, for my bones are vexed.

Do Paule allo humbled himfelf whe he fappe. Chryste Iesus came into the Worlde to faue finners whereof I am chiefe.

But what happened buto thele! Surely-even the very same which Chapte pronounceth here thall happen to the bumble. For the more depely they are call bowne, the more highly they are cralted againe . Wherefore in higher loftic Bateffie, and amiddel the mofte ercellent giftes of & DD, wee muft fcare the Judgement of & DD, and multe not thinke arrogantely of oure

felues

felues leaft we be calt from alofte into the bettomlelle pit of Well.

15. They brought also vnto him In. fantes, that hee shoulde touche them: which when his Dyscip es fawe they rebuked them.

. 27.

15.2

12:1

Ma 20.16

Mar.10.32

R. When our Loide I C & a S Chapft was Famous both by Doctrin and by myracles all forces of men ran bnto him, Come one way affected and some another: but the better fort came bnto him: epcher being in bealthe to beare his fermons, and to learne the true way to Saluation . De elle licke and difeated to get they bealth.

Seeing therefore Charft vilvained and rected not any forte of men, Parents brought they? Chyloren also buto him: not that their Infants mucht heare the Sermons of Chapte, or might be cured from this or that kinge of Difeale, but only that CDRIST might touch them: that he might prap for them: and laying his handes byon them, might bleffe them, as we haue thewed in the 19. Chapter of Mathem Merle. 13. Where you may Reade the Expolition of the rest buto theze berle following.

- 37. Iefus toke vnto him the twelue, and fayde vnto them. Behould we govp to Hierusalem, and althings shall bee fulfilled to the fon of man that are written by the Prophets.
- C. The purpole of C b R 35 T in thele wordes is to admonishe his Disciples, because the time of his passion was at hande, and to prouide aforehad that they might be incouraged, hee feeing howe they woulde be made afeard in time to come. And a Bouble confpr. mation might be gathered out of thele

Moordes . For when they heard that to be foreshewed, which they faw after ward came copaffe, they could not but acknowledge Chapft to be the Sonne of God. The other confirmation was of the hope of the Refurrection. For beefaid. The thyrd day hee shall rife agayne.

- 32. For hee shall bee delinered to the Gentiles, and shall be mocked and spytefully intreated and spitted on.
- R. Deere be enivenely theweth that al the Propheres, and the whole Scrip. ture of the olde Teltament hath fpecyally Respecte hereunto, and both as boue all other thinges handle this Argumente, teaching that CORISC mut be belivered for our lins, and rife agapne for our Infification.

When hee fayth that & Scryptures muste be fulfilled, he plamly reacheth his Disciples, that all Thynges hall happen buto him according to the will of his Father, who had to decreed as Testimony was genen in the Scrypa

tures.

34. AND they understoode none of all these Thynges: and this saying was hyd from them, fo that they understode not the things whych were spoken.

Thes bulnette and this ignorance fprange from no other Ground, then thes, that they beynge blunded wyth the Opinion concerninge the Carnall Kinadom of Christ could understand none of all thefe thonges which were Prophetien to come bpo Christ concerninghis contumelies a afflictios. Dere therfore we le b weaknes of mans wit infected with a peruerle opinio: Spanp thinke that the disciples were so made afearde

Lu.24.25 aud-44.

afearde with the preaching of affictions that they were mad as men out of thep wits, infomuch that they buber. foode nothing for a while. Wilhereby me fee how greate the weakeneffe of our nature is. The Lord is neuer abfent but reacheth out his hande buto bs : but we will not receive the fame. Rotwithstanding we acknowledge \$ this admonition profited the disciples. For afterwardes they began to remeber them, to that they were not altogether unprofitable, though at the firste they profited nothinge . So that when we profite not at the first in the morde of & D D, wee muft not be bifcouraged: forthe wood wil have bis force in due time. (And this fayinge was hid from them] C. The fecond & thur time thefe woordes are repeated to theme that the bulneffe in the Apo. files was greate, in that they knewe not to what enve the words of Chapite were fpoken and S . Luke bothe mopounde and to oftentintes repeate the infirmitie of the Apollies not to follow the fame not to flatter our felnes in our rubenelle and ignozance, not alfo for the fame to contemme the Golpel preached bythe Apostles, but that glory may be geuen to Bos alone. For aftermards the APOSTLES themen mightpliques and wonders, and proclaymed the Kingedome of Chapte throughout the whole world. But becaufe they were bery rube men as they are beferibed in this place to bee, it is manifelt that the glozy belongeth not unto men but to Chiffe alone. A. who at the lafte endued them to

great power from beaue. Read the ftory following in \$ 20 cap of Mat. perle.29.

STHE XIX. CAP.



ND IESVS ENTEred in, and went throughe Ieriche.

C. Dercby it appeareth bow little curfous Luke was in observing the order of times. For after be beclared the 90% racle which he themes uppon the blind Beggar when be was gone out oflericho. De nowrecited what banned in the city of Hiericho.

2. And beholdesthere was a man named Zacheus, which was the chief amonge the Publicanes, and was

rich also.

C. Talee baue beere let before bs a notable Example of Repentance in thys Zacheus being one of the chiefe amog the Publicanes and a rich man. The which both eragger are the difficultye of conversion in Zache. For what was more difficile then a man which was chiefe of Bublicanes and rich alfo, to feeke Chapit, and for the belyze be had to fee him to clymbe into the Cop of a Tree. This thewed a linguler and fertient delire to fee Chapit, which Rych men commonly bilbaine to bo. Irmap be also that others belired to le Christ but there is good cause why Luke maketh mention of this man about all others, both for the quallity of the perfon, and allo for the wonderfull couersion of the man which was sodaynelie mought.S. Dereby we fee that Rych men may be faued though it feeme bnpollible buto men . For thole Chynas which are impossible with men ar pollible with Bod.

3. And he fought meanes to fee lefus what he should be and coulde not for the preasse, because he was lit-

B. We muft note here the order of ittfification in 3ache, and the force of repentance. Firff, he was moued with a delire to see Christ by the same which be beard every where of him, and by the spirite of the Father drawing him to the Sonne. C. For although faith as pet was not framed in Jache, pet notwithstanding this was a certeine preparative. For he could not lo gretly velire the light of Chailt, without a beauenly motion, to that ende which by a by followed. For some no doubt were drive by bame curiolity, to come allo from far to fe Chill: but the end and fuccesse veclared that the feede of vietie was included in the minde of Zache : lo the Lozo oftentimes befoge be manifest himselfe bnto men, dothe inspose them with a blynd affectio by which they were carico buto him, as pet hidden and buknowne buto them. And although they have no reason for that which they doe, yet notwithstan. ding they look not they? Laboure, for Chapft will theme himfelfe unto them in due time.B. Wherefore wee muft note in Zacheus this feruent delire of feeing Chapit, who doth not onelie de. fire to fee, but both also veclare with what zeale hee was mooned. Let vs baynare the like mynde, and Chaill wil meete with vs. But whereof cometh this delire : Surely, not of Flelh, but onely of the Sprite of God, who fo worketh in bs, that we our felues feme Authors, Richme which are to them felues, has rather have one farthing then the light of Chapit.

Therefore this meparation of Zache came of God and not of himselfe.

A. For what can we doe of our felues elle, but draw our felues more & more

fro God: Therefore weemust note of which the Apostle saith. It is GOD which worketh in you both the will phi, 2. 13. and also the worke according to hys good will.

4. And hee ran before, and clymed vp into a wilde figge tree, to fee him, for he was to come that way.

R. Luke here acueth by to biderstand that Zache has knowledge and feling of his linne, and thought in himlelfe p God would not fuffer his wickednelle and decepte to goe alwais bupunpibed and that hee heard fay that a certapne man called Telus went abroad, whom men reportedto bee Chapite, whych forgave linnes, and promifed butome willing to repente, the Kingdome of Goo. Dereuppon then be being inflamed with a delice to have Remission of linnes, first of all believed to le who Ielus was: but when he coulde not fee because of the prease of people he ran before and clame into the toppe of a wylde figge tree. Whereby appered his exceeding delire to fee Chapfte. B. for rich men for the moste part are proud and full of dispaine, and love to leeme graue, specially before a greate multitude of me. But this ma though he were riche and in his fate and calling a prince, was notwithstandinge not ashamed in the sight of the whole multitude to clome by into a tree loke a Boy: the which peraduenture hee would not have donif lo be any prince of this world had paffed by. But nowe he regardeth not the froffes & fcomes of men. so that hee may see Chapit. Whereby we may gather that Zache fought in Jefus more the the outward light of his person.

5. And when Iefus came to the place.
Doo. he loo-

helooked vp and saw him, & said vnto him, Lache, come, downe at once: for to day I must abide at

thy house.

C. This is a fingular example of grace, in that the Lorde preventeth Zache, and tarrieth not bis bioding, but of his owne accorde biobeth bimfelfe to be his auelt. We know how obious and beteftable the name of a Publicane was at that time, b which Luke a little after exprelleth. Mota. ble then was the humanity of & Sonn of God, to come buto bim, whome the common forte of people did hace, and that bnrequefteb. But it is no maruel if he bouchlafe lo to honour him, who be had drawen buto him before by the fecrete motion of the holy Bhoft: by: caule it was a more excellent gifte to Dwell in his heart, the to enter into his boule. S. therfore he rejecteth not this Publicane, but willingly without bio Ding be came home to his houle: who Durft not prefume to requeft bim. Do in like maner bee is ready to receive euery one of bs, fo that there be in bs a hearty reventaunce. Furthermoze we mult note, that Jache had not one. Ip b which he delired, but also a great Deale more: for he had Christ to be his quell, whom he delired onely to fee.

Euenlo God giveth buto by oftentimes more then we delire, or than we loke for. Therfore let be only offer our selves buto him, and he will give be much more than our heart can befire. A. We have many examples of this exceeding goodnes of God towardes men in the holy Scriptures, which tellific that godly men have received much more than either they de-

fired or hoped for.

6. And he came downe haftely, & receiued him ioyfully.

R. Dere nowe, Saith euivently bur-

stech forth, and sheweth it felse in Zache, which was before but begunne in him. Oper did not onely without delay speedely obay Chryst, who called him out of the tree, and also recepted him to his house with great toy, but also entertained him into his hart and minde with great Faith.

C. In that therefore he obayeth fo re dily and speedely comming rown fro the tree received Chapft toyfully, were may therein more entotily behold the power and direction of pholy ghoste. For although hee were not as pet endued with a pure Faith, yet notwith standing this Docillicie and Dbedience was the beginning of Fath.

S. For it is manifest that this obedience came not from man, specially fro a rich ma, but rom the spirit of God.

 A N D when they all faw it they inurmured faying, p he was gone into tarry with a man that is a fin ner.

C. The cowne owellers, and peraducature some of those that followed Chapte murmured because he wente into tarry with a man of cuill Fame, and specially without bidding.

Guen fo the Molde neglectynge the Grace of God offered unto it can not above that the fame thould bee offeredellewhere. But let bs fee what an bniuste and wicked murmurynge this was. They thinke it absurve that Chapit thould acue so much honor bnto a wicked man. for this word (Sinner) in this place (as in many other places allo is not taken in the commo fence, but it lianifieth a man of filthy and most wicked life. Admit that 3a. the were fuch a one, pet for all that they should have considered Chaptie chole him to be his botte. For whole they murmure without the doares the Lord within, letting forth the Glore

of bis

Phi. 2013

of his name, both refute they, wicked cauill. Forthe convertion of Jache was a wonderfull worke of God:neyther was there any cause why they thous note Jache of Infamp.

De was a receiver of Tribute, a tollegatherer : but to gather tolle or Etibute mas of it felle no Offence : but this order was therefore hated and ill Spoken of amonge the lewes, because they thoughte nothing more binneete then that they should be Tributaries. But whatfoeuer Jache was, pet notmithstanding the humanicy of Chapst mas lawbable and not to be blamed in that be benico not to belpe a milerable manato bypng him from deffruction to Saluation. So that he cared not for offence, but executed the will of his father. With the luke factitude a bould nelle all the ministers of Gods worde onahte to bee endued that they map more regarde the Saluation of one Soule, then they doe accounte of the murmuringes of Ignoraunt and wpcken med.B. Furthermoze,thele murmurers hewe what wicker cauillers they were, because in murmurynge agaynfte Chayfte, they accused his fa ther which fence him, whole commina was profitable as may be gathered by the aunimer of Jache. By which and wer we may beholde the fruit which furnaeth by the comming of Chipit. For he had increaled his riches to the burt of many, and now he both not on-Ip restore that which he had wrongful. ly taken, but greeneth also the halfe of his goods to the poore. This berely is the worke of & D :against & which whosoever shall speake shall be eniu. rious buto & D D.

8. And Zache stoode forth and sayde vnto the Lorde. Beholde Lord the halfe of my Goods I geue vnto the poore, and if I haue defrauded any

man, I restoare him fower fould. R. These thinges which follow in 3a. the are true workes and good in bebe. and fuch as p word of God requireth pertayning to the Lawfull Fruits of Repentaunce. By this successe we out ghte to indge of the deede of Chipfe. (Beholde Lorde the one halfe of my Goodes) C. Thefe are the worder of one truely acknowledging his linne, & touched with the Soprite of Cod to begin to leade a new Life. And this convertion of Jache is vescribed by & fruites and external liones. Because it was likely that he increased his rythes to the loffe and hurte of manie, he was ready to restore foure foulde.

Furthermore, hee accueth the one halfe of his goods to the poore. Some man may geene all his goods to the poore, whose Liberallity notwithstandinge is nothinge effeemed before & D D : but althoughe there is no mention made heere of inwarde repentaunce, pet neuerthelesse Luke meaneth that from that oncly Roote there fyrance a Godly delire which be commendeth in Jache. Eue as Paule weaking of Reventaunce exhorteth be to these Duties by which men may know that we are renued, faying. Let him that stoale steale no more, but ra ther let him labor with his hands the thing that is good, that he may helpe the poore and needy. Therefore wee must begin with the heart, but our repentace mut also be declared by good workes:not y by this fatisfaction wee may redeme the punishmet which we haue deferued befoze God:foz we cannot make fatiliactio to god: for the we hould overthrow p benefit of Christs death. This 3ache doth not redeme b punishmet which he had belerued before God, but blotteth out the offences mate befoge men.

3.Ki 3. 11 Luke.1. 13 If a man have bone any man wronge be ought to make relitutio. For this is Chrystian recompence to come into favor with him whom thou half hurt.

This poth Zache: he forlaketh hys fraude, beceipte, and oppression, and be promifeth also to geue one halfe of his goods to the poore. C. And let bs note that Zache both not offer buto God the pray of his Rapine and Robbery as many rich men bo which geue buto Coo parte of they? cuill gotten Goodes that they may have more liberty to joppreffe and deceive afterwarde, and that the Inturies done aforetime may escape bupunished:but 3ache both to facrifice the one halfe of his goods to God, that hee intendeth to make recompence for all the wrogs he had done . Whereupon we gather that the remainder of his goods after fatilfaction, were well and lawefullie gotten. So that 3ache was not onelie ready to make restitution of whatfoe. uer be had gotten by fraude, but allo geueth his tuft and rightly gotten patrimony to the poore. Wherby he theweth that of a wolfe he is not only become a theepe, but alfo a Shepeherd. Moreover Jache by his example hath not necestarilie tyed all men to geue a way halfe they goods : but wee must onely observe the rule which the Lozd prescribeth beere-namely that we confecrate our felues, and althat we have to a holy and Godly vie, and fo it will come to palle that every ma that belp the poore as hecisable. R. Charite ought to moderate all thefe thinges. So the widow cafte onely two mites into the Treasurie, and had ber com. mendation of the Low. Soa Cup of cold water geuen hath his reward. And S. Paule lapth. For ifthere be firste a willing minde, it is accepted according to that a man hath, & not

according to that he hath not. Truly not that, other be let at eale, and yee brought into combrance, &c.

And againe: He which foweth lyttle shall reape litle: and he that soveth ingeuing largely and frely shall reap plentiously. Let every man doe as he hath purposed in his heart, not grudgingly or of necessity: For God loueth

a chearefull Gener.

Therefore, in that Zache geeneth home halfe of his goods unto the poore, it is not the preferripte and ordinaunce of Christ as touching the quanticibut it is the willing Liberallity of h faith and Charitie in Zache. If he had promised to have gene but the three part of his goods, Chryst would not have refected the same, who bouch fafeth to receive a cup of code water so that it come from a sincere affection of h giener. Therefore let us learne of three manto bying south the struites of true repentature.

 Jefus fayd vnto him This Day is Saluation come to this Houle: becaufe that he is also the Chylde of Abraham.

C. Chapft gieuing testimony bnto 3a. the, pronounceth that there is no becripte or diffimulation in him:and pet notwithstanding hee both not ascrybe the cause of faluation to Jaches good morkes: but because that conversion was an affured pledge of Gods adop. tion, he both iustly thereof gather that the lame house was the hepre of Saluation. And this is the meaninge of Chaptes wordes. For because 3ache was one of the Sonnes of Abraham be affirmeth that his boule was laued and he which will be reckened among Abzahams Chylozen must necessarily follow his faith. Dea the Scripture geneth

Lu,2i,1 Ma,10, 42

reueth this mayle moncrip to Fauth. that it discerneth the true Childie of Abraham from forreners . Therefore let be know that the fame is commen-Ded in Jache, for the which it came to palle that his workes were acceptable buto God. And there is no doubte but that Jache was taught by Chipfte beforche was converted. Wherforethis was the beginning of Saluation to beare Chapit preaching concerning & free mercie of God, concerning the reconcilliation of men unto hini, and co. cerning the redemption of the Church and that this Doctrine wasto be int. braced by faith. Therefore not onelie Liberallicy is commended in 3ache. but faith alls by which his Wlorkes were accepieb.

And whereas Chieft faith that fattation is come to this house, her meaneth the person of Jache. For because God when he adopted the may be of the house, promise the that hee will bee the God of the whole house also, by righte Salvation is extended from the head to the whole body. A. Where see also heere that to bee true whych the Lord said to the Rulers of people. The Publicanes and Harlots that enter into the Kingdome of God be-

fore you;

Ma.a1.31

50. For the Sonne of man is come to feeke and to faue that whych vvas loft.

R. In these wordes Chryst maketh an swere but others murmuring whych saybe that he went in to carry with a manchat was a similer: the which hee costucth by his office, which is to seke and to save similers. C. Poresure lest the sommer Life of Jache might seeme to have excluded him from salvation. Chryst beginneth siech wich his office

prouince thereby that there was nothing in this coversion or chage which ought to offend any man : because bee mas fence of the Father to faue thole which were lotte. R. For they which are fronge have no neede of the Pop. fitton, but they that are ficke . This fentence of Chapft verelp is a Golden fentence, fetting forth bnto bs & chiefe & proper Office of Chapli for & which hee came into this Worlde. For thep which are afflicted, and are at & baink of destruction, thinke because of they? mileriethat they are not regarded of Chipfle, and that there is no way for them, by which they may attaine Saluation. But Chapft for this cause specially came into the world to fecke and faue that which was lotte . Dne veritheth with finnes, another with fickenes, another with powertie, another with infamp, and another with the hor roy of death, and of hell. Talhat then's Shall we therefore dispayre': Bod forbio. But we muft then fpecially bee of good chere, a hope a truft for the beft.

Fo: Chaptie came not because wee first soughte him, but to sieke bs, e not onely to seeke bs, but also to save bs: and to save not that whych was whole and in good case, but that which was soste. Read the selfe same sentence in the 18. Chapter of Dath. There w. The which Saint Daule expoundeth thus. It is a sure saying & by all meanes worthy to be received that selfus Chryste came into the

World to faue finners.

he added and spake a parable because he was nighe to Hierusalem, and because they thoughte that the Kingdo of God, should shortly appeare.

R. Now followeth p parable of a certaine nobleman, who going into a far Do 3.

Ma 9.12

1.Ti.1.15

.

Countrep to receive a Kongebome. & calling his Deruants buto bim, daue buto cuery one of them a Bounde. that in his absence they might bee occupped. And bud what occalio Chrift toulde this parable, the Cuancelpfte theweth in few and manifelt wordes. BV. The Disciples (as we have fair oftentimes) thought that the Kynge. Dome of Chapit thould be Carnal and Carthly, and that it thould eue fhortly begin at Dierulalem. Wherefore the Lord heweth that his kingbom hall be celestiall: and that he would asced inco heaven when he had bilvoled and ordered his Apostles, and genen to them the hole Shoft to do forth into & whole worlde, that is to fap, to bipinge them by the preaching of b world to b Ringdome of Chaple. C. Dowe bee it this is monfterous ignoraunce, that the visciples being to oftentimes tau. ahte concerning the Death of Chapite at hand, would notwithstandynge styll talke of his kingbome. And here was a double erroz: firit that they immagined a bleffed reft without the croffe. Deconoly: because they subged of the Kingpome of God by carnall reason. Mhereby it both appeare bow fleder and obscure their faith was. for als though they hav tafted the hope of the Refurrection, pet notwithstanding it was fo finall that they belo nothinge firme and certaine concerning Chapit. They beleue the revemer which was promifed longe before, whereby thep conceive the bove of the renovation of the Church, but the same knowledge courneth by and by into fained immaainations, which either veruerte or obscure the force of his Kingbome. This is brut: (f) bulneffe to haften to the Triumph before the battaple was begun : fpecially feeing Chapft a litle before toulde them that a tharpe and

and thamefull peath tarried for him. A. Thus we fee that many infirmities remaine in the Saincres, and greate imbecillity of faith oftentimes, to the ende we may know that Saluatio co= meth of God, and might crave of hym baily the increase of our faith.

12. He fayd therefore. A certain no. ble man went into a farre coutrey to receive for himfelfe a kingdom and to come agayne.

R. Fritt let vs fee heere whome thes Roble man both represente which wente into a farre countrep to receive a kingdome: for it is a parable. Thys Roble man is our Lord and faujour Zelus Chapite. For he goeth nowe to Dierulalem not to receiue an Carthly or Corporall Amgrome (as the A. postles oreamed) but that hee myotte goe from thence into a far Countrep to receive a sprituall and everlating Kingbome. The beath of Chapite is his going. A. Quen asit is lavbe in John. Before the feast of passouer Iefus knowing that \$ hower was come Iho,13,1 that he must goe out of the World to the Father, &c.

(Into a farre Countrey. C. The farre Countrey, fignifieth all that time in the which Christe is absent from bs.euen from his beath butil his comming againe to Judgement in & laft day as wee have thewed in Math. (To receive for himtelf a Kingdom) R. The refurrection of Chapite fro Death and his affention into heaven is a receiving of the beauenly kingbont the which Kingvome Chipft hathe fo received that he hatk not forlaken bys Church (for he faid. I will beevvyth Ma.28.19) you vnto the end of the world)

But because bee both not rule inthre world a corporall kingbome. A. for thus be tellefieth concerning the con-

Ep

Dition

oftion of this Kingoome. My kingelbo.18.39 dome is not of this Worlde (And to come agayne.) S. That is to fap, in bis fecond comming to Judgemente. A. For it was layd buto the Galileas which behelve and wondered at bym as he entered into beauen.

Yee men of Galile why stand yee gafing vp into heaven? This fame lefus whome yee fee taken vp into heauen Phi. 3. 20 shall so come euen as yee haue seene him goe into heauen. S. Peter allo 1.The . 4

bath the like.

Ad.t.m.

Ad. 3. 19.

13. And hee called his ten Servants and delivered them ten pieces of money faying vnto them Occupy till I come .

A. The Quangelift Pathew exprelfeth not the number of the Servantes as both our Guangeliff heere : but be makethmention of a greater fumme of money R. Therefore when Chapite toke this Journey, he called his tenne Gernauntes, and gaue buto them ten poundes to cuery one a pounde, that they might be occupyed in the tyme of his absence. These Deruaunts ar the Apostles and preachers of the word to whome Chapit committed the Diffece and ministerie of meachings the Golvell. for by the Golpell as the church is builded to the Riches of Chill are increased, which riches are men obtai uing Saluation by faith in Chapite. To euery one as (faith S. Paule, is grace geuen according to the measure of the aifte of Chapit. Wherefore, hee faith. When he ascended into heaue he led Captiuitie captiue, and gaue gifces to men. And fraite after the fame Apostic faith. Hee gaue some A postles, some Prophetes, some Eua. geliftes some Shepeheards and Teachers to the gatheringe together of

the Saincles into the worke of Mynistration, into the edefyinge of the body of Christ. Furthermore wee un-Berstande bere all those which are called by the Bolvell to the faith of Ielus Chaifte. For to every one of thele OD D bath gieuen proper and spc. ciall Gyftes, as well Spirituall as Copposall. There are diversities of giftes, yet but one spirite, and there are differences of administrations & yet but one Lord, & there are divers maners of operations, yet God is one which woorketh all in all. There. fore the aiftes of Bod (whether they belonge to the mynde as knowledge & wisedome: or to the body, as health comelinelle Fortitude, Riches, and luch like) are genen to this ende of God that burill Chipit come to induce the quicke and the Deade, euerie one may bee occupied to increase the Riches of our Lorde and allo to exercyle in them telues faith and charity . For when the Lord gaue bnto his feruants tlefe poundes, be commaunded them laping (Occupy til I come) A. That it is to occupy, and why the lyfe of the Godly is compared to occupying we baue thewed in Mathew.

R. Wee both not occupy well, who being Rych oppresseth the 1800re and pilleth others by frambe and beceipt, but he is well occupyed which victh hys riches ascording to the will of the Lord, to help the Church and bpoore.

Dee both not occupy wel which being endued with Dower, abuleth the fame to Typannie, but which bendeth the same to the preserving of the common Wealthe, and of the Churche. Dee both not Decupy well, which has upage Mylebonie dylbayneth other in Respecte of hymselfe : but whych geneth Countaple to fuch as wante the lame.

Ephe, 4.74 and II.

Therefore

Therefore eucry gifte of God hathe bis lamfull occupation which must be followed according to b word of Bob. And it is not to be omitted that thes nobleman gave not all the poundes to one manbut to every feruant a pout. This was bon to beclare that bec gie. ueth nor all aifts to one man, but to e. uery man his feuerall and proper aift. For there is no one man that hath all avites, and needeth not the ailtes of a. ther men. The body (faith &. Paule) is not one member, but many. And the Eve cannot fay to the band. I have no necoc of thee: neither can the head fay to the feete. I have no neede of you. ac.

14. But his Citizens hated him, and fent a mellenger after him faying we wil not have this man to raign ouer vs.

The citizens of Chapit wered lewes.

For Chapit was promifed buto the. & was at the last bonne of thepy flocke. They ought there aboue all other to baue acknowledged Christ there king. but thefe were the first of all other i rejected him, that be might not raigre ouer them. For this is to fend a mef. John In face, and to fay (Wee will not have this man | be came into his own, and his own received him not. A. further more they faid. We are Moles Difci. ples. We know that God fpake vnto Moses, but as for this fellow we wot not whence hee is . And att ame. We haue no King but Cæfar.

S. Luke also the weth that the Rulers of the lewes the Cloers and Scribes and Annas the chiefe priefte,and Catphas and John and Alexander and Co many as were of the Priefthood, affer bled themfelues together at Hierufa. lem after the Refurrection of Chapft and calling the Apostles before them.

letting forth the Kingdome of Chipit by the preaching of the Golpell, commaunded them with threatenings not Ac.4 5.18 to fpeake or to teach any more in the name of Telu. What els mas this but to rejecte Chipft the Chiefe Konce & Lord, and with prefumptuous bouldes nelle to lap. We will not have this ma raigne ouer vs? B. Whereup pon the Apostle Paule spake thus buto the Iewes.It was meete that the Worde of God should first have bene spoken to you, but feeing yee put it fro you and thinke your felues vnworthy of euerlasting life, loe wee tourne to the Gentiles.

Morcover these words. We will not haue this man to raigne ouer vs, map be bery well applyed to the Turkes & Saracens which beny Jefus Chipft, and also to the Papilles which perfecute the Golvell of Chipit, finally & Wicked and Impenitent which haue mott neede of all other to beare p pres ching of the Golvell boe not withfanbing peride and vilpple the fame . A borrible thinge to be fpoken. As often as me do perfecute & Bolpel, a beribe the word of God, doe fin , to often as thep lende a melluage bnto Chaiff and fay. Wee will not have this man to raigne ouerys. The Bone which fry eth the preachers of the Golpell in the fire lendeth after Chapft aud faith. Raigne not thou after me, but Satha Shall Raigne The Donkarbe fayth. Raigne not thou ouer me D Chapte but let Bacchus raigne. What is bee that is able to number the whych rebell agapuft Chapft, a refule to beare bis yoake.

ar. And it came to palle that when he had received his king dome and retourned, hee comaunded these Servants to be called vnto him to whom

Ró

1.Co.12.

14.

10.9.28

to wit, how much every man had done in occupying.

A. Concerning the returne of Christe to Jubaement me haue fpoken before. R. Chapit in this time both parientely beare the melluages, the which not. michstanding are bery contume liquie. he minketh and bolveth his peace, but he will not alway bolde his peace.

He commaunded these Servauntes to bee called) R. This thall bee when Chapit hal cal me before bim, to who be hath genen giftes whether they bec corporati or Corrituali. And therfore in

another place be faith.

When the Sonne of man cometh in his Glory, and all his holy Angells with him, then shall hee sit yoon the Seate of his Glory, and all Nations shall bee gathered together before him, and he shall seperate them one from another. And againe bee laieth. The hower commeth whe they that are in the graves shal heare the voice of the Sonne of man, and come forth, they that have don good into the refurrection of Life, & they that have done euill into the Refurrection of Condemonation. and S. Paule faith. Wee shall all be brought before the Tribunall Seate of Chryste, for it is written, Iliue, (faith the Lord) every knee shall bovve before me, and euery tongue fliall confesse vnto God. Therefore enery one of vs must gene Ró.14.10 an accounte vnto God,

> 16. Then came the first faying Lord thy piece hath gained ten pieces.

R. Amonge all the men which thalbee brought before the Tribunal Deat of Chapft there are fower oppersnotes buto by by the Servauntes and Cptiyens in this parable. The firfte Ger-

whome he had geuen the Money wannt (which with one pound gained ten pountes, and hearde it faroe pnia bim. Well thou good Servaunte, because thou hast bene Faithful in a littleshaue thou authority ouer ten Cities) both fignifie o lotte of me mbich have bled they aiftes in the chyefelte beare of Faith and Charitie (fo much as is pollible to be done in this mortal flethe to the bonoz of God, and to the profite of thep: Meighbour . Inthys Company, Moles is comprehenced. whom when the Lord had made Ruler over the people of Ilraell, rather deliered to be blotted out of the booke of the lyuing, and to be stoned of b people, then to toplake that people, and to leaue them to Deftructio. Dauid.the Prophetes, Paule, and other the Apolles, which with they? one Bounde Ex.31.32 gayned ten poundes are to be reckneb in this Daver, that is to lay, which fo farthfully followed they callyng that in the Judgement of man, they water nothing that was requilite for faith & Charitie.

8. And the fecond came faying. Thy piece hath gained five pieces,

R. This Grenaunt fignifieth p lost of men which with meane fapth & charitp walked in Gods calling. Such are al the comon fort of Booly men which by faith leave a life irreprehentible. A. which alway have this before theire Eves Be yee holy for I am holy.

Eph,5.11,

20. And another came faying . Lorde beholde heere is thy piece whych I haue layed vp in a Napkin.

R. This there Sernaunt which lapoe by his money in a Mapkin, and accufee his maylter of Epranny, represenceth the there force of men, which are bipo-Ppp.

Opporties. For Opporties because they wante a true and Liberall farth in God through Chipft. Frift of all thunke God to be a tprant. For p maner of tyrantes is, to take by b whych they layed not downe, and to reay that which they fowed not, that is to fap, to take b which is other mens by biolence. The manners hipacrites attrybute buto God, & thinke that because con hath genen a Law which no man is able with his whole ffrenathe perfectely to fulfill, he both bniufflie reouvre the fame to be fulfilled of men, & both cruelly condempne men for f not fulfilling of the lame. Decondly, they lay by they yound in a Mapkin, that is to fap, they forfake the lawfull calling of God, and those good workes which God hath commaunded and follow they owne Superfitions, they consciences not onely boubtyng of the mercy of GDD, but also fearing his muath. But what followed at the last?

22. Then he fayth vnto him. Of thy owne mouthe will I iudge thee, thou euill Seruaunte: Knevvest thou that I am a strayte man, taking vp that I layde not downe, & reapyng that I did not sowe.

R. First of all hypocrites are reprehended and condemyned bypon they owne wordes. For if so be they thynke God to be a cruel tyrante, why do they not follow that way, by which GOD may be made a fautourable and mercifull Father: And if so be they feele by Cryerience that a man cannot fulfill the law with his whole strength, why do they not seke for that way, by which the righteousnesse of the saw may bee fulfilled in them after another maner: And this way is a true a lively fayth in Iclus Chrys. For after that Ielus

Chapit is received by Farth. 600 which otherwife is a feuere Eractor of his Law, is not only reconcyled bnto him that beleeueth, and forgieueth his Sinnes , but alfo imputeth bito him all the righteoumelle of Chapite, indewing him with his holy Spyzice, that he may not onely have the perfect fulfilling of & Law in Chapit through Farth, but may also bimlelfe by brs owne works follow the Lam of God. fo farre forthas may bee bone in thys Flefhe. And this is to neue the Lorde his owne agapne with aduauntage. For Ielus Chapft is our portio, who being received by Fauth, bringeth in bimthe Gifte of the fulfillinge of the mhole Lam.

For the Expolition of the reste but to the 26. verse, read & 24. cap. of Pac. verse 28.

26. For I say vnto you, that vnto es uery one which hath shalbe geue, and from him that hath not shalbe taken away, even that he hath.

R. This Andgemente agapufte Dyngs crites mult be villigently noted. And this fentence is taken from the comon manners of men. For in this world a. mange men the matter fanbeth fo p they which are riche, are honoured of other men with Gifts and rewards, & they Riches voe increase, but they which are poore are not onely neglected, but also have that litle which thep poffelle taken from them . But oure Lord both alwayes that thing lawfull in his Indogment against hypocrits, which the men of this world doe some time balawfully. For & Godly do truly follow their vocation by faithe, not onelp for the rewards fake, but also be cause they have a velight and pleasure to shap Gods wil and to follow Clertue, although there were no reward apoynted for the lame. And althoughe they alway follow goed workes, yet not with flanding they lay we are Unmostrable servauntes.

But Opposites do nothing but for a rewarde, and do promife buto them= Celues for they, merites not onelie the Felicity of this world, but also great happynelle in the Kingdome of beaut. But when they come to the Judamet of God, those hipocrits are so far from bauing that which they loked for, that the same which they made surest accounte to enjoy, shall be geuen only to the Godly : and they themfelues cafte into btter barkenelle . And this is to take away that one yound from the briiuft Seruaunte, and to geue the fame unto him that had ten younds. For as in this world Giftes are geeuen bnto rich men that they may be more rych, and from the voore that little which they have is taken away. Euen fo in p Judgement of God, to those that have Chapit by faith, p true Felicity, p fruit of fauth is deues which hypocrits arrogated to themselves onely for they? merits, ethep which have not Chift by fayth, as they are depaymed of true felicity, to if they possesse any parte of Dods giftes, they shall have no fruite at all thereby, but the whole fruicte thereof hall come to the Godly alone: the which God hath appropued by dpuers eramples in this world. Daupa had faith and the workes of fayth, but Saule the hypocrice had neither true

fayth, not yet the worker affaith. But what ensued: To Daupd which had, the Kingevoine was greven that he might abound: I from Saule which had not, the kingdome was taken away which he had. Pathias had fayth and the worker offayth. Iudas scariot, had neither faith not the worker of

fayth, to Pathie therefore whych had, the Apostleship was genen, and from Audas which had not, the Apostleship which he had was taken away. Wherefore though in an other place wee are sortioned to couet another mas goods: yet sor al that in this place there is a lawfull way set before by, whereby we may without sin, yea, with great ryghteous suffers with a couet that which is none of our owne, to wit, Chapse, whom wee ought to get by faith, and to follow the present calling of Chapse with all dilligence. Read the 13. of Pat. verse 12. and 25. cap. verse. 29.

27. Moreouer those mine Ennemyes which woulde not that I shoulde raigne ouer them, bring hither & slay them before me.

R. Last of all the Citizens which hated they? Lord, and fent a melluage after him faying. We wil not have this man to raigne ouer vs. do represente & fourth fort of men, that is to fap, thole which verfecute Chapft and his Gofpell. In the number of verlecutors . & chiefe and pryncipall are the Temes. who killed the Browhets, and Chapft himfelfe:feconoip those Popes, Bifh ops, and typants which hate the word of God a the Professor of the Golvel. Thyadly, Epicures and Contemners of Religion, and with them al wycker and impenitent Berlong . What then fhall become of thele ' Deare & judge= ment of the Lord.

(Bryng them hither and flay them.)
BV. Chypfialluveth to the manner of the Princes of thes Alordoe which commaund Revels to be flayn in their presence, when they have recovered they Kingdome from they revellio. But hee meaneth that Everlastynge Death is prepared for Andeleevers, and Blasphemers, of whych he speaketh in another place.

10pp 2.

Go yee

Goe yee curifed into everlafting fire prepared for the Deuilland his Aun gels. But the purpole of Chipfe mas not onely to terrefpe those Rebelles mith the borrible bengeance of Bob as napnit them, but allo to keepe thole p are his in the fauth of Subiection.

For it is no finall Comptation to fee & Kingoome of God disperied by & trea fon and Rebellion of many. Therefore to quiet our felues in trouble, Chapft farth, that be well come, and by his coming will take bengeaunce on f wpc. ked. R. Chipft the Some of & D D hath Cpoken this . Theretore Beauen and Carth fhall Cooner paffe then bys mord favle.

Concerning the Erpolition of the 28. Merle. Reade the 22. Chapter of Mathew. Cerle 26. And for the other perfes nert following them, reade the 21 can of Mathem, ber les. 1.and. 2.3.

anb 6.

23. And as they were a loofynge the Colte, the owners thereof laid vn to them. Why lewfe yee the colt?

R. This is another miracle in that the owners of the Affe and the Colte are to loone pacefied with one morbe, infomuch that they fuffer ftraunge and bnknowen men to carry away the Colte. By this place it is declared withwhat power and weapons the kingdome of Chapit is befended in this worlde and preferued. For Thiplt when bee commaunded the Disciples to bypnge the Affe, willed themnot to raple bypon & owners to beate them, and by force of armes to bronge the fame with them. but onely to aunswere them with his word, and by his word to boe b which thep were commaunded. For the word that is to lay, the preching of the Bofpell (which is the commannemente

of Chipfte) is that Infrumente by which the Minadome of God is fer by and preferuen. This Smord and thefe weavous arcoures . Tace foake not now of the Office of the civill Bagp. Arate, who bath to ble the Smoode according to the Lawes, and to befende his Subiectes that they may leave a quiet lpfe woth all Godlinelle and bonettie : but we fpeake of the Dffpce of the Apostles and ministers of the Church, whole Smorne is the morde of God, by which Swarde, not onely & Externall face of the Church is nieferued, but also the conscience is in fafetie from the inualion of Dathan \$ me may be broughte to Guerlaftynge Saluation. Concerning the ervolition of the rest which followeth buto the 41 verle. Reave the 21. Cha. of Wathewe berles.7.9.12.14.

41. And when he was come neere he beheld the Citie and wepte on it:

42. Saying: If thou haddeft knowne those thinges which belonge vnto thy peace, even in this thy Daye, but now they are hid from thyne Eyes.

(And when he was come nere] R. Pow the Cuancelift themeth how Chaift was affected toward his people

the Jewes, when he was come into the view of Wierufalem the Detropolitan Citie of Jury, (And wepte on it).C. Deeing Chipit Deliered nothing more then to bischarge the office which the father bad committed buto fin, and knew that this was the enve of his cal ling to gather together the loft thepe of Ifrael, he wilhed that his comming might be wholefome and profitable to all men and fauing health.

This was the cause why he being touthed with mercy and compattio wept for the imminent Deltruction of Hie-

rufalem

rufalem. For when he confidered that the fame was ordarned of God to bee the holp Seate in the which the Cone naunt of euerlafting Saluatio fould abpoe, the Sanctuarie from whence Saluation hould come to the whole wo, lo, it could not be but that he must ncedes greatly Lament the Defruction thereof. When also bee same that people to perify miferably by thepre owne Ingraticabe and mallice, which was adopted to the hope of Eternall Life,it is no maruelle if hee could not refrance from tearis.

And whereas some thinke it berve ablurde for Chapitto bemavle that Ewill which be might baue holpen, they may eafely be aunimered. for as he de Cended from beauen, that taking bpon bimour flesh be micht be a wienelle & minister of Gods fauing health, fo in like manner bee cooke bonon bimthe true and naturall Affections of man, fo farre forth as was necellary for pfunction which be had taken in hand.

And we muft wifely waich and co. Goer what verson he revresenteth whe be fpeaketh or feeketh the Saluation of Mankinde : Guen as in this place, that he might farthfully fulfil the com maundement of his Father, it was ne ceffary for him to belire that the fruite of Redemptio might come to b whole body of Gads Electe people.

In that therefore that he was acuen buto this people to bee a kninister of Saluation, be bewapleth thep? De-Aruction according to his office. Tale confesse be was God:but fo often as it was meete for him to erecute the Df. fice of a teacher, his Bobhcant reffed and hoo it felfe, as it were, leaft it miabt hynder the office of a mediator.

There thele teares of Chapft were not favned, he did not as plaiers common. ly soe which counterfeite theva ieffure

but it was a true affectio which bratt forth thole Ceares from him.

And there is no boubte but that hee would wholly frame and beno himfelf to that people to whom hee was fente. And as hee was man, fo he was mos ued with compassion, as the Aposte Baule teacheth faying.

Wee haue not fuch an high prieste as knoweth not howe to have copaf. fion on our infirmities &c.

There is nothing more proper to p Mature of man then affections, fpecp. ally of humanity. Therfore as he was God, he was immouable from bwhich hec had becreed in the beginninge and as he was man appopnted to be the faulour of the people of the Temes, bee forrowed for that be fam Dierufatem to refule fo greate Brace offeren bn. to her and because thee knewe not the fruite of his comming. Paule farch p Chapft was a minifer of the circumci-Cion. And the Lord himfeife fayth.

lam not fent but to the loft sheepe of the house of Ifraell.

C. Dee came not therefore to thys ende that the Tewes mighte feele bys wholelome comming.

so that when he lawe that hee was come in varne to the Jewes to whom he mas frecially fente, hee abstarneth not from teares when (I lay) he law p chosen City, in & which God would be called bypon to rejecte the author bin felfe of Saluation. Pozeouer by thys his meening be bid peclare that he bid not onely Brotherly Love those for whole fake he was fente, but also that the Sprite of Fatherlye Loue was powerby Bod into mans nature. (If thou haddeft knowne) This is an

abrupte kunde of fpeach.

C. Hor we knowe that they in who there are behement affections, can not beter they meanings to fully as they moulot. 3000 3.

Ma. 15:24

woulde. Poreouer it may be that two affections meete beere together : for Chapft both not onely take Compaffio bpon the Defruction of the City: Lut Doth also cast the buthankefull people in the teeth with hapnous wickennelle for that they rejecting the Saluation offered buto them, willingly broughte buyon themselves the horrible indee. ment of Gov. B. For it is likelie that this Coaitation disquieted the Lards minve. Beholde I come buto thee D Daughter Sion and Dierufalem,thp Kinge and thy Daniour, even as thy Prophetes haue promifed thee: But poore and humble. Therefore thou co= temneft mee, at whose bandes alone thou miabrell recepue riabteouficile & Life. D that thou haddelf knowne the thinges which belon ae buto the veace and havvelt not bene to blynde in thine owne euill: And that in this thy Daye when so many a so wonderful thinges Doe cal thee to know thele things. Foz now whilest thou hast mee preaching the Kingedome of Beauen bito thee, poap of laluatio & bilitatio is rile bpo thee which thou oughtest to know by my life, by my Doctrine, thy fo mang mpracles lately hewed. But (D thiple pea,fouretimes bnhappy) mobe thefe thinges are hidden from thone even: therefore thou arte outragious & mab agannt mee, and feekelt nip Bloude, whem thou oughtest with moste Arbent affection to receive for thy Danis our and King, as both this mulcitube. Dereupponic hal come to palle, that thou being belieged of thone enemies. thall at the length be layed even with the ground, thy Children being flaine and thy houses and coffly buildyng beince beaten bowne, infomuch that in thee one stone thall not be lefte bypon another. The which bulpeakable euils shall therefore come bypon thee , because thou half not knowne this prefent time of thy visitation, in f whych, my Fathers Grace hath visited thee by me, and hath gentely called thee to Saluation, as he neugr did before, nor neuer thall bereafter.

(And that in this day) C. This is an amplification taken of the time: as if he had fapt. Although thou hafte bene hytherto most obstinately wicked against God, yet not with sanding it were now time to repet. For my father hathoppayned me as the onely remedy.

Now therefore if thou knewest. It is an exclamation even from the bottom of the heartesbut with logreat affection that sorrowe suffereth him not to proceede with the whole sentence. Euras when we sorrow extremelyour mouthes are stopte. C. And he geneth them to understande that the Daye is now come which was ordayned by the Eternall Counsayle of God, sor y saluation of hierusalem, and prompsed by the Prophetes, but if they roke not this opportunity, the gate of aluation should be thut by sore euer.

This Scripture bleth this maner of

& vcach.

Now is the accepted time, now is the Eff. 49.8. Day of Saluation. 2.Co.6.2

Also it is sapp. Seeke the lord whyle Es. 55.6. he may bee founde, call vppon him

whyle he is nigh.

A. howbeit other wife this worde
(Dap) map bee taken in the good, and Platizard, in the euill parte, as, Remember the
Chyldren of Edom (O Lord) in the

Day of Hierusalem. &c.

For this word (Day) is taken alwell for the Judgement as for the mercy of God. Then hee punisherh hec calleth also to repentaunce: but hys mercy is greater when hee calleth us by clemetic and pitie, and not with firypes and affliction. But we must note that the

Lozbe

Lord both oftentimes call bs, fpecially (that is to lay) more openigat one

time then at another.

Sometime bee fremeth to forfake his Church, even as if the truths were quite ertinguished as we have felt bnber Antechapfte. Bur now in geupnge bs Lighte by his Colvell, he bothe as it were reache oute bis hand bitto bs. There is therefore a speciall callynge to the which excepte we aunswere wee Mall have afterward no excuse.

30 man can complaine that hee wanteth calling, but pet not with standying our Farbers thall not fuffer fo greate Judgement as we shall: because thep faw not that Day which wee fee. The faulte increaseth according to the Circumfrance of time, and the punifyment of the faulte is more or lette according to the begree. C. Wherefore the more migh that God commeth buto bs, and offereth buto by the Lighte of his boctrine. If we neglect the fame, the leffe

excuse we have.

(Which belonge vnto thy peace) C. By the name of peace, bee bnber. Standeth all the partes of Felicitye according to the Debrue phrase. As if he thould lay. Which is thy true bleffed. nelle, and which way thou must attain to the same. For he both not simpelye lave that Dierulalem knewe not her peace, but the thinges which belonge onto ber peace, because it is often fene that men knowe their felicity, but being blynded with their owne wyckednelle they know not the way a means to come by the fame. As for example : All men confelle that it is felicitye to be iopned with God, but pet they reiecte the Golpell which is the mean to obtaine the fame.

(But now are they hidde n.) C. This is spoken to deminish the faulte of Vicrulalem: Foz ber moniteroule

blynones is rather noted to her thame and reproach, because the saw not God when he was prefent. For Chryst was bery GDD, manifested in the filelh: whome to rejecte what blynonelle can be more horrible: The graunte that it belongeth to God onely to illumpne & eves of mensmindes, and that no mã is meete to buderfand the mifferies of the Kingdome of beauen, excepte God doe illuminate his minde by his holy furzite: but therefore they are unworthy of pardon which perishe by thepre bautifh blyndenelle. Allo our Saupour Chapit mente hereby to take away the offences which otherwise invalte hynder the rube and weak. For feeing all men had that City in estimation, \$ Crample thereof two waies was of greate waighte, either to burt, or to profite. Therefore lefte the bubeliefe thereof, and proude contempt of bolvell might hynder or hurte any man, b fowle blyndnelle is condempned. R. Concerning the which the Propher

had spoken thus.

Goe and tell this people: Heare in Ela,6,9. deede, yet vnderstand not: see plainly, and yet perceive not, Harden the heart of this people, flop their eares, and Thut their eies.

43. For the Dayes shall come vppon thee that thy Ennemyes also shall caste a Banke aboute thee, and compasse thee rounde, and keepe thee in on every fide.

C. ChRISTEnew taketh

bppon him a new Perfon.

For hicherto he lighed and wepte, but now taking oppon him as it were the Person of a Judge hee spea= keth more behementlye to Dierula= lem, threateninge the Destruction of the fame.

So also the Prophetes thoughe they weepe for the Destruction of those for mhome they ought to bee careful, pet notwithftanding they bend and frame they mindes to tharpe threateninges: because they know that they have not onely a Charge of mens Saluatio comitted buto them, but also that they are created proclapmers of Gods iud. gement. The which ought villigentely to bee noted of all those that are mynifters of the Gospell. For they ought to oblerue a mealure in their affection p nothing Cap them from the Dbediece of God, and the vischarging of thepre Dutie. Thus Did the Brophet Teremp who at buers times bitterly bewayled and lamented the calamity of the people, pet norwithstanding he is comaunded freely and bouldly to preach the afflictions and Captiuity to come.

In like manner let the minifers of Gods word remeber that they oughte fo to be touched with pitty and compassion towardes such as perish, that neverthelesse thep threaten buto them the Judgement of God to come.

44. And make thee even with the Ground: and they shall not leave in thee one stone vppon another, because thou knowestnot the time of thy visitation.

C. Dee threateneth borrible punythe. mentes to Dierufale, because the knew not the time of her Willtation, that is to fay, because thee contemmed the rebemer offered bato ber, and imbraced not his Brace.

R. The time of Wilitation is taken tho manuer of wayes in the Scrpptures. C. For the wicked have thepre time of vilirarion when God taketh bengeance byon them.

R. I (Capthbe) in the day of ven-

gence will visite their Sinnes. Allo it is fapoc. I will visit or brynge Lewizell fower plagues upon them: The fwerd shall slay the. The Dogges shal teare them in pieces, the fowles of the aire and beaftes of the earth shall eate the vp. C. The Gooly have they time of Saluation, when the Lord calleth the to Saluation. R. Dr when he beipuereth them from euill and bleffeth the. As appeareth by this place.

When yee haue fulfilled senetye yeres at Babylon I will vifite you. I wyll brynge you home, and of mine owne Goodnesse I will carry you hither agayne into this place.

And agapue. Beholde I will loke to my theepe my felfe, and vifite them. Like as a sheepehearde that hath ben amonge the flocke, feeketh after the Sheepe that are scattered abroade: Euen to will I feeke after my fhepe &c. Seeing therefore Christcommeth not to beltrop but to faue men, and calleth the time of his comming the Time of his vilitation, it is manifelte that in this place by the time of Wilitation is nor mente the time of Math, but the time of mercy:not the time of punplhmente, butthe time of beliveraunce: not the time of Slaughter, but btime of Saluation. And the time of mercye and Saluation is when the woorde of God is rewealed, by which the clemen. cie of God is offered buto bs, and by which wee are called to repentance, & are admonifhed to receine the Grace offered buto bs.

So it was the time of Saluation when Roe by the worde of God callen those of his time to repentaunce before the Floude.

So it was the time of Saluarpon when Lot called the & odomites befeze fire came from beauen, when 900 les called the Agyptians before the prom.

lor, 15.3.

Ict. 29.10.

Ma

Rő

lő.

promning in the rev Sea, when the AProphetes called the Ifraelices before the invalions of the Allyrians & Babylonians, to reventance and offered buto them by promiles Gods laurnge Dealthe . So allo it wasthe tyme of Militation, when Iohn Baptyfte, inhen Chipfe bimlelfe and his Apo-Mes preached the Golpell faying. Re-Ma.3.2. pent, for the Kingdome of Heaue is Maid 17. at hande . Therefore, not to acknowledge the time of Clification is not to know the word of God reuealed, not to beleeue the Golpell , not to obey Gods callingsand not to repent. And thefe were the Mickedneffes, for the which the lewes fo milerabely peris thed. For although they lought by all meanes to beliver them felues from Deftruction and to be laued: pet notwithstanding by those chings whereby they fought to bee fauch, they loft Saluation. A. For Ifraell Capeth S. Paule, which followed the law of rps abreouinelle, came not to the Law of righteoulnette. Wherefore: Becaule they fought it not by faithe, but as it were by the workes of the Law.

C. Therefore, because Hierusale shewed her seife Unthankefull unto God, and woulde not acknowledge ber Redeemer, it was necessarye that the should be quite overthowen and shoulde feele such grievous punishmentes that shee might bee a terrible

example to all men.

Wherefore let the feuerity of those punishmentes which happened buro them terrefte bs, least by our Reglygence we extinguish the light of Saluation, but gather let be ernestly seke to receive the Grace of God. R. For if God (layth S. Paule) spared not b Naturall Brawnches, take heede least he spare not thee also. Therefore when in these yeares the time of oure

Tilitation commeth, and that h Golpell of Ielus Chypft, by the elemency of Got the Father is offered but obs, by which all the benefits of Got, and Celeficall and Everlating Graces are offered but obs Let by repent in time, and obey the Commaundemets of GD.

45. And he wente into the Temple and began to caste out them that soulde therein, and them that boughte.

A. Now Luke themeth briefly what our Saniour Chypst opd in Hierusalem, when he was come into the temple. (Hee began to caste oute them that soulde therein) R. What they were that buying and sellying in the Temple, it may easely bee gathered by the other Cuangelystes. For although he tasting out of hupers and Sellers, of the which John maketh mention: was at another tyme then was this of the which Luke speaketh heere: yet notwithsending by euerse of them it may bee gathered that the Temple was souly abused.

Iohn fapth. He cast out of the tem-Math. 23
ple Sheepe and Oxen, and poured Mar. 13
out the Chaungers money, and ouer
threw the Tables. Batheme fapth, b
he ouerthrew the Seats of them that
fould Doues. Marke addeth, And
would not suffer that any ma should
carry a Vessell through the temple.

By these places it both manifestelle appeare, that the Icwes had so prophaned the Temple with Parchaundre, that they vid not onely keepe a commo Parket there of those things which belonged but the Sarrysices and Oblations, but exercised also profane Trades. Wherefore, Chrysic reformeth the temple.

meth the temple

Reade

R6.21.31.

EE.56.7

Reade the 21. Cap.of Bat berle.12. 46. Saying vnto them.It is written

my house is the house of Prayers, but yee haue made it a Denne of

Theeues.

R. This ceftemony of Scripture is in Clay, where the Prophet though hee meaneth specially that the Gentyles hall bee numbred amonge the people of Bot (My house (fayth he) shalbee called the house of God to al Natios] Det norwichstanding, because by the name of Temple or boule be meaneth the temple of Dierufalem, & teacheth allo that this excernall Temple ought not to be prophaned with marchabile and Wickednelle . For whether you speake of the Externall Temple in Dierufalemait was appointed for adoration of for the worthipping of Gob: because in Dedication of the same Da. Iomon fauth. Hearken vnto the pray 3.Ki. 8. 30 er which thy Seruaunte prayeth in this place: And regard thou the fupplication of thy People when they pray in this place, and heare thou in

> Dr whether thou speak of Chipfle figured by the External Temple, and reuealed to all the Gentiles, it is not a boule of civill bulinelle, becaule hys kundome is not of this worlde, but it is the Boule of Prayer, because it is lapte of the lame . Whatloeuer yee alke the Father in my name hee will geue it you. (But yee haue made it a Den of Theeues.] Chapit acculeth p Rewes because they had made of the boule of God which ought to have be the house of praper a Den of theeues. Beremp caft the very fame aforetyme in they teeth, faping, Haue you not made this house in the whych my name was called vpô,a De of theues?

And the Prophers and Chipft speake

Heauen thy dwelling place, & when

thou hearest haue mercy.

thus, not that the Jewes belive thepr buping and felling ipopled and kolled men in the Temple, but by thes Acculation they have respecte specialive to the wicked Doctrine of the Temes. concerning Sacrifices and the feruice of God. For they thought and taught allo that Sacrifices and other Ceremonies of the Law were true latiffactions for finnes, and the perfect fulfilling of the Law. Hereupon came bup. ing and felling in the temple. Hereuppon came the Tables of the Doney Chaungers. Dereuppon the Seates of them that fouloe Doues, that who. foeuer entered into the Cemple might fee that to be fould which he might offer to make latisfaction for his linnes and to fulfill Righteousnelle . But thus to thinke of Sacrifices, so to teach concerning the Externall Won= thippings of God, was nothinge elle but to kill and Spople men. And as the true and Eternall Saluation is mote precious then Corporall Life, to they are more cruell theeues which with they wicked Doctrine kyl the foules of men, then are they which wyth a Dword take away this Corporal life. Wherefore the Tewes are infily actuled to make of the boule of prayer a Den of theeues.

Ioh

Reade more in the 21. Chapter of Math. Merle 13.

47. And he taught daily in the temple. But the high Priests and the Scrybes, and the chiefe of the people wente about to destroy him.

C. Marke and Luke first of all shewe of what kynde of men the Church co. lifteth, namely, of a bale and ralkall multitude, fecholp, who were Chrifts Enemies namely the bigh prieffs and Scribes, and all the Rulers. And this 18 part

Joh. 18.36 Ich, 26.23

Icre.7. 11

is part of the folithmelle of the croffe, that God, leaving the excellency of the morlo, chose that which was foolyshe, weake, and contemptible. A. Chapite taught in the temple to thew what ouabt chiefly to be bonthere: Thereuppon also afterward bee faith. I was al-Ioh. 18.20 wayes teaching in the Sinagogue,& Ma,26.55 in the Temple, in the which all the Iewes came together: and in secrete spake I nothing . And the nearer bee Dreme to the Croffe, the more earneft. Ip he fulfilled his office, (But p priefts and Scribes) R. Weefee here in the Diels and feribes the Image of true impiety. That which Thipft oid is the marke of the holy Ghoff, the which alfo the prefise feribes ought to have bab in admiration, and to have immitated allo, because they bad the lawe. full administration of Occlesiastycall matters. But lo farre were they from acknowledging the worke of God and repenting, that they were rather prouoked to cruelty and to confupre the death of Chapte. Such is Obstynate wickednesse. It will not be brought to Godlines, neither by doctrine, not by miracles.nor by example . As Pharao and Iudas that Traitor, were made & morfe by miracles and admonitions. Euen fo be which is indurace and harbened in impiety, goeth forward in his filthines whatlocuct thou boff, wherfore we ought to take bede of nothing more then leaft we fall from pietpe to impiety, and if it fortune that through the imberillity of the fleth wee fall, let bs by and by repet, leaft impiety take rooting in be, and bypnge be to Cuer. laffing destruction.

> 48. And could not finde what to do, for all the People stucke by hym when they heard him.

> R Thereas the Chiefe Pypelles and

Rulers of the People bid not out of Dande hyll Chipfle, there wanted no will in them: but they wanted opportunity to bypng they? will to palle. Mathewe layeth that they feared the Ma. 21.46 people because they held him as a prophet. Doothe Common People then Defende Chapft from the Crueltie of loh.19.15 the highe Prestes: Roberely, for they shortly after cryed. Away wyth him, away with him, crucefy him. But the Common People which followed Chapft, made the high papelles after a loste afearde, but in very dede not the Poople, but the Couine callyng made Chapft fearefull to f wreked high Privettes. For CDRIST taughte the People, and confirmed his Doctryne with myracles, by the deuine calling. In the whych Callynge whosoener walketh, hec shalbe fearefull and Terryble not onely to men whych are hys Aduerfaries, but also to Dathan himfelfe.

Are there not (farth he) thelue howers in the Day : If a man walke in the Day he ffunibleth not, because hee Ich. II. 19 feeth the light of this world . Dee walketh m the Day which tralketh in Gods calling. To when Jacob wence with his unprepared family to Bethel the feare & Terror of God fo inuaded those that dwelte in all the Cytics thereabout, that they burst not perfecute them, because laceb went to Bethel at the calling of Gov. So males though he brought many plaques bypon the Agyptians, and though Phas rao threatned to kil bim, ver notwithfanding not one in fo mighty a krng. dome burft lay hand on him because o which he vid was Gods calling So it was faid to the Ifraelites when they wet into the lat of Chanaan. I wil fed my feare before thee, & wyl deftroy al the people whether thou shalt go: Ez.23.27.

Digg 2.

because

because the Israelites went by Gods be delivered to the

Lu. 21. 14

Pfa.91.2

calling into the Land of Chanaan. To the Apoliles allo it is lapo. When they shall deliuer you vp. Be yee not careful how or what yee thal speake: for I wyll geue you a mouth & wifedome, the which all your adversaries shal not he able to gaine say or resist; because the Apostics preached & Golnel by Bobs calling. But thefe things are not fo to bee unberftoobe concerning the feare of the enemies, that they shall never boe any barme to those which walke in Gods calling (for off & times they oppresse and kill them) but that they can not hinder the Lawefull courle of Boos calling & do any burte and harme before the appointed time, and without the will of God, to him b walketh in Gods calling. For wholoeuer dwelleth under the defence of the most highe, that abybe binder the thabow of the Almighty. Allo, bee thall geue his Angels charge oner thee to keepe thee in all thy water. They that hold thee by in they hands leaft at any time than bath thy fote against a stone. Mherefore let by not feare & violence and threateninges of our aduerlaries, and caft afive Gods calling, but let bs

forwards with bouldness in Gods ing. For so it that come to patte be we that not oncly bee terrible to ours Advertaries, but that allo bee preferued in all suits and advertises.

G. Laffy, the wicked confpyzacie of the Priestes and Scribes was represted, because Chrost was appointed by Gods secrete becree to suffer the Death of the crosse. A. For it was necessary that the same should be true which our Sauiour Chrosse

to his disciples, saying. The Son of
man shall

be deliuered to the high priefts
and Scrybes, and they shall
condemne him to death,
and shall deliuer him
to the Gentiles to
be mocked, to be
scourged, & to
bee crucy.
fied.
(::)

Ma,20.18

THE XX. CAP.

ND IT CAME
to passe that on one of
those dayes as he taught
the people in the Temple, and preached for
ple, the high Priestes &
Serybes came vpo him

with the Elders.

R. Althoughe the highe Priestes and Scribes could not ble biolence againft Chapft at they plefure, becaufe of the people which depended uppon b mouth of Chapit. vet nevertheles they proceede to denife all meanes politible by which they mighte oppresse and de-Arop him. For Chapft by his linguler Authoricy entering into the Temple, cafte out the buyers and fellers of the fame, and then taught barly in the teple, to beare which Doctrine the peoplecame on beapes, fro al parts roud aboute, which wonderfully galled the bich Prieftes and Rulers . Seconce therefore they burft not lay Ciolente hande on him, they come and reason \$ caufe with him, demaunding by what Authoritie and Commillion bee had taken that Enterpaple in hand, faying. Tell vs by what Authority doft thou these Thynges? Eyther who is hee that gaue thee thys Authority.

\$03

For the Expolition whereof and the rest also of this Chapter Readethe 21. and 22. cap. of Mat.and also in the twelfth of Warke. (:).(:)

STHE XXI. CAP,

. AS HE BEHELDE HE faw the Rych men which caste theyrgyftes into the Trealuryc.

A The Euaugelist Marke also beclas reth this hillory in his twelfth Chapter, where we baue erpounded & fame and therefore we will beere omit it. And from the lifth berle of this chapter to the 15. verle of the fame. Reade our Annotations byon the 24. Chapter of Bathew, and beginne at y first verse, also the 13.0f Warke.

s. For I will geue you a mouthe and Wysedom, whereagaynstal your Adueriaries shall not bee able to speake nor resist.

A. This is a most excellent promise, \$ which all the Godly ought to hold out against all the Gates of hell. For who can relift Chipft speaking in his members by his holy Spyrit: And he faith in another place.

Ma.10.20 It is not yee that speake, but my Father in you. C. Therefore Chipite both not promife to deliner his Difey. ples from Death, but be promifech to geue fuch wifebome and fuch a mouth bnto them as thall confound their ADuerlaries, and make them ashamed. (Whereagaynst al your aduersaries) Dee farth that this wifebom thall put al their aduerfaries to filence, because thep shall not be able to withfrand the fame. Pot that they? impudency thall geue place unto the truth, but becanfe the truthe thall Triumphe over their franticke bouloneffe, which they shall withstand in vaine. R. The Enempes of the truth thall spende many bapne words and that I reason South thically e with Carnall Argumentes, but thep thall not be able to gainefay the Argumentes of truth, they that behemently relift the truth, but they thall not bee able to overthrow & fame: practife thall not want, but Successe fhall want.

For as Beaftes which are Ennemies buto mensafter they are thutte by in they caues oo horribly rage and fret, (by which they declare they crueltie and wylvenelle of Mature, and pet neuerthelelle cannot fulfill thepy outragious madnelle.) Even to the Ennemiesof the truth, being thut by and re Graphed with invincible argumentes of truth, roare agaynst the truthe, but cannot ouercome the fame.

When Peter and John answered before the Countar le, concernyng the healing of the lame man, laping. Be it knowen vnto you all, that by name of lefus Chryst whom ye have Act. 4. 13. crucifyed, whome God raifed agayne from the Deade. By this name thys man standeth before you whole. Dio the high Profits hold their peace Moverely, but rather forbathem by threatning to freakeneuer afterward to any man in the fame name. So that

For thus Luke wayteth. When they faw the bouldnesse of Peter and Iohn, and understode that they were vnlearned and lay men

they went aboute to relife it but they

were not able, neither pet with many.

felt teltimony to gainfay the same.

Dag 3.

they meruailed, and they knew the Ad.7.48 that they had bene with Iefu, And beholding also the man which was healed standing with the they could not lay agaynft it. So when Stephe fand that God dwelte not in Temples. made with hands, the Ennemies of & truth were fo cutragious mad against him , that they qualbed on bym wyth they teeth, but pet were not able to re fil the truth which this bleffed Partp: bttered . So to Paule when hee frake the most of Gob. Feitus fapte. Paule thou art beside thy selfe . And pet notwichstandinge that Wophane contemmer of Cod, could not gainelap. the truth which Paule bttered. C. And I would to God that al they at whole mouth the confession of the truthe is requized, would reft themselves byon this truft: for the nomer and Baie-Ap of the Coppite will themat lelf to ouerthrow the ministers of Sathan.

For that which followeth to the 10. Meele. Reade the 10. Chap. of Bath.

berle.21.

19 Possesse ye your Soules by your patience.

C. Chapft beere prescribeth buto bys Disciples'another maner of way , to pefend Life then flethe and bloud tea. cheth. for every man naturally belyreth to keepe bis life in lafetp: we feke those belies to befende it which mee thinke beft, and we flie a auovo al maner of perill: to bee houte wee thynke pur lelues halfe beave, ercept wee bee well garbed and fortefted But Chapft the preferuer and keeper of this Lyfe comaundeth be tobe alwaics ready to Die and to walke throughe fire a mater and Swoode. And in beebe no man Chall truly commend bis Spirit into the handes of God, but he which is al wayes ready to bie. R. The wordes of

Chapit are thus much in effect I com. maunde you not bider the prefence of the Golvell to traw the word byon pour Aduerlaries: But I command pou to be patient. They that perfecute pon, but they thall not burt you. This and the reffe buto the twenty fower ber le are expounded in the 243 chapter of Mathew, verle 15.

24. And they shall fall through the edge of the fword, & shalbe carried way captive into all Nations, and Hierusalem shall be trode downe of the Gentiles, vntill the time of the Gentiles be fulfilled.

C. Because it feemed berp ablurbe b the boly City thould bee fo rated by \$ Gentiles, a confolation is abben that the Gentiles thall have fuch Libertye but for a time butil they iniquity bce ripe, and that bengeance burte forthe which is menared for them . For as this bengeance pertained to & Jewes, lo allo the Bentiles had thep; time appoinced for the lame . For it myghte baue ben obiecteb. Shall the Temes be punished a the Gentiles escape.

This objection Chapft preuenteth and faith.b God fbal alfo take bengeaunce byon other nations, but & time thereof is not pet come. Read for the rest on to the 28. werle in \$ 24. Cap. of Bath.

berle 20.

28. And when thefe things begyn to come to passe, then looke vp, and lift vp your heads for your redep.

tion draweth nigh.

C. Dere is abord a cololatio by which Chapft comforteth the minors of hos Difciples. And although this fentece is nothing cotrary fro b words of Ma. Mathew pet notwithstanding it sheweth better to what ende the Aungels are laybe to come to gather together the elect. For

it mas

it was necellary that the top of \$ 600. ly thould be compared with the como forrow a grief of the world, and that there should be a differece put betwen them a the reprobate, left they fould abbor the comming of Christe. Wee know that the Deripture both not only divertly freake of the last inogemet but allo of al chole whome God baily exercifeth in fuch wife, that the fame may be extended either to the farthfull of to the bubeleuing. What have yee am. 5+20+ to do with the day of the Lord (fayth the prophet) the Day of the Lorde is Zach.9.9. darkenes & not light. Contrarywyle

Zacharias commaundeth & Daughter of Syon to reinice for the comming of the king. And p fuftly: becaule as Elaias layth) the fame day which bypngeth to the reprobate wrath and vengeace, bringeth fauor and rebemption to the faithful. Therfore Chriftteacheth that the light of iop that arife to his Diftyples by his coming a b they thall tryumph to le the wicken cofo . weo with 1.Co.1.7. feare. And for this caufe Paule fapth b 2.11.4. 8. the Godly loke for, & loue the coming ofploto. (Because your redemption draweth nie) Paule affo calleth p fame

> 24 cap of Par. berle 32. 34. Take hede to your felues leaste at any time your harts be ouercome with furfeting & dronkennes, and cares of this life, and so the Daye come vpon you vnawares.

bap the day of redeption, because wee

shall then have p fruition of p belpue-

rance which Chaift hath purchalen in

bs. for b reff buto the 34. berlezread

R. There is nothing more effectuall to put away careles flouthfulnes, then 36. Watch yee therefore, and praye the certaintie of perils at hand, a there is nothing ef greater force to make men match then the bucercainty of the time with the which perils come. Wherefore Christiopneth themboth

together to make his bilciples billges in they office. We faid that moffe certainely calamities thould come byon \$ Temes, yea byof whole world, a now ke faith b there is not him more bucertaine, or more buknowen then o comming of the fore and day. So allo it is fait in Math. Watch therefore for ye know not the hower when your lord will come. But bere be willeth them ro beware leaft they hearis be ouercome with furfeting and bronkennes. C. for they which by living intemperately, have their fences overcome in meat and wine thall never have they? mindes elevated to p meditation of a beauenly life. R. Paule also to byodeth furfeting and bronkennelle in his cpp - Ro. 13.13. Ale to the Romanes.

35. For as a snare shal it come vpo all those that dwel on the face of berth.

Bu. This speach is berrowed of fomling. For the bubilet ete birds are take mith the fnare. Guen fo the laft Dave thall overwhelme the blinded wycken which looke for no perill but feede euen as do folish birdes in the myddes of Chares, with the which they are intangled of ever they beware. Allyth thefe wordes of the lord acreeth thus Caping of . Paule. When they shall fay, peace and fafety: then shall fodayne destruction come vpon the as forrow vppon a Woman with chyld, and they shall not escape. A. So in 1. The size Poes time, they did eat, they dranke, they maried euen butill the Day that Roe entered into the arke at the floud Lu. 17.27. came and beffroied them all.

continually, that yee may bee accouted worthy to escape al these Thynges that shall come, and that yee may stand before the fon ofman.

C. Because

C. Becaufe there are many mares of the flethe by which mens myndes are intangled, there is neede of greate watching. Because also it is nevefull for us to feeke for Appe and beipe at Gods Dandes. Prapers are necellarie by which our infirmities are bolpen. And Chapit prescribeth heere buto bs a forme of praper: fyrit, that it would pleale God to beliver be from f baunger of fo many mares: Secondly that we may fland in lafety before the face of o fon of God. Hor we may not come thither except woberfully me elcape a thousand Deather (That ye may be couted worthy | E. This Speache is as much as if be had lapt. That pee map be able to fant inthe prefece of Bob. make continuall papers buto bim.

37. In the Day time he taught in the tem ple: and at Night he went out and abroad in the Mounte that is called Olyuet.

BV. Hereby the Pinisters of Goods word are taught how carefull and oplingent they ought to be in preachynge the Golpell after the exaple of Christ the Pronce of sheepeheards: Also how dylligent they ought to be in praying. For in that he went to the mountague it was to pray as may playnelie appeare by the words of Pathew, laying M 2.74.23 And when he had sent away the peo-

to pray.
Therefore Chieff taught and maped. For his office and callings was to
meach the Golpell concerning remilflon of finnes, and the Reconcelliation
to his hevenly Father, even as he him
felfe tellefieth out of Clay.

Anothe nearer his death approached the more vigilant hee was in following his calling.

38. And all the people came earelye in the morning to him in the tem ple to heare him.

E. Hereby wee see the feruente velyte which this people had to hear Chist, in that they are sape to come early in the mornings to heare bym.

Cherefore, they may be ashamed before whom Chiral setteth his Bospel vaily in the Church, and yet not wether bing neglect to come to

heare the lame, rather following their temporall butinelle. A. The fernet delire of this people that condempne the contempte of these men in that so ernestly they sounght to heare Chist preach the Gospel.

ECHAPTER XXII.

HE FEASTE OF fweete Breade drewe nyghe which is called Passeouer.

A. The Cuangelist Luke in this cap, beginneth to describe but o be the Prstoye of the passion of our Loide and Daniour Ielus Chyps: in the whych he repeateth a fewe things, which the other omitted. Concerning this Feast and the reste which followeth in this Chapter, Read the 26 cap of Pathew berse the second and the 14. Chapter of Parke, berse 10.

15. And hee fayde vnto them, I have earnestly defiered to eate this Paf-

feouer

Passeouer with you before that I fuffer.

R. Dere let be note the belire of Chaift to merke our Saluatio. In this feaft of paffeouer, Capite was to luffer a moft hamefull and cruell beath. Another man woulde have beliered by all maner of meanes to thunne and elcape To horrible a beath. But Christ rather Deliereth to luffer the lame. Mot that Death it felfe was fo pleafaunte, but because be so earnestly thyasteth after our Salnation, which we attained bnto by his Death . Therefore thys defire of Chapft ought to ffpare by euery carelelle and flouthfull person to repente in time. If Chapfle bab calleb bs to fuch labor as might rather have brought dauger then profit, we might peraduenture make ercule, and turne our felues another way: but nowe hee hath called by to those labors , nap rather to thole Felicities which thal alwap bypnge Saluation with them.

Rő.9.33

For every one that beleeueth in hym Mall not be confounded. Wihy then do wedelap to take them in hande and to follow them. Also this velyze of Christ ought to frengthe their minds, which feare that Chapft neither behoulbeth them , not receiveth the for their ling. But why art thou afrapo to come bu. to Chapft? Behold be more earnestlye delyzeth the Saluation, then thou catt craue the fame. Dee is more readie to offer his Benefites bnto thee, the thou art to receiuc them. A. So in another place speakinge of his Death, bee Luk.12. 50 fapth. I must be baptized with a Baptisme, and how am I payned til it be ended? R . Wherefore, the more thy fimes oppreffe thee, pmore make thou haft to come buto Chapft, because hee came not to cal the righteous, but finners to Repentaunce . Mozeoner Chapft maketh mention of his passion

againe, to the end his disciples myght know that he vied willingly. And hee speaketh not onely of his passion, but also of his resurrection glory to come.

16. For I say vnto you, henceforth a will not eate of it any more vntill it be fulfilled in the Kingdome of GOD.

R. As if he should say. This Hall bee the last Halleouer which I will eate with you in this mortall body. For hereafter I will not live as a man amog you, but I wil enter by my passio into the Kingdome of God. I will dye and rise agayne from Death, not to live an Externall Lyse after the manner of this worlde amonge you, but to live in the Kingdome of God. For all things shalbe fulfilled which the prophets have foreshewed concerning the Kingdome of God.

Reade for the rest buto the 21. berle in the 26.cap. of Path. berle 25.

21. Yet behold the hand of him that betrayeth me, is with me on the Table.

R. In thele wordes Chapft firft of all Declareth that he luffered not his palfion by confravnte, but of his own bo-. luntary will. For hee knoweth bothe his betraping, and the traito, and he could if hee had would, escaped & same in time. Buthe rather belized to luffer his pallion, the reby to worke our falnation then to fee himfelte at libertye to enjoy his pleasure. A. Therefore most truly is it sayo by the Apostle p Chipft pleafed not himfelfe, but as it is mitten. The rebukes of the which rebuked thee fel on me. R. Mozeouer whereas to often he maketh mentio of the treason of Zupas, he both it not to make the rest of o visciples hate hom as a most wicked person, but rather to pronoke Judas to repent bim. for al Rrr. though

Rő.15.3

though Indas had already committed a most bapnous offence in makpinge a bargaine with the bigh mieffs for the fale of Chapit. Det neuertheles Chaift rejecteth him not, but feeketh bp all meanes to braw him to repentance.

De washerh bis feete, be purteth bim in mynde of his fault, but pet in fuch wife phe toucheth bim not by name. Read for the two verles following of 26.of Bat. Clerle 24.

24. And there was a stryfe amonge them, which of them should seme

to be the greatest.

A. Concerning this contentio and the original thereof, we have fpoken in & Mat. 18.4 20. Chapter of Bath. berle 24. The which Luke femeth to place here out of order. Bv. The like contention also happened betwene the Apostles, at a. nother time of which mentio is made

Mat.10.28 in the /8. of Bath.

28. Ye are they which have bydden with me in my Temptations.

A. This fentence femeth to acree to that of Mathew. Ye that have follo. wed me in the Regeneration shal sit vppon twelue Seates, and Judge the twelue Trybes of Ifraell, whe the fon of man shall sit vpon the Throane of his maiefty. C. But Luke bleth mge words then both Math. For, because & Apoliles followed Chrift in his temps tations, and fode confrantly, bee pronounceth that they shall also be pertakers of his Blorp. And he callety hys contentions, Temptations, wyth the which Goverercpled him and his Apostles. And very aprely hee bled tips word temptations, because according to the fence and feeling of his humane Macure, bis faith and Patience was prouer.

29. And lappoint vnto you a Kyng. dome as my Father hath appoynted vnto mee.

C. De both here make them not onely Liefetenants, but allo kings: becaule he acueth buto them o kingod whych her had received of his father . By this his erapic be ethorteth the to pag tience.left they thould to arevely befire b Kingbome which was geuen to him to vilpole: for although his father had appointed him to be a kinge. Det notwithstanding he was not by and by exalted to his @ logy. May hee abaled himfelf firft, a got him kingly bonoz by & thameful beath of the croffe.BV. But if we refer thele words to \$ former contention this falbe the fence: Wiby bo ve conted among your felues who halbe greatelt': Lerne rather to ferue of me: for the more a man ferueth the greater be halbe. But be of good cheare every one of you halbe great. For pe have walked with me in bumi-Impabiding with me in my temptations which I have luffred by & lewes, o for the which my brethren also have forlaken me, therfore pe that raigne to me. For alredy I vilpole unto you the Kingbom of Deauen,euen as my fa. ther bath vilpoled the fame unto mee, b ve may enjoy the fame w me, that pe map eat and brinke with me at mp table, p is to lap, p pee may eniope the Blow & plefures of the life to come to me. Therefore litte by your mindes to those thinges which are to come, putting away that Dreame concernynge this prefent felicity & kingbome. For bere wee mufte ferue, there wee fall raigne.

31. And the Lord fayd. Symon, Symon, beholde Sathan hath defyred to lift you as it were wheat.

C. Chapft (peaketh not here only top. Horneally of the trouble to come. But alfo plainly theweth that his disciples must have a battacle with fathan, & toal promifeth buto them bictory. And

this

ph.6

this is a bery profitable admonition, p la often as any flumbling block is laid before be, we may by and by fer before our eyes the lubtil fnares of Sathan. Enen as the Apostle Paule also teas theth faying. We wrastle not agaynst flesh and bloud, but againste rule, agaynft power-agaynit wordly gouerners of the darkenesse of this worlde, agaynst spyritual wickednes in Heauenly things. Therefore the meaning of Chapits words is this. When hereafter very thorthy pe fee me oppreffed. Know pe for a certaintie that Sathan will ble the same violence against you to ouerth: ow you, and that thes is a be rp fit occasion for him to weaken your faith. BV. And whereas he nameth Sonon twile, it the weth the beheme. cy and ferious affection of his Admo nition. Furthermore, in that he layeth (Sathan hath defired) be noteth that alleuils come by the meanes af Sa. than. Taberefore, wee are rightly taught in our baily prayer, to pray p wee may be belivered from all euil, that is to lay from the deuil alin. finally be abmonificth Beter about the rell beransche mouto fal aboue the rest. And it was weete that hee should fall more beepely then the reft, because the purpole of the Lord was to ble him about the reft to the fetting forth of his glorp, And for this it was needefull that be fould have a modell mind, fre fre felfe truff, and fuch a mynd as myght easely beare with the weakenesse of others the which he might learn by his owne fall. A. Dowbeit the purpole of Chapit was to admonish them all in f perfon of one, as we have the wed in \$ 26. Chapter of Mathew, berle 31. C. This Doctryne is very profitable to trache bs to Arme and prepare our felues before we be coffrained to fight because we know that Sathan belye-

reth by all maner of meanes to allage bs. Quen as the Apostle Peter farth. Your Aduersary the Deuill goeth about like a roaring Lyon, feekynge 1, pet. 5.8. whome he may deusure. (To fift you as it were wheate.)C. This similip. tude of lifting both not in cuery pointe properly hold. For in the thyrd of Ba. thew the Golpell is compared to a fan or five, with the which wheate is purged from chaffe: But beere by lifiynge he meancth onely violent Cakyng: because the Apostles in the beth of Christ were more cruelly handled then they were wont to be. This is therefore to be noted, because Sathan belyzeth nothing elfe then the purgatio of b faith full. But although he haketh and lif. teth them to another ende, yet never. theleffe this is truly fapoe, that they are tumbled, haken, g toffe this way, and that way, even as men tolle and Chake wheate in a Sine or Fanne. Therefore Sathan will lift, that is to lap, be feeketh nothing elfe but to pull by by the rootes, a betterly to bellrop. Wherefore, we muft fand fafte, and must have beepe rootes and hold in the

32. But I have prayed for thee, that thy Faythe fayle not, and when thou art converted, Arengthen thy Brethren.

fayth, that nothing may be able to re-

moue vs. for Sathan is no Change-

lyng, he is euen the same Deuil that

be wasthen, being a wonderfull Cne

mp to our Saluacion.

C. It was necessary that Peter thoulde bee well Admonitheb, leafte, when he had denped CDRDST, beethoulde bee ouerwhelmed wyth Desperation. Theretore bee comforteth hom: Df how arcate wayaht the Brr 2. whych

which consolation was, he did not then inderitand; but afterwards when hee was innecessitie hee understoods the same. If Peterhad not received this promise, no doubte he had bene overmhelmed with his fals benyall.

But thele promites, by which GDD promifeth that hee will not faple be, ought not to make be carelele, but let bs knowe that therefore be promifeth bs his belve, because he knoweth that of our felues we can boe nothing, and that without him we are bepapued of all nomer. Dereby wee gather b Bobs Electe though they feeme to be beter: In overthrowen, are not withfranding belo by of God leaft that faith thoulde quaple with them. It may be laid that Beters faith banished away for a time but by this and other places it appeareth that the Sparkes of Faithe Doe alwaies abive in the Elect howloeuer they lie buried in their bearts.

BV. Farth in the Elect Cemeth to be like buto the Some in the fpirmament, which is byd and barkned for a time with cloudes, but is not cleane ercinquithed. For affections, and Crrois, and linnes, are certapne blacke Cloudes baynging barkeneffe, but the Sonne of our farth is confirmed & inflamed againe by the merit of our Intercelloz, in fuch wyle, that with firme and bright beames, it by and by putteth away those cloudes, and bringeth a cleare confepence . And let no man thinke that this praper of Chapte to Deter onelp, as though hee prayed for bim alone, For Chipft mayer allo for the rest of the Apostles , and for them which should believe they? preaching. For thus be farth. I pray not for them alone, but for all them which shal beleue in meby theyr preaching.

(And when thou art converted) As ifhe shoulde say: Withen thou arte con-

uerted frengthen thy brethren by the Grample, that they dispayee not. Consider how great thy fall was whethou fee others to fall, least thou contemns and rejecte them: but rather that thou mapst lift them by and comforte them.

For wee oughte not to thinke that firength is genë duto dut to deare to others. Every man ought to deare to his Brothers infirmities: But they which have once fallenthemselves ought to be most ready to deare with the weakerdeing taughte by they owne Experience. For the seeling of Euglis ought to make dut the more mercifull. Therefore the Apostle saith. We have not a high Prieste which can not bee touched with the feeling of our infirmities: but was in all poynts tepted as we are and yet without sin.

Let be not therefore be to severe, but let be ever have in more this amount.

Let be not therefore be to senere, but let be ever have in mynd this admonition. For the Exposition of the nerte berse, read the 13. cap. of sohn, and the 37. verse. Also for the 34. verse, reade the 26. Cap. of Path. beginning at the 33. Uerse.

35. And hee fayd vnto them, when I fent you without wallet and fcrip and shoes, lacked yee any thinge? and they sayd. No:

C. The whole Speach of Chypsteenboth to this end, that he hath hitherto
spared his Disciples, that hee myghte
lay no more byon them, then they are
able to beare. B. Hor when at the first
time they were sent forth to prech the
Gospell, they lived well and water no
thing, though they were set south bare
and empty to take they, sourney, that
they might preach the Gospell.
For Chypst compareth that convery-

For Chieft compareth that connemient maner of life which they bled in his tourneys to molt that perfecutions

mbych

Ioh.17. 20

which was at Danbe for him by bys croffe.C. And he commendeth the eafinelle of the first time to the enve hee might acue them better Courage to a fharper Battaile. for mberefore byb bee keepe thefe pounce and inerveries ced fouldiers from baunder in refte & peace, but onely by little and little co greue them courage and firengthe to fight intimeto come: But ther is not withfranding another maner of Comparison of the two times, then b whych be maketh bere. For if fo bee whether went forth to bischarge they Office without any maner of preparatiothep wanted nothinge, the quiernelle of the time gening shem leave to provide for themselues: Duch more nowe in tyme of trouble, laying afine all care for the necellaries of this life, they ought ivebely to take that in band whereuto necellicy called them.

25. Then fayd hee vnto them . But now he that hath a wallet let him take it vp, and likewife his Scrip, and he that hath none let him fell his coate, and buy a fword.

A. This is a figurative kind offpech which hee bleth in many other places alfo. C. Dee theweth that there are great troubles and afflictios at hande. Euen as if a papace minding to fet his Souldiers in a readincile for the battaple, fould crp. All Arme. For be comaunderhthem here all other Cares fet alide, to prepare thefelues to fight, telling them that they must fell awaye all that they have, even to they? Wallet and fcryp (which men Commonlye bo in warres to arme themselves.

Buthe calleththem not to Externall fighte, but onely buder the limilitude of warfare, be telleth them what hard Thymithes of temptations they muste abyde, and how great by unts of Spirituall battaples they were to endure. B. As if he thould baue fapt. Deretofore when ye had me prefent in y fleth. pe liuch so pleasantly a so well by the fufferance of my father > pe wated no. thing not onely when ve wer conners fant with mee, but allo when I fente you far of from me to meach p goinel mithout all furniture & prouilio. But bereafter pee thall live after another maper, and thalbe in banger of lo gret perfecution, p of necessity pe thall bee constrained to carry with you a wal-Ict a fcrip a a fword if pe haue them, a if ye have them not ye thalbe forced to fel away fome of your appartell to buy them. For I halbe fortly taken from you, e pe that le me geue f onlet e charge of this tharp e cruel battaile. But confider o my fathers power hal continue as it bath bon bitherto, and thail gene you arength in the myddell of all Aduerlity.

In like maner,our Sauioz Chapft at this day bath the fame collderation of bs. So b be doth not rathly thruste bs forth buprepared & butauatte, but before he fend bs to the coffict, be armeth bs, a geneth bs ftrength. A. The loke faving our Saujour Chriff betered to Peter after his refurrection faping. Verely I fay vnto thee whe thou wast Iho. 21. 18 yong thou girdedit thee, & walkedit whether thou woldest: but whe thou art olde thou shalte stretche out thy hands, and another shall gyrde thee, and lead thee whether thou wouldest

37. For I fay vnto you, byet the fame which is written must be perfour: med in me. Enen amonge the wyer ked was be reputed. For those thinges which are written of me have an end. C Chapft here veclareth that he hath not pet fulfilled all thinges which per-Rrr 3.

Efa.53.12

butill fuch time as bee was reputed & taken among the wicken. But leaft p Mamefull reproach bereof mighte btterly discourage them, he bypngeth in the prophetie of Elap. (Euen amonge the wicked was hee reputed) The which cannot be expounded but of the mellias. Row feeing it is there lapse that be thould be reputes amonge the wicked it was bunteete that the faith. full hould be croubled with the Right hereof though it were never fo obtous because otherwise be could not be their Revener, then by taking bypon bym thaine and reproach amonge the topekeb. For there cannot be a better Remedy to take away offences when we are terrefich by forme abfuroity, then if we know that fo it pleafeth Goo to baue it and that there is nothing bone by his becree, but by full reason. (For those things which are writte of me. By which words he veclareth that no thinge was fpoken by the prophets in bain. 120m feing the fuccelle proued b which the Prophets forethewer before our faith ought rather thereby to be confirmed then we to be made afearb and troubled. A. But how this place was fulfilled in Chapft, ve fhall plainly fee in the 27. Tap. of Bat. berfe 38. C. And although by this one Argu. ment Chapft comforteth his Difciples, because al the sayings of the prophets concerning him muft be fulfilled. Pet notwithstanding the bery purpole of God it felf both containe in it no smal comfort: as that Chipfte was lubiecte to bampnation, which all wee had beferued, and was reputed amog b wickedathat he might offer bs as righte. ous bnto his father which are wicked and oppreffed with wickedneffe. for hereby me are counted pure and michour fin before Bob becaule the pure &

tavne to his Office,neither hould be immaculate Lambe of God tooke b. pon him our tourne.

R. Dereby allo we may learne what & Authority of the boly Scripture is a that the fame ferueth frecially to tech bs to knowe Chipfle. For to knowe Chaife is our true felicity and Cter: nall Life.

38. And they faid Lord Behold, here are two fwords. And he fayd vnto

them, it is inough,

R. As pet the Diftiples buberftande not that the kingbam of Chapit is fpirituall:but as they thought the fame to be a Corporall Ringbome in thes world, fo they thought that Chipft comaunbeb to prepare to externall war that they might befend themselves fro his enemies and receive his Konge. bont. C. This was foule and butthe rubenelle, that they beingre so often at: monified concerning the bearpng of b Croffe, think ftill b they muft fight to materiall Swords. (Behold here are two fwords) It is bucertain whether they fay that they have two from as if they were fufficiently appointed a. garnif the yz enemies:02 whether they complarne that thep lacke weapons. But this is most entrent & thep were To lenceleffe that they thought not of p Soppritual enemy (tris mough) R. A very host auniwer enivently theming that Chipft had another maner of meaning then bhis disciples thoulve the iron fwords for external war. For if the warre had bene externall, bowe could two fwords have fufficed ? Therefore faith be it is inoughe, that is to lap. I meane not that pe thall befend nie with external fwords: and for the purpole that I require themsthep are lufficient, moze then lufficient. For I that not neve them for mp purs pole . The Magnifrates have they Imaid whole office is to before they? lub.

Ioh. LC

Subjects and their common mealth. But as touching my Kingdome. I will have no private person, who bath not by right the government of the externall fwo to take the fame in hann for my kingbom. A. Sobee aunfweren Pilate. My kingdome is not of thys Ioh.18.36. world. If my kingdom were of thys world my ministers woulde furelie fight that I needed not to be delyuered to the lewes. Read allo the tenth Cap.of S. Paule to the Corinthyans. Elbere pe shalfce with what meaning o ministers of Gods word overthrow Sathan and his whole power. For 6 Expolition of the relt of this Chanter read the 26.cap. of Dat. Aifo for the expolition of the twenty thre Chapter following. Read the 27. Chapter of Mathew.

L Co. 10 3

CHAPTER XXIIII.

Verpon the first of the Sabaothes very earlye in the morninge, they came vnto the Seputcher, and brought fwere odors which they had prepal red & other women with them.

A. In this chap. Luke veclareth brefurrection of our lautor Chapfte, the which me have handled in the 28.cap. of Mar. bnto the which we referre the Beaber.

2. And their words femed vnto them fained thinges, neither beleeved they them.

C. Dere in the Difciples of Chrofte, weemap beholve as in a Blatte what our vifvolition e nature is. Ifa Banne rale be tonto we gene billigent heeve buto the fame, becaufe wee belighte in Ipes but wifen the truthe is beclaten.

we are bery bul, we are loth to belone to Coone. Erample mhereof mee baue inthisplace. But if any man fay that they were women let bim know i the Authority of women is not heere banbeled, but the word of Con which had oftentimes toulo the fame. Therefore they bo not refuse to beleue wome bus Chrift himfelt. Furthermore had they not an argument of the refurrectio of Chapit in this moman, which was delinered from Denills, in whom they might fo often as they fam her behold the power of Chaift. Mote also bylly. gently in this place, b althoughe wee would willingly beriff, pet not witans Ding Christ mil not fuffer the lame. For he praweth be from bellruction, euen as he brought his Apolites into the way which beleued not the women Declaring bato them bis refurrection. A. Dappy then are they whom the far ther bath genen to the fon to be fauch. for the expolicion of the 12, berle fallowinge, read the 28.cap. of Bathew berle 10. and John. 20. berle 3.

13. And behold two of them went the fame Day to a towne called Emaus, which from Hierusalem is about thre

C. Marke onely toucheth this florge bepelip, but Wathew and John make no mentyon at all of the fame. Bue because it is profitable to be knowen, and mischy to be remembred . Luke bothmormbame to eractely profecute plame. But the fpirit of God bath fo apth remninemery enangelyle hys part, plame which is not to be found in 1.02 2.0f the map be fene ir other. For many vilions of p which mention is mane in lolin are quite omitted by other thre. Bu. & herfog euerpene ofp Euangeliffs baue put pawne in winting fure and bnooubted bemeftratios of the Lordes refurrectio, Luke bach cholen

chafen for bis part the moft euibent, a mong which this prefente bemonfration is notable, Effectuall, and bery pleafaunt. The fame bath fignes typal and experiment of the lences, and confirmation of Scriptures. It bathe in like maner Monderful affections of men frete confolatious a notable opinions, They are beleribed after an boftorpeall maner, pea: al the circumflances almost are touchen mith monberful pleafantnes. C. And this is mor thy to be noted, that thefe two wytneffes were chosen not that the Lord by them might per (mabe the Apoffles b he was rife, but to revioue their flomnelle to beleue:and although at f firft they menailed nothing, vet notwithffa bing at the length their tellemonp being other wife holpen, it toke effecte in them. BV. Bur who thefe two were wayabters bo not agree in the name of the one, the name of the other is ermel. fed, e is called Cleophas, who is fuppoled to be of Balile, being the lame of whom Bary was Cymamed Cleophas. The other S. Ambrose calleth Ammaon, Theophilacte calleth hom Luke, & Epiphanius fauth bus Mame was Nathanaell. By which biuerlitie me have to learne two thinges . The Arft is, that it is a vaine and bnprofp. table thing to learch out that whych & Scripture bath not reuealeb : for it bath let forth unto be al those thunges which are profitable for be to knowe. The fecond is that traditions lare bncertaine, and cannot lafely be crebyten. (Which is from Hierusalem aboute 60. Furlonges | A furlong (as appea: reth by Plinie)is a hundreb e fine & twenty paces. (Called Emaus). C. This mas an aunciente and famoule towne, which the Romanes called aftermard Nicopolis. But the place is not bere named, because of the fame

thereof, but for the certaynetie of the history.

14. And they talked together of all those things that were done.

BV. Thefe two Disciples talked tone ther, specially concerning his pallion: which two were not of the Cleue:but rather some of his other familiar dif ciples.C. This therefore was a ligne of Godlines, in that they went about to increase their weake and feeble fapth, for they talke tended to no other end. then to let the renerence of their maifler against the offence of the croffe as a Buckeler. And although by quefficning a visuating they bewraved they? ignorance weathy to be reprehended, feeing they were admonished not long before, concerning the refurrection of Chipft, ver notwithffanding their wil linguelle to be taught made as it were way for Chatte to take away they? etroz. For many are very ready to moue questions, because they feeke obstinate ly to relift the truth . But they whych are willing to imbrace the truthe als though they make flay at the leaft ob. tections, thall for they? Godly redines finde favour with God, infomuch that as it were reaching out his hand buto them, he thall fettle them in the truthe and quite and cleane put them out of all doubte.

15. And it came to passe that whyle they communed together, & reasoned. Iesus himselfe drew neare,

and went wyth them.

BV. As these two Disciples communer and talked together, the Lord at half overtake the, a went forward with them in they? Mourney. In the whych two things specially are to be noted, freshebat the Lorde rusheth into the middel of them, whose hart a talking

is of

is of him. Secondly that the truth of his very body being railed from beth, appeareth in this, that he approching neare, and ouertaking them at the laft walketh with them. For the Lorde is not moued and carried like a spirit fro place to place. For although his body were already glozyfied, being fre fro all Corruption:infirmity and ariefe. Det notwithstanding be retayned bys Substaunce and properties of a true bumane body. For by gloppfication not the lubifance and nature, but & befeet of nature, and the infirmity is taken awap. Wherunto S. Augustine bauing respect sapo. He shall come to judgement, euen as he was feene to afcend into heaue:that is to fay, in the fame forme and Substance of flesh: For he hath not taken away nature fro hymto whom he hath geuen immortallitic. Thele two Dilciples (Hap) as they went had divers communicatios cuen as it commeth to paffe fpeciallye when there is any forrow in the mino. For they were fore troubled with the Lords death, and were almost quite & cleane vilcouraged . And their whole talke was concerning Jelus, a concerning all those thinges which they has feene and hearde a little before. For they love bim as a linguler and excellent man: And althoughe they had no hope concerning the restorpinge of the Kingbome of Afraeil. Berneuertheleffe ir holpe the much, to call to mynd by mucual communication bim which a little before was put to Death. For they mindes being confounded, as if thep hav ben a fleepe, they loued hym as it mere in a preame, who they could not forget. At the last as they talked of many thinges concerninge Iclus betwene themlelues, beholde Jelus bnloked for, topned himlelfe unto them. Lor bere in boop be fulfilled b whych

he had promifed in sprait to performe to the worlds end: Pamely, b where two or three are affembled together in Ma. 18.20 his name, he will be in the middelt. As a wayfaring man be to yned himfelf bn to them, and bare them Company in they? Journey, but per buknowen bnto them: not that hee had not the fame booy which he had befoze his Death, but because so it pleased him to bascit they, eyes that they mucht not knows bim. Whereupon Luke abbeth.

16. But theyr eyes were holden that they should not know him.

C. This DE uagelift putteth bown cre prelly least any man thould think that the fathion of Chiptes body was afterer. Therefore althoughe Chipfle alwayes above one, pet hee was bukno. men, because he had blinded thep; eres whereby the fuspition of a Spprite or talle imagination is taken away. And bereby we are taught howe wrake all our fences are infomuch that wee can neither fee with our Even, nor heare with our Cares, except power be geuen bato be continually from heaven. Dur members baue not naturallie they giftes genen bnto them: but because it may the better appeare that they are graunted buto by at the pleafure of Pod. Bob retaineth in his bad the ble ofthem, that we may recken b among his baily benefites whych our Cares heare, and our epes le, becaufe ercept he govern our lences continually their arenoth wil vecay anon. 3 graunt that our fences are not oftentimes belo, as it hapned the buto thele two visciples, that they thouse bee to groffy decepted in that forme which is fet before our eper:pet notwithfans ding God Geweth by one Crample & it is in his hand to virect all those powers which bee bath geuen bnto man to the end we mighte knowe that our

Ma.17.2

nature, is subject buto his wil. Row, if so be our bovels Epes to which it specially belongeth to fee, are fo often times as it pleafeth the Lord, lo helde that they bo not behold those shapes & formes which are fet before them, our mindes also are no lesse blinded although they be neuer to perfecte, but now in this milerable corruption , after they light is take from them they are Subjecte to an innumerable fort of occeiptes, and arelo oppressed with groffe bulnes, that they ca bo nothing buterre. Therefore wee bilcerne be: twene truth and fallehoode, not by our own frength and might, but by b fuirite of wifebome which is geue buto bs. R. Moreover we muft here confiver the wonverfull power of Chapff. For when he carried his mortall body buon the earth, be mas transformed in the mount before his Disciples, and his face fhined as the Sonne . But now after his body was alozified by his Refurrection, bee fetteth bimfelfe before his disciples to be sene as some poore and bale traueller. Therefore we mult needes confesse that there was in Christ beuine pomer by which both a bis mortall fleth take an immortall forme, and also in his immortall Lyfe take a mortall forme. Thus we le how Chipft made bimfelte knowne by litle and lytle to thefe Difciples, that wee also might learne after the same maner to comprehend Chipft.

17. And he fayd vnto them, what ma ner of communicatios are these, that ye have one to another as ye walke,

and are fad?

C. Chipft here diffembleth his Perfon, and demaundeth concerning h comunication, not that he was ignorant, but that by this way he might couenyently come to his purpose, And at the full his Disciples speake roughly bn-

to him. (And are sad) By what means they were made thus so prowfull, were may gather by the 21. verte follow yng where they aunswer. But wee trusted that it was he which should redeme Israell. For the successe was not such as they looked for. C. Horeover wee seele that to be done daily in our selves after a secret manner, which wee see here to be done openly by Chyste at that time, namely that he willingly in sinuateth and offereth himself buto be, to teach be.

18. And one of them whose Name was Cleophas answered and sayde to him. Arte thou onely a straunger in Hierusalem, & hast not knowne the things which are come to passe there in these dayes?

C. This fentence may be refolued thus affirmatively. Thou onely art a ftranmer which knowell not thele thynges. Drinterrogaciuelp. Art thou fuch a fraunger, that thou knowell not what is pone in thefe daics at Hierufalem? Di els. Art thon onely ignorant what mas done of late at Dierulalem , thou being there's Da thus. Arte thou a fo. iomer alone of Dierulalem, not knows ing thefe things, whereof no man can be ignoraum though bee bee a fraunger foreners 3 know are not wonte to enquire after those thinges which are done in the City in the which they dwell onely a few dayes: Motwithffa. ding those thinges are so commonlye knowen, that alchoughe thou madelt no enquiry at all, pet ought thep to be best knowen buto thee: Dow the canst thou be ignoraunt of thele things's

19. He said vnto them. What things? And they said vnto him, of sesus of Nazareth, which was a prophet, migh-

twin

ry in deede and Worde , before God

and all the People. A. The meaninge of Chapite was to make himfelfknowen buto them, but not butil fuch time as they had bewrai ed they ignorance, that at the lengthe they might fee b they came not buto b knowledge of the truth by their owne industry and wisedome, but by & grace of Chapit onely, by which he bringeth those that erre into the way. (Of lefus of Nazareth) C. By this Aunswer of Cleophas that both more euivently ap peare which we fait even now name= ly that although they were troubled & disquieted about the Resurrection of Chapft, vet notwithfranding thep tho: ught reuerently of his Doctayne, infomuch that they were not ready to fall from him . Forthey earry not butyll Chapit preuent them by manyfestynge himfelfe bnto them, og butill be beyna buto them as a wayfaring man, spake honourably bnto the concernynghim: but rather out of an obscure & small Lighte Cleophas lendeth buto this certain Arager final beams off fame that thereby be might fomewhat help his knowledge if he were ignoraunte.

For the Mame of Chapte was To infamous and hatefull at that time in many places, that to speake well of bim was a baungerous thinge. but letting all feare alive hee calleth him a Prophete of Bod, and professeth. himselfe to be one of his Dysciples. and althoughthis name of Prophete was farre inferiour to the beuine maiesty of Chapit, pet notwithstandpage, this meane commendation deferueth. praple, because Cleophas fought hereby to win visciples onto Chapit, which: might fubmit them felues buto bys: Golvell. And it is uncertagne whether: ken the hope which they had concep-Cleophas accordinge to his rubenelle: ued cocerning Chorff, though at & first wake leffe honorably of ChRISE lighte the woordes may feeme to im-

then it became him, or whether hee intended to begin with the first paynci. ples that by dearces be might procede further. For Graight after be both not Simply recken Chapft in the Common order of the Prophets: but also favth. that he and others fometime belequed him to be a redemer (Mighty in dede and word) C. Luke bleth almoste the Ad. 7.32. fame forme of wordes in the person of Stephen, where he commending Poifes faith, that he was mighty in words & deedes. And, in this place it is doubtfull whether Chapit be called mighty in worke for his myracles: as if he had lapd that he was endued with powers Deuine, which micht proue p he was let fro heue: 02 whether this was more large, as if he had faid, bhe ercelled as well in the gift of teaching as in holynelle of life and other excellent apftes. And this latter fence both beff agree. Meither is this addition superfluous. (Before God & all the People) whych. theweth that Chapits excellence was lo manifest in the fight of all men, that tt was without all couler and bayne offentation. And hereeby may bee gathe red a Most befinition of a true prophet which is luch a one as topneth & vertue: a power of his workes to his words, a which wil not feke only to excel in the fiaht ofmen, but allo before &DD,to watke fincerely, a w an boright heart.

21. But wetrusted that it had ben hee which should have redemed Ifrael, & as touching all thefe things, to day is

ene the third day. C. It that enivetly appeare by b tere b they had not forfe. Saff 2. porte

porce the fame. But because of reporte of the commendation of Chyple (contamed in the 20. berse) might have discouraged a man having no tall of the Gospic. Cicophas setteth against this offence the hope of the resurrection.

And although hereaster he them himselfe fearefull and wavering in y hope thereof, pet notwith standing be dylligently gathereth all the helps hee can to support the same. For it is likely y bee noted the thyree Day to no other ende, but because the Lord had promise

teo unto him that he would rife againe the thylo day. Also whereas after that he sheweth that the body was not foud of the women, and that they law a vision of Angels, and that the Momen bad spoken concerning the empty Depulcher, is referred to this ende that Chyptie was risen. Thus the Godly man hanging betwene faith & Feare, belyeth his faith, and sighteth agaput feare so much as he is able.

e2. Yea, and certaine women also of our Companye made vs astonyed whych came Early vnto the Sepulcher.

(Made vs altonyed) R. Is this infle cause of altonishment: They ought ra ther to have green thankes but the Lord because thosewomen knew these thinges. Hereby we see how slowe wee are to beleve God, whether he beclare his will by wordes, or by beedes.

Chieft had oftentimes spoken of hys Resurrection, here signes are shewed, and pet notwethstanding they doe not beleve. Therefore it commeth of fingular goodnes of God, who our berts are opened to receive his worde. Hee may speake a hundred times, but hee shall and no faith in vs, butil he himselfe worke the same in vs.

25. And he fayd vnto them. O fooles and flowe of hearte to beleeue all that the Prophets haue fooken.

This remebention feemeth to tharp for the infirmity of man. But he which wapeth all circumitances Mall eafely baderitão o the disciples were not inout cause to tharpely reprehended of our Saufour Chapft, bpon whom bee badill bettowed to longe time bis Labour which was almost without moe fite. For we muffe noate that the fame which is Spoken beere is not onely re. Arapned to thefe two, but also a common faulte is fet before them, which the relt of their fellomes might beere anon at they? mouthes. Chapfe had fo oftentimes tould them before of hos Death, to oftentimes alto be had froke of a new and fpyzituall life, a bad confirmed his Doctrine by the lapings of the Prophets, and pet notwithstaving bis words were fpoken as it were to Deafe men, or rather to flockes and Cones, and being affonished with the feare of Death, they waver with the wonde. Therefore he both justly attribute this wavering to foliffnesse, and maketh flouth and negligece the cause thereof, because they were not more ready to beleue. And he both not only caft in their teeth other were to flow to learne of bim be being fo ercellente a Scholemaifter, but allo bee caffeth in their teeth they? fmall regard to \$ Capinas of the Prophetes: Euen as if be had layo that their bulnelle had no excule, because the same could not trad but by them, feeing both the Doctrin of the Prophets was fo playne a manyfeft of it felfe, and also so notably fee forth buto them. Euen at this Day & greater parte of men beare the fame blame of folly because they are bnapte to be taught.

Bus

Question.

But fome man maydemand whether this (O Fooles and flow of heart) bee not a rayling fentence: Mbether allo Chivit bimfelfe taught not faving. Who foeuer fayth vnto his Brother, thou foole, shalbe in daunger of Hell fire. Do w commeth it to valle then b he observeth not his owne vectrine's Janfwere, b Chipt both taught well and also bid well. Wee taught bit is a certaine kunde of murther to remoch our brother with words, t with privat rathnelle and carnall affection to deue vaco our neighbour the name of foole. But that which he frake in this place Is not raving or reprochabut Butveait is not carnall affection , but Dpirituall Zealc:it is not pypuate raffines, but publique Authority. for in that bee calleth his Disciples fooles and flome of beart to beleve, it is a parte of that Sermon, which being renealed from heaven and confirmed with an innuancrable force of myracics, bryngeth Saluation bnto bs. for that holp fer: anon which of all other is most neces-Carpforbs to Saluation confilleth of tino parts. The first part is a reherfal of the ten Commaundements. The lecond is the Gofpell of Chapte. By the first we know that we are fooles, buil abiecte, curffed, and dampned, feeping we doe none of these workes perfectly which the lam of God commaundeth. Cherefoze, when Chapte blameth & reprehendeth thefe his two Difcivles betaketh byon him the office of plaw and theweth buto them their finne and bubeliefe, that by this way hee might baying them to the knowledge of them felues, that fo they micht the more coueniently know Chapft their faluation.R. If to bee Chapt had not fought thepa profice, this fentence had bene a reproch. But feeing fuch reprehentios as this is proceeded of Charitie, we must not counte them reproches, neyather must we indge by the words but by the affection. C. Therefore, let be note that Chryst feeing his Disciples to be conegligent a flouthful, to make them more villigent, beginneth with reprehension. So also muste they bee beste withall, whom we knowe to bee neglygent or subborne. Det notwithanding the same must bee don without bytternesse. For we must have co-passion byponthem which had rather beare a heavy yoake, then obey p word of Sob.

26. Ought not Chryst to have suffered these thinges, and to enter into his Glory.

C. There is no boubt but that hold have here, concerning the Office of here mellias, as the same was described by the Prophetes, leaste the beach of the Crosse might be an office but othem. And in the way as they wente hope of three of thee of tower howers was inough to declare the matter at large. Therefore he did not bryesly shew he Chryste ought to suffer, but plentifully declared that he was therefore sent, that by the sacrifice of his Death her might make satisfactions for the sinus of the Mordon, that he might be the peace of ferma to take away the curific.

Therefore Luke hath put bonthys fentence interrogatively for the greater behemency. (Abereby we gather y the necessity of his veath was shewed by reasons. The summe is, that y dysciples were troubled amisse with the death of Chryste, and open the gates of the kingdom of heaven, because the pryncipal part of the redemption was the sacrifice of his body. The which ought dilligently to be

Phi. 2,7.

noted. For feeing Chryst wanteth hys. honor, except he bee taken for the offering and Sacrifice for sins, the abasing of himselfe is the onely enterance into his Glory, by which he became a redermer.

27. And he began at Moyfesandall: the Prophets, and interpreted vnto them in all Scriptures vvhychwere written of him.

C. Dee putteth them in minde of that which was woken of him in the 1920. phets. It is an easy matter to boast of the word of the lord, but we must thew what is contained in the lawe and the Prophets. The which Chroff ooth. For he both not onely name the 1920. phets, but both allo them what is contayned in them. Also this place techeths how Chroft is remealed buto by the Golvell. Mamely when the knowledge of him is fet forth in the Law and the Dropbets. For there was never at any time a more excellent teacher of \$ golvell then the Lorde himfelfe, who fetchech (as mee fee) the profe of his Doc=. trine from the Lawe and the 1920. phets.

Mherefoze to the end that Chill may thine but o bs at this day, throughe the Golpell, we must needed have Poises, and the Prophets befoze bs, as forest need. It is during the Readers are therefoze to be put in number, least they gene eare but o phanaticall Syprites, who suppressing the Lawe and he Gospell, do wickedly cut and mangle the Cospell. As though GDD would have at that which hee hath testeded, concerning his some to be voice ferruing for no vie. But how those things which are red in Poises and in hypor

phets concerning Chapitare to be at plyed buto him, we cannot prefently be clare. It thalt bee fufficiente briefely to know that Chapft is not in bapn called the end of the Law. For how obscurely Ross and Darkely foeuer Moyles rather tha Boweth Chapfte then ernacffeth bom. this is without all controverse . that except there be one excelling the reft in the flocke of Abraham, under whom \$ whole people may growe rogether in one body, the conenaunt which BDD made with the Doly fathers thall bee boyde and of none effect. Furthermore. leeing God commaunded a Cabernas cle and Ceremonies to be ordained aci cording to the heavenly paterne, it fol. Loweth that the Sacrifices and all the rites of the Temple thall bee but a a vaine and friuolous fcome, excepte their truth reft buon another.

And this Argumente the Apostle persecuteth at large in his Epystle to the Hebrewes. Forthere he teacheth that Hel the visible ceremonies of the Law are shadowes of spritual things, and that we must seeke Chryste in the whole legall Priesthoode, in the sacrifices, and in the some of the saccuarte.

Therefore Chipft thall bee rightly mawen from the Law, if fo be we map and confider that the Couenant whych God made with the fathers was held by by the mediatoz: that the fanctuary by which God declared the presence of his crace was confecrated with bloud: that the lawe it felfe with the vromifes thereof. was ratified and effablofhed with the spankeling of Bloube, that there was one priest chosen froamour the rest of the veople to presente hymfelfbefore BDD in thename of men, not as a mortall man but bnoer a boly forme, that men had no hope geeuen there buto them of thepr reconcilliatio.

myth

with Boy, but by the offeringe bu of felues confeste. Sacrifice.

Morcouer there is a very notable prophelie concerning the perpetuitie of p Bingvome in the Cribe of Juda, But the Prophets them felues haue more plainly fet forth the mediator, who notwithstanding has they first knowlege of him from Boiles, because they office conlifted onely in this, to renewe the memory of the Couenaunte, more plainely to thew the Sprituall worthip of Boo, to builde the truft of Sal: uation uppon the mediator, and also more eupdently to them the manner of reconcilliacion. But becaufe it ple afed Bod to beferre the full Reuelatio bn= till the comming of his Southis was no Superfluous Interpretation. And it were to be withen that this freach and Juterpretation of Chaple were creant: then hould me not take fo gret paynes in the Interpretation of the Scriptures: because those thinges contapned in them concerning Chitt, are very ob fcure. But let be know that the Lorde would have fo much extante as was needefull: for he would have our dilligence harvened. Dowbeit the Apofiles have lufficiently veclared how the Prophelies oughte to bee understoode, they doe not explicate all Places, but Doe geeue bato be the kep, leafte wee shoulde complayne that they are locke and bidden from bs.

28. And they drue nigh vnto \$ town whych they went vnto: And hee made as thoughe hee woulde haue gone further.

A. There is no boubte but that thefe two Disciples all the way as they wet heard these woordes of Chroste worth arcat belyze, as afterwarde they them-

C. Dther Interpreters immagine an other Place beffoe EMA V S. fav. ing that this to wine of the which mention is made heere, was more nere bu. to the City Hierulalem then buto F. maus, because it is saybe in the thyrtye three Merfe that the Disciples roafe in the fame bower, and returnibagapne to Hierufalem: but why they should for fanne there is no reason: For the journep was not to longe that they neved to take by they? Longinge in the nearest place.

Mee know that a man may doe fe. uen myles in fower Dowers, thoughe be goe but a lofte pace . Ulherefore there is no boubte but that our ausour Chipft ment to Emaus.

(And hee made as though he would)

C. Deere some Demaunde whether Questions CDRISCE Dae ercule dyllem. blynge by his owne Erample: 02 whether there bee any Diffimulation in hom which is the Externall truth of ODD.

To whome wee aunswere that the Some of & D D was not fo tred, that hee fhouloe reueale all his Counfaples.

Rotwythstandyng because dissemblong is a certaine konde of Lyinge, the Knot is not pet diffolued, specially feepnae many draw this Example in. to a liberty of lyinge.

Mee aunswere, that Chi Ida dod favne thus which is beere woken without lying. Euen as befoze be fayned hom felfe to bee a Mavfarynge man. For they are both one.

And this alone oughte to fatilite us, that as Chapite blunded they Epes for a time with whom hee frake, that they might count him for a Common perlon fo for a time be made as though

be purpos

Auntiver

bee purpoled to goe further, fayninge no other thing then that which in bebe be monded to doe, but because be monbed to hyde the manner of his beparture. So that hee becepued not his Dpfciples by this Diffimulation but belo them for a time in fulpence, butill the full time of manifeltation came. Miherfore they to much deceive themfelues, which make him they? Patron for thep: Ipes.

ag. And they constrayned him faying. Abide with vs.for it draweth toward night, and the day is farre passed. And hee went in to tarry with them.

(And they conftrayned him] That is to lap, they instantly required, per-Imaved and increated him. for it followeth (Abyde withvs) For it had bene bumaimerly and Barbaroule to have confrapned him by force to lodge with them. But in the Difciples bumanicie, chankefulnelle, and holpitallity is commended to be all, and in the Lord moderate civillity, in thewpage himfelfe not barb to be intreateb.

(And he went in to tarry) The lost is conframed and held not with erter. nall biolence, but with faith and Gobly mapers. So the Lorde fapnenthat be would go further to the Patryarke Jacob, whenhe fapo. Let mee goe for it is Day. But Jacob helve and confrapned him faping. I wil not let thee goe except thou bleffe me. On he dif-Tembled before Poles, that hee would goe farre from the Maeitres faying. Suffer me that my wrath may waxe hoate agaynste them, and that I may blot them out, and may make of thee a greate people. But Popfes fo belo him by fayth and carnell prayers, that bee was pacefied and reconciled worth.

Mraell. So Chapite fapned that hee would goe farre from the Moman of Chanaan, when he fand I am not fente but vnto the loft sheepe of the house of Ifrael. It is not good to take ochildrens bread, and to cast it vnto dogs. Ma,15,24 But be is held of the woman by faith. 70 ho answered. Truth Lord, for the dogges doe eate the Crumms which fall from their maisters table.

For the which it was laybe buto her. O Woman greate is thy fayth : be it vnto thee as thou wilte . Mherefore alchough Chapft is not onely inuincible, but also omnipotent, pet not withfrending because he hath bounde homfelfe to his word and promiles , bee may be confiragned and beloe by man. with faith and prayer.

30. And it came to passe as he sat at meate with them, he tooke bread and bleffed it and brake, & gaue to them.

C. Pany thinke that Chipfte byo not gene at this time bread buto his bylciples to eate for thepr refreshing corpopally, but rather for a bolye ligne of his body. And this is very plaulible to be spoke, that the Lord was know ? in the Spyrituall glaffe of his Sup. per. Forthe Disciples beholving him weth they corporal eyes knowe hym not.

Poseover the Papittes take thes place, when they goe about to befraud the people of the other parte of the facrament. But because this conjecture hath no theme of probabillity to leane buto, we must more simpely buter lad the wordes of Luke. Mamelie, that Chaptle taking Breade in his handes gaue according to his maner thaks. And it appeareth that he had afpreyall manner of praying, with the which

Ti.Ti

Ti.L.

Lu

Q

A

Gc,32.26.

Exo 32. 11.

be knem

1.Tim.44. Ti.I.I;.

be knew his Difciples were familly- if Chioft fodainely got himfelfe onte arly acquainted, that beinge admony of fight to fone as he was knowen, be ter looke about them.

And here let be learne by our may fters Erample, fo often as wee eate brean, to offer thankes neuinne unto the author of Life, the which in deede putteth a difference betwene bs a prophane men.

31. And their eyes were opened, and they knew him, and he vanythed

out of theyr fight. C. By these words we are taughte b there was no Detamoupholis or crafformation in Chapit, by which hee vecepued the Epes of men. but rather b the eve fight of those which same him fapled them, because thep were beloe: Gue as itraight after he banifhed not from the eyes, because his Body was of it lelfe inuilible: because God gaue them not power to behold the fame. Whereby wee gather that the Lorde boldeth our eves to often as it pleafeth him, infomuch, that our lighte is no

light, and that we cannot knowe that which is before our eyes. (And be vanished) It were more agreeyinge to this place to lap. And he withdrewe hunselfe: Or He got himout of their fighte And not with o old Intervieter to fap. Hee vanished out of theyr fighte. For we aptely ble this woode (Vanished) when we speake of smoke or of Sprites. But the Cuancelpite Luk.4.29. Treaketh not bete of a Sprit, but of a true body. And in that he fodaynelie vanished out of their light, itis rather to be afcribed to the power of GDD then to a hadow or phantalie. R. But Question. why did he to quickely withdraw himfelfe being knowet for now he thould hane had more belight to talke the before.

Aunfever, C. Cle anfwersthat it is no marueile pet neuertheles it workethnot in bain.

thed by this noate they might the bet- cause to have loger fight was nothing profitable, leafte as the Disciples by they owne disposition were to much genen to the Carch, they should befire arraine to main bim to an earthly life. Therefore lo far forth as it was needefull to declare his Refurrection, he offered himselfe to be fene. But by hys fodaine departure he taught that thep oughte to feeke him ellewhere then in. the world.

> 32. And they faid betwen thefelues. Dyd not our heartes burit wythin vs. whyle he talked with vs by the way, and opened to vs p scryp.

C. The Kingtom of Chieff broughte to paffe that the Disciples had a true and lively feeling of that ferret Brace of the Sporit, with p which they were at the first endued. For God both often times to work in his fernants, b they know not the volver of the Spyrit for a time, but do onely feele the fame by frerete instincte. So the distiples had conceined at the first a fernent delive. but without any greate attention or regarde of the same, the which nowe they remember. Nowe, fo foone as Chapft is knowen buto them, they be. gin to call to mynd that Grace whych before they had received without any tafte, and perceive that they wer buil. For they accuse themselves of neglygence, as if they had fayde. Howe commeth it to passe that we knew him not as we went together ! For when hee pearced our hearts we should have colivered who he was. Therefore thus oftentimes we fele the power of Bod. Though wee unverstance not plante, For Ttt.

For the fruite followeth afterwarbe. This anghte to humble be when wee know that our owne bulache is an imneviment buto be, that we buderfland not that which the Lord worketh in bs. C. But the Disciples ose not gather that it was Clayfte, simpely by thys barefine, namely, because his woode mas effectual to inflame they mynds, but because whole hee svake with the mouthe, hee inwardely inflamed thep? heartes. Paule rejoyleth that the my-2.Co. 3. S. niftery of the fpyzit is geuen buto him. And the Scripture both ofcen tymes gene buto the ministers of the Wlood thefe Extles, as that they connecte and illuminate mens mindes, that they renue men, and make them pure and holy oblations: but in gening to them thele tytles it both not thewe what they are able to doe by they owne Bower , but rather what the losd baynaeth to palle by them. But it belongeth buto Chrift alone to fucke with the external voice, and effectually to frame our bearts to the obedience of faith. for it is he on-:... Ip which baptizeth with the boip ghoft and with fire. A. Therefore in this place the m initery of the word of God is commended buto bs. R. For the boly Scripture is an Infrumer, by which the hearers are inflamed with b heate of the holy Bhoft. For if thou compare the Externall letters onely of the Dolp Scripture, wit the Letters and waptings of Deathen Authors, thou halte finde them all one. But if thou colider the ordynamice of God, by which & holy Scripture is made an inftrument of the bolo Choff,it halbe called no moze a beade letter, but a quickening fppit. For although the greatest part of hearera conceine not faithe by the Scrip. tures, pet normithstandinge this is not by the defaulte of the Scripture, but by the corruption of the incredulity of the heavers. For faithe commeth by hearing, and hearing by the word of Ro. 10.17. Gov. Powert not all bo beleve which heave.

34. And they roase up the same Hower and returned agains to Hierusalem, and found the eleuen gather red together, and them that were with them.

C. The concumitance of the time, and the distance of the places . the weth what carnell belire thele two men had to cary newes bnto the Difciples. Scepng they entered into theva Inne about the evening, it is likely that the Lord was not reucaled buto them, before it was Darke night, and it was bery inconuenient to take a fourney of three hour: \$ longe in the butimely night:per notwstanding at the bery same momet they arile, and run with speede to Dierula. lem. And we may easely confecture, b omitting all they owne bulinelle, they byd that which was nfore necessarve, when they toulo to the other disciples, that the Lord was rifen. For thes was of fo great waight, that nothing ought to have ben greatly regarded in coparifon of the lame. Wherefore wee are taught by this example, so often as the Glosp of the Lord is in hande, to ompt all other things, yea though they be ne uer lo much for our owne profit. Dereby also we are taught that it is not sufficient to publiff & Glopp of the Lord, but we must ble viligence also, least we put of ptil to morrow, which ought rather to be bon to bay. (And found the eleuen gathered together.) That is to fap:the eleue Apostles: from whom although (as it is likely) Thomas was then absent, ver notibitanding, because after that Judas was haged this was a general name of the Apostles , the

area-

areater number of them is rightly expreffed by this name. A. The Apostles onely were not gathered together, but other desciples of Chapit allo. Whereby their great care and biligence is noted, in that they watched the most part of the night, and ceaffed not to commen together, bneill the Refurrection of Chapft were more fully known by many tellimonies.

34. Saying, the Lord is rifen in dede, and hath appeared to Simon.

(Saying the Lord is isfen.) C Thys

word) faying) is referred to the Apofles and not to thefe two fraungers. So p by thefe words Luke geneth vs to understand that they which brought iopfull Rewes to the Apostles to confirme they myndes, were taughte in like manner concerninge the other Uiaon . And there is no doubte, but that God rewarded this they? diltgece with mutuall confirmation . And wee map gather by the order of the tyme, b after Beter wa returned from the fe pulcher, hee was very carefull butell Chipft had the wed himfeife buto bim: and therefore the same day in which be had scene the Sevulcher he had his de 1. Co.15.1 firc. Dereof came this retopling amag the eleven, that now there mult bee no more boubeing, because the Lorde appeared to Simon. C. But whereas Luke faith here that the Apolles beleved that the Lord was rifen, faping. The Lord is rifen &c. De femeth to Dif agree with the wordes of Barke, who focaking of thefe two ftraunge Difci-Mar. 16.13 ples fatth. And they went and told it vnto the refidue, & they beletted not Obiectio. thefe things alfo. Fer how can it bee b they thould boub'e of p of p which they are affertained. For in faying that bee was rife in deverthey confesse the mat-

ter to be wirhout al controuerlie. Fir ft we fay that in this generall speach ther is a figure called Syncodoche becaute fome of them were harder of belief the other forme, Thomas was more obitinate then al the reft. Therfore fome belened & fome belened not. for pfcrip. ture to ofte as it focketh of diners me in whom there are viners affections, it speaketh generally on either parte. Therefore, that which Marke laveth mult be fo taken that there were fome obitinate among the visciples : And p which Luke also faith, ought to bee buberftoobe concerning parte, as y there were certaine of the Disciples whych truly belened that Chill was rien.

35. And they told what things were done in the way, and how they knew him in breaking of bread.

R. The disciples conferre among the sclues concerning the testimonies of 5 Refurrection of Thipst: and although all of them conceine not as pet a perfect faith, vet notwithstanding they be= gin to receive comfortand to hake of the former dispapre, and to asppre to a more perfect a ample Faith, for Faith bath her beginning and enercaling.

. 36. AND as they thus spake, lefus hymfe fe floode in the middeft of them, and faith vnto them. Peace, be vn:o you.

C. Luke farth not heere, that Chipfe o en the Doores by hys Denyne pewer which were thut , but per notmytheanding his Woordes feeme to import so much.

for howe coulde the Lorde in the Might fland fedainely in the myddeft of them, except be hav entered wender. fully.

(Peace

Ttt 2.

(Peace be vnto you) C. The like fa-Ich 20.19 Intation we have in the twenty chap. of John, where you may read further for the Ervolition thercof.

> 27. But they were abashed and afrayd, and supposed that they had feene a spyrit.

C. John maketh no mention of thys feare, but when he fayth also i Chaple themed buto his Disciples his hands and his five, wee may confecture that he bath omitted Come thinge. And it is no botwonted thing to the Cuange liftes, feeking to be thoat, to touch on-Ip fome part, and to omit the reft, but me learne bere by Luke that they being mave afeard with the newnelle of the light, burff not beleeue their epes. A little before they were fully perlivabed that the Lord was rifen again: and they frake constantive as of a matter wel knowen buto them, but beholding him now with they cies, admiration bereaucth them of thepr fence, infomuch that they imagine bin to bec a Sprite. And althoughe thes Error which fprange of Infirmitie was not without blame: pet not with ffandyng they hav not fo forgotten themselves that they were afeard of Spyrits, but although they thinke not themselues to be deceived, pet notwith Candynge, they rather beleue that they fee an Image of the Refurrection in a Cliffon by a spirite, then that They thimselfe was mesente alvue, which a lyttle be. fore boed on the croffe. So that thep Did not thinke-or fuffecte it to bee a falic villon:but being overcome wyth feare they thought that to bee the wed them onely in Spirite, which was let in very beebe before thepreyes. Luke therefore vieth this word Spprite for a bilion, pereby we fe how proane we areto lycand how farre we are tourned away from the truth. R. Becreby allo we fee how fear cfull bubelvefe is, infomuch, that it feares the moste fafe and buboubted things, The founde of a shaking leafe, (fayeth Moses) shall chafe them, and they thall flie, as flying from a fword. Foras Faith is in Pfel.23.4. affronge mond in the greateft perils Pfal.46.3. and adverticies to bubelicte hauvnore neuer lo little occasion, is afear De, and diffragreth in the middeft of peace.

Wherefore the disciples being not as yet throughly conformed cocerning the Refurrection of Chapte, it is no marneile if they be fo afeard that they Mat 14. 25 thinke that they fee a suvrite. As they did allo at another time when Chapite walked on the Sea about the fourthe

match of the night.

28. And he fayd vnto them why are we troubled, and why do thoughts aryle in your hearts?

A. Dow the Lord taketh away al occalion of boubtinge, while hee talketh not onely familliarly with his Dofcyples, but also offereth himselfe to hee touched C. First of all therefore they are admonified to put away all feare out of they? mindes, that commpng a. gapne to them felues they may judge of a matter manifeltipe knowen buto them. For to longe as mens myndes are troubled, they are blynd in the manifell lighte. Therefore to the ende the Disciples map Conceine a certapne knowledge, they are commanned to waigh the matter with guyet & atten. titte inpudes. (And why do thoughts aryse in your heartes] C. Bp these Moortes Chaptic correcteth another faulte, Mamely, because in thrnkynge Divers things, they hinter thefelues, and be faith that cogitations do arple, meaning that & knowledge of & truthe

. is there.

B therefore funnielled in them that in fecing they fee not, because they restrapne not thepr pernerse immagina. tions, but boe deue place buto them.

And we know by experience that thes is to true: For as in a favre and cleare momma, barke and blacke cloudes a. ryling aloft, do obleure & bright light of the Sume: Euenfo, when we fuffer our carnali reason to arise to hugh against b word, that which before was manifest and playne to be feene is take away from our eyes . It is Lawfull when any thew of Abfurdity appereth by aduited realons to discusse fame. Meither can it be, but that in boubtefull matters our minos thalbe carried hither & thither: but me muft obferne a meafure leaft fleft eralt it felfe higher then is mete, and ertend her conica: tions even to heaven.

39. Beholde my handes and my fete that it is even I my felfe, hadle me and fee, for a Spyrit hath not flesh and boanes as ye fee me haue.

(Beholde my handes) C. Dee taketh they Copposall fences for witnesses, least they hould thinke that they have a hadow fet before them in frede of a body. And first of all, he putteth a diffe rence betweenea corporall man and a Spirite. As if hee thoulde lay. Pour fight and feeling thall move me to bee a true man, who hath bene before this time convertante among pou, becaule I have on me that flethe whych was crucified, and bath pet the noates and payntes of the same. (A Spyrite hath not flesh and Bones) A. Dee Geweth beere that he bath knowledge of them thoughtes, Mamely, that in feede of a body he was a spyrit: and he putteth a manifelt difference betwene a Boop and a fornit. C. Row feeting They de

playnely pronounceth that his Body is palpable and compace of found and fubstanciall bones, and viccemeth the fame by thefe notes from a foppit this place is discreetely and aprily brought by bs to refell the arolle error concerning b transubstantiation of breadinto a body, or concerning the locall mes fence of the body, which fond and bain men farne in the Dupper. For they willhaue the bodge of Chipfte to bee there, where there appeareth no figne of a Body. But Theylf taketh thes as proper to himielfe that he is valpable, that thereby he may differ from a lup. rit. Therefore this Difference muft neceffarily abyde at this day betwen the fleft and the fuprit. Chrift proueth him felfe not to be a fpirite, because his boby may befelt, but a fpyzit not fo.

Therefore there was no alteration in the substantiali partes, howfocuer the accidences were altered. Chatfoeuer is effential without the which a Boop cannot frand, it remaineth in the body of Chapti: for he is diffinguilhed from a suprit.

40. And when he had thus spoke hee Thewed them his Handes and hys Feete.

C. By thefe Mores of Luke wee gather that as per the pipnes of Mailes remained in the Wandes and Feete of Chipit A. As more manifeltely appear reth by the wordes of Chapft himselfe, freaking to Thomas. For thus he layo (as appeareth by John) Brynge thy tinger hyther, and fee my handes, and reach hyther thy hand, and thruste it into my fide.

R. But fome will bemaunde and fay. Dyo be rife againe from Death wyth the Prynts and Barkes of his wouds. And doth he for euer carry them in his Toh.20.27

poop;

t.Co.ts. 41.

Boop's Dothnot Baule fave, that the body feweth corruption and shall ryfe agapue in infortuption, bit loweth in bishonor, and thall rife again in honor's And woundes are markes of corrupti. on and infirmity. Therefore wee muffe thinke of their bodies which thall rpfe againfro beath (whole firft fruits was Chapit according to the oppnion of . Paule, that as they firall be incorrup. tible to also they halbe whole a loud. For if it were not fo, one thoulde ryle crooked, another lame of hand & foote, another with one Goe , and another farke blynd. This is not to rple again in Glopp and in power, but in Diffonoz and inarmicy. Decing therefore other niens bodies that be glozious, whole & found in & Resurrection , howe much moze hath the body of Chapft rpfen a. gavne whole & foud': To what purpofe then were the fcarres of the wollds in fo glorious a body: C. The aunswere that by them it is belared to every one of vs, that Chapft is rather rife agayn for vs, then for himselfe: who being the Conquerer of Death, and endued with bleffed and beuenly unmortallity, was notwithftanving for his Electes fake, contented to carry for a time in his bo. bp, the reliques of the croffe. And berely in this he did woderfully beare with the weakenelle of his Disciples, in that be would rather want some part of p perfect glopp of his Refurrection, then to visappoput their farth of such a bely and flap. Bozeover it is a foolife and vaine Immagination to thinke that & Intege of the whole world thall come with his body cut and mangled in the fatter day of Judgemente. R. fer hys body bach now another maner of form before his heaninly father, and in hips Kingboine then it had amonge men.

thee hath nowe in hys Kyngdome the forme of a glorifico body indewed

with heaven'y maieffy, and comprehe. fible of no ma in this world.

For if in this Transformation before his thre Difciples, when as pet be ha" mortail flesh, his face bid shyne as the Sume, and his garments were made palling white: his body mult needes by endued with areater maiely after hys Refurrection into his Kingbome, ther, fore as he would eate in the melence o his Disciples to tellefe his resurrecti on though be needed no meate: 'fo bce would carry the scarres of the wounds in his hands, fece, and five for a Cyme, for the same cause that he might wonne credit by all manner of meanes to bys Re urrection. A. For the behoulders hereof could not gaine lap fuch manifel fignes. Thereupon there is no boubt but that afterwardthey biomuch mon fernencly let forth the alory of his Re furrection, when they had received the holy ghoff, as apperech by these words of Luke in another place. And voyth Ad. 4.31 great power gaue the Apostles witnes of the Refurrection of the Lord Iefu, and great grace was with them all.

41. And while they beleeved not for ioy, and wondered, he e fayde vnto them, haue ye heere any meate?

C. This place also testesieth that they merenot obifinate bubeleuers, but bauing an earnest belire to beleeue, thep? affections were tied with areate behemencie, informuch that they couldnot be i : quiet. For the top of the which Luke maketh mention, sprange not but from faith, and yet no withfranding it was a let to thep faith to prenaple coue. come.

Therefore let benote how greate we ought to fulpecte the vehemency! our affections, the which althoughe it

fpiin-

furyngeth from good beginninges, vet notwithstanding it carrieth be quite & cleane out of the right way . Wee are taught also how billigently we oughte to fight agapult the impedimentes of farth, feeing that the ion which was co ccined of the prefence of Chr. ft was b caufe of Unbeliefe in the Apostles:

Lucrefore & purpose of Luke was to expresse fuch an affection, as every one

of us feeleth at this bav.

When wee heare any Wonder full or topfull thinge, wee are by and by rapte and rauifhed with the fame.

Such a figne was in Abrahambe lan-17.17 ghed and faybe. Shall a C yide bee borne vnto him that is a hundered

yearesolde?

Det notwithstanding bee is not reprebended. The laughter of Gara is reprehended: because it sprange of Infiveility So was Abjaham rapt that he knew not what he lapo. Such affec: tion was in the Disciples, So that if thele wordes (For toye) were not ad-Ded, we might have thought the difey. ples to have bene at that time unbeles uinge: but they wondered fo that they were out of their wits as it were.

[Haue yee heere any Meate) C. Deere agapne wee fee how gentelp and louingly the Lord beareth wyth & infirmity of his Disciples, who bouch. fafeth to holde them that fall with a new prop or flay. And although he had gotten the new estate of a beuenly life, bauing no moze nede of meate the Angels have, pet notwitanoing be bouchfafeth of his owne accord to abate and humble himself to \$ comon vie of moztall men. De had made bimfelt fubiect to the necessity of eating a daynking all his life time:but now being exempted from the fame, be eateth meate to thes ende, that he might perswave his Difciples concerning the refurrection.

Chus wee lee that hee hanpnge atwaics more regard to be then he hath to himselfe, hee will bee alwayes ours.

Meefee alfo how areat our imbecillity is, pea euen when wec haue euibent promifes, pet neuertheleffe, the Lord confirmeth and arengtheneth by by one meanes or other.

For whereunco ferue Baptiline & the Lows Supper, and many other things but onely to courme and Arenathe bs. This therefore muit be afcribed to the goodnelle of Charfte, that hee belveth

our infirmity:and lifteth bs by by fuch

beluce as are necessary for bs.

a. 2. And they offered him a piece of broyled fish, and of a hony combe.

A. Such as the Apostles have, thep offer bito the L DR D.

It may be that tips was the Frage ments of their Supper . In Johus Golpell wee haue thefe words.

As soone then as they were come fohner to Land, they faw hoate coales, and tohn, 6,2, fishes layd thereon and bread.

Alfo in another place there is mention made of two filbes, when the lorde fed a greate multitude of men in the Milberneffe.

Whereby it appeareth that p common Foode of the Disciples was such meate as by they owne arte and labor they tooke, for they were fishers.

43. A N D hee tooke it and dyd eat before them.

C. Dee opo not eate (as wee lapte before) because be was an Dungared but hee opd eate to the fame end a purpole phe retained & Chars in his boop : that

Lul'.8.55

that is to lay bee would voe all things for his Difciples fakes, wherof he tim felfe had no neede. R: for to eat is the greatest and most inccial ligne of lpfe. Taberefore Chipft bauma rapled the ruler of the Sinagogues Daughter from Death to life , commaunded to mene ber meate, not to quallifpher hu mer which the mappe as pet felt not. but to make it manifeltely appere that the was alive. A. Alfo of Lazarus it Ioh. 12.13 is fayo that he was one of those whych face at meate with Ichis, when he had a funner prepared for bim at Bethanie fire vaies beforethe pallouer.

> R. Therefore Chipft would eate with his Disciples after his Refurrection, not to allwage hunger which be could never tele any more, but to prooue the certainety and truth of bis life. Ther. fore Peter when hee preached at Cafaria mabe mention of this Araument of the Refurtection of Chapfte & faith, My God rayled vp the thyrde-Day and shewed him openly. Not to all the People, but to vs witnesses chosen before of God, eue to vs which did cate and drinke with him after he roale from the dead.

Wherefore, when we heare y Chipfte Dib eate after his refurrection, let bs impute it to the caufe afore alleabaeb. C. And bere the faithful muft omit all curious queltions as thefe. If fo bee this corruptible meate were concocted and digefted, what Mourifymente byb the immortall body of Chipst recepue thereby: allo, what became of the excrementes: As though it were not in hys power which created all things of no: thing to confume quite and cleane a li. tle meat at his pleafure. Therefore as Chipft did trulp tafte the fifth and f honicombe, co shewe himselfe to be man, fo there is no boubte but that bohis Deuine power, be confumed that which

bee had no neede to receive to his nourithment. So in like maner we bonbte Gen. 18 %. not but that the Aumaels bid eate and Dipnke at Abrahams Table , euen as they had taken outhern true Bodyes. Det not wethftanding we graunte not that they did eate and daynke to latillie the infirmity of the fleth . And if wee graunt that the bodies which they had taken for a time after they had bone thep meffuage, were boughte to no. thing, who will beny but that the fame bappened to that which they byd boath eate and daynke?

44. And he fayde vnto them. Thefe are the wordes which I spake vnto you whylest I was yet wyth you. that all muste needes bee fulfylled which were written of mee in the law of Moifes, and in the prophets and in the Psalmes.

R.After that our Saniour Chapfie had prooued by manifelte and curbente Canes to his Disciples that he mas ris fen from beath tolife, be proceedeth to fet forth that which was most necessarie of all other to enlarge the Borbers of his Kingdome, and to let forth p glory of his maielty on Carth.

For Christ came not into this world to profite the nation of the Temes only. but that hee might bee faluation to the whole world. Chipft roale again from Beash, not that this one Teweor that may have life, but that the happnes of euerlafting iffe might be offered to all nations. A. For fe it was prophelied before I have geven thee a Lyghte to the Gentiles, that thou mayit be my faluation to the whole world.

R. And there is not a more convengent Intrument whereby thefe things may be renealed to the whole world, and to all nations then the preachinge of the Eray 49.

Golvell

R. And there is not a more convenient infirmmet, whereby thefe things may be remealed to the whole worlde, and to all nations, than the preaching of b Golpell, concerning Chaft. Tahere fore Chapit would not onely approous bis Refurrection before his Difciples, but ordained allo o open preaching of profpel that thereby we might learne the profit of his Refurrection. C. And first of all he Speaketh concerning his office, a f caule of his refurrection, bebe Apostles micht knowe that they fhonly be witneffes of plame and might also teach to what ende the faith of the refurrection of Chail bid belong. For it is somewhat to beleeve the historie of the beath and Resurrection of Chrift, but the freciall thing is to know the cause. Wherefore be pro reebeth farther when he faith, that all that path bene forethewed of him muft beefulfileb. (Thefe are the wordes which Ispake) By whiche wordes Chailt both fecretely reprehende the groffe forgetfulnelle of bis disciples, who being familiatly taught concerning his refurrection to come, were To aftonified at the same as if they bad never beard any mention thereof, For his words are almuch as if he had Taide. Why doe pre doubte as in a new or fraunge thing, the which notwithstanding I have oftentimes fore. told you! Thy do ye not rather reme. ber my words' for if ye have bitherto accouted me of tobe a reacher of ftrueth, pee ought to have knowen this thing by my doctrine, (That all must needesbe fulfilled) Moles lam. the Prophetes, and the Pfalmes, have Tpeciall respect unto Christe, boc prophelie of Chrift, comeno Chrift,e vo fende be to Chrift our fautour alone.

And although at sometime they seeme to handle other thinges, yet

notwithkanding the fpirit hath alway regarde buto Christ. Sieing therefore the whole Scripture setieth south but obs Christ, who alone is our righteousness and redemption, wee ought to be diligent in nothing more then in hearing the Scripture, and in studying of the same day and night.

C. Herby allo we are taught he certain the of the Scriptures. For the Kather which speketh in them is not like onto men, which promise them us not like onto men, which promise them us of eitle of his promises shal not fayle. Whereove we may assure our selues of all those thinges contained in the Scripture, enen as if they were already fulfilled. A. Heaven and earth (saith our Sa

A. Peauen and earth (laith our Sa utour Chaift, that paffe, but my wood Lu.21.33-thall never paffe away.

45. Then opened he their wittes, that they might understand the Scrip

C. Bycaufe the Lord havinge bone before the office of a Teacher profited lytle or nothing with his Dyfciples, hee beginneth now to teache them inward. ly by his holy & virite. For words are spoken in bayne, butil such time as our mintes are illumined with the aift of bnderstanding. It is very true that & Pfa.145.8. worde of God is loke buto a Canbell: but it fhyneth in the parkneffe, and as monge fuch as are blynde, butill the Lord gene the inward lighte unto the cyes, whole proper gift is to illumine the blynde. And hereby it appeareth how great the corruption of our Mas ture is, sceing the haht of lyfe offered buto be in the word of God, profitcth bs nothing at all. How, if wee be not able to buder flande what is ryght, how thall wee bee able to obay :

action must necess confeste that were are bumble and weake in every respect, insomuch that the beauenly Doctrine airb.

1.Co.3.18 both nothinge at all profite bs, but as mee are illumined by the holy Shofte. Therefore to b ende we may be meete Difciples for him, it is couenient that wee cast away all trust and confidence in our felues, and to crave for lyalite from Drauen, and forlakinge allo the faolyfie Duynion of freewill to commit our felues to Gods concennient. R. Therfore it is not lufficient to beare and to reade the Scriptures billigent. lo but we muft also rightly buberftad, and beleque that which wee beare and reade.

> The Tewes have a reade the fcripture, but they boe not rightely bnber. frant the fame. The Apostles also and the reffe of the Oplinles knewe the Scriptures concerning the kingbome of Chaifte: but they dia not rightly bn-Derstand & kingvome of Christ: where. fore they necoco an Interpreter. And we cannot yaue a better of more learned Interpreter than Christ himfelfe, of whom all the Scripture (peaketh, which is also the true lighte, lightening every one that commeth into the Wallos 100.

lohet 9

Queffior. C. But beere it map bee bemaunded. w! p Chrifte rather loft his labour in teaching them three whole yeares, tha he would at f firft open their mindes. Titee answere, that although pfruite Aunfyrer. of his labour appeared not lo quickly, pet notwithstandinge it was not with. out mofit: bycaule when they were enbued with new light, thep felt also the profite of the former time. For their mindes were avened, not onely b they micht euer after be aut to be tauchte, if any thinge were propounded buto them, but also that they mighte call to minde the Doctrine which before thep had heard in bapne. Aurthermore let bs know that they learned to their profite by th it three peares ignozance, that

they artaqued to news buderfrankinge onely by beauenly lighte. Motibitan-Ding we muft note p the Apostles were not so cleane boyoe of the lighte of bnderstandinge, but y they retayned cere taine fmall pynciples. But bycaule & tafte which they had was bery fmall. this is layo to be the beginning of true binderstanding, when the baile being taken away they beholde Chrifte in the Law, and the Prophets.

C. But fome man map bemaunde and Queftion lav. Seing Chapft bere opened his Apolites myndes that they might buter. frand the Scriptures, who was the ho ly Choffe fent unto them afterward? To this wee aunswere, that God both Aunsver woorke by little and little in bs, and by Degrees. Dee opened his Dylciples myndes to far forth as it was needeful for a time, and be defferred their ful illumination butill the fending of & holy Shofte. And wherefore they received & fame 's Surely bycaufe thep were to friue against the whole Molloe.

46. And fayd vnto them, Thus it is written, & thus it behooved Christ to fuffer, and to ryle agayne from death the third day.

C. Dereof cometh no imail confolate on, that the fame which was bone buto Christ happened long before although bee made bim felfe manifelt by infinite miracles : pet notwithstanding o same mere not lo certaine as when me lec it foretolde by the Prophetes. For feeince all the Prophets forethewed the fame, and feeing we reade that whatfoeuer they prophelied was s fululled, all doubting is taken away. This placeberely ought biligetly to be noted mith areat attencion of the minve. By this place also their cauill is refelled, which fap that externall voctrine that be superfluous, if so be wee have natur rallp

Gen

rally no power to buder land o fame. For Chrift, after he had deuen the fni. rice of unberstanding to his Disciples. bee did not fpeake buto them withoute fruite out of the Scriptures. And although the found of the Wlord Doebanich away from the Reprobate much out fruite, petnotwithstanding it shall take from them all excule. (And thus it behoued Chryst to suffer) R. As if he thould lap. The Scripture concerning the maiety of the Kingpome of Chapft muft be fo bnberftoobe that it teacheth the Kingdome of Chapte not to be corporal in this earth, but rather that Chapit muit luffer in this worlde croffe and beath, and by the fameenter into the lyvaituall maielly of his king-Dome. For the first promise of al which we have concerning Chapite, genech bs co boder stand that he wull fuffer in this morly. The feede of the Woman shall treade downe thy head, & thou shalt treade voon his heele.

For to tread byon Chrifts hecle, is to caft him into divers afflictions, and into corporall seath. The Sacrifices alfo which the Patriarkes bled . Manified that Chipft thould thed his bloude, that is to fap, that he thould ope.

Gen.3.15

(And to rife againe from Death) The The Scripture both not onely make mencion of the Death and Pattion of Chrift but appeth alfo his refurrectio. For to omit those places of Scripture which to plainely prophette that Christ thall tile againe, there was never any Prophet which hath written b Chipat mall luffer and diechut the fame bathe allo tettelled plainely that he half rple again, raigne for cuer . Ind whe be that rife again what that become of his hingoo. Shal be then gather together anarripof Soulviers, and invade the Ringdomes of this world by externall is made buto be Righteoulielle and 1.Co.1.30 Cliolence : Do berely Butthus to in . Sanctification. בוווס בניון

written faith he land thus it behoused Chrift to luffer, and to rife again from beath the thrib day.

47. And that repentance and remisfion of finns should be preached in his name, amonge all nations, and must begin at Hierusalem.

R. Behonlo this is the meane, this is the way by which Chapft thall rule in this world, After his Resurrection be Wall not moufter and gather together fouldiers to subdue the whole Molorbe to himselfe with externall tyranny, but he shall ordayne the publique preching of his Golpell, that repentaunce map be preached throughout & whole world and remission of sumes in the name of Chapit. A. But let be note the oader which Chapft followeth here. C. Frift be maketh mention of his Death, and refurrection: (ccools of the fruit which cometh buto be of the both. For where of commeth repentance & remillion of fins, but becaufe ourold ma iscrucified with Chipft, that by his grace we may rife to newnelle of life, because by placrifice of his beath our finnes are take away, our fplthmelle walhed of with his Blond, and by his Refurrection Richteoulnelle purchafed for bs':

Therefore bee teacheth that & cause of our Saluation muft be loughte in his Deathand Refurrection: because from thence fppngeth Reconcilliatio with God, and Regeneration into a newe and suprirual life. Wherefore, it is plainet expelle b, that neither Remillion of lins not repentance can bee weather but in his name: because wee san neither hope for Imputation of righteoufrielle, neither can wee benpe our felues, and obtame newnesse of life, but by thys, that Jelus Chapfte

What

Mat Renentaunce is reade the third chapter of Dathew. Allo in the 28, of Wathem wee have lapo lomwhat concerning the expolition of this verle.

Furthermore, in repentance and remi-Mon of Annes, the fumme of the Bof. pell is reprehended, as appeareth by

In reventance we muft be bery bil.

Diners places of Scripture.

ligent. For wee fee that the befinition of the fame bath bene burped The lub. tiltp of Sathan bath bene wonberfuil to ouerthrowe, or obscure matters of great wayghe: the which be bath bone in this reventance, the other part of b Ephe 4. 21 Bofpell as we have fayb. For Paule farth that Chrifte is not well knowen mithout the poctrine of reventance, & Regeneration. To Repent of to conwert buto God, contapneth mostification, or the benying of our felues, & newnes of life. And this Repentaunce is wrought in bs by the feare of god, whe as we refer our whole life buto bim . & begin to millike of our lelues. Dereof commeth & forrow of the which Paule maketh mencion, I rejoice that ye forrowed to Repentance: for your forrow was godly. By this kinde of forrow it commeth to valle that we renounce our felues , and ceeue our Selues wholy buto the obedience of & DD. And the fruites of Repentaunce are althe good moorkes of the Saintes : that is to fap when me bent our whole will a minde to vieale Gob.

> Whereupon John the Baptift fait, Bringe foorth the due fruites of Re-

pentaunce.

The other parte of the Golpell is Remiffion offinnes. De which right. ip bnberftanbeth thefe two thinges, is ignozant of nothing that is profitable pall pointes , all the whole Goinell moit. And this is the right of the firit

ought to be referred. And it is no mare ueile if Chapft make remiffion of finns offo great waight. For be came p wee might obtapue the fame by his bloube, being mabe Righteaufneffe for be, bp which we are accepted of Bod . a reckoned amonge his Somes . althofoeuer therefore will truly preach the gol= pel-must neves werb these two things if he will doe buto Chrofte Fantiefull Seruice, and build by his workemans thip. Allo Repentaunce is preached in the name of Chyft. when men bere by the Doctrine of the Golvell, that all thepr Cogitations, Affections, & flus Dies are corupte and bicious. & mille therefore be renued if they wil enter in to the Kingbome of God. Remillio of finns is preached in the name of Christ when men are taught that Chryfte is them Revemer, them Righteousnelle, Saluation and life. (Amonge all Nations) C. Mom Chapft both plainely oven that which before bee had bio. namely, that the Grace of redemptio which be brought, bin generally belong to all Mations. For although the 1920phets bis aftentimes forelyew the calling of the Gentiles, pet neuerthelelle the fame was not foreutalen that the Jewes would eafely graunte them to be partakers of the fame with them. Therefore butil the time of the Reluvrection. Chapit was thought to be the Revemer of one people onely.

But lo fone as the bayle was taken awap, the loft theepe mere gathered into the theepefold agapue. Revertheles leaft the covenaunt of Bob might feme to be boin. Chapft placed the Jewes in the first begrecfaying. (And muftbeginat Hierufalem) For becaule God had specially abopted the stocke of A. to be knowen , but bath the fumme of braham,it was meete that the feme Saluacion: and to thele emoo princis thoule be preferred before the reft of b

begotten

A

Le

Ep

M

E

P

begotten which Teremy affigueth buto them. Paule alle villigencly obferueth ser.31.9. this order in enery place, that Chryft, comming thewed peace buto the which Ephe.z.17 were nighamb afterward to the which werea far of. A. Moreouer Chrift bint Celfe teftefeth that he was not lentabit onto the loft theene of the house of If. Mat. 15.24 raell. Motthat be fould not alfo bee preached to the Gentiles in Duc timet but because it became him firit of al to offer the grace of Reconcilliatio to p De wes, whole minister and Apostle be was. Thefe words therefore beclare b the beginning ought to be at Dierufalem. Alfo Claias faith. There shall go Efay.60.1

the Lord from Hierufalem:&c. Dauid allo menting of the scenter Planto, 2. of Chapits kingdome, faith. The Lord shall fend the rod of his power out of

a Law out of Syon, and the word of

48. AND yee are witnesses of these thinges,

C. Row be eniopneth bato the Avo-Ales they office: yet not with franconge as yet hee fendeth them not forthe to preach the Golpell, but onely admout theth them wherefore hee hath orday: ned them. As if he thould fay . It is forethewed that the Golvell thall bee preached throughout the whole world: this halbe your office: yee thall be the inftruments for the fame.

For yee thall receive the power of the boly Choft which shall come bypon you and ve halbe witneffes buto mce. not onely in Hierufalem, but allo in all Iudea, and Samaria, and in ail the Ioh.15,16 morlo. Therefore by this forewarning the Lord mevareth his Apollies to preach the Golpell in due time.

And partely by this confolation hemiticatesh they? forrow, a partly by this Dpurre be correcteth their flouth . It could not be but that they houlde bee

arienco in monde when they remebeco they latefalling away . Cabereioze Chapft contrary to they? expectation, abuaunceth them to erceedinge honot. iniopning buto them the ambaffage, & publifhing of Eternall Saluation, to the whale world. Thereby hee Dit not onely throughly restoare them, but allo by the greatnes of the Grace whych he bestomed byon them abolished quite amay the remembrance of they fault. Motwithstanding, withall be procketh them forward, leaft they thould be ouer flow to come buto the faith of & whych they were ordayned to be proclaimers.

49. And behold I will fende the pro. mifect my Father vppon you: but tarry ye in the City of Hierusale, vntill ye be endewed with power trom an hye.

C. Leaft the Apostles might be terre. feb & discouraged by their own weake nesse, be vutteth them in hove of the new grace which was to come . As if he thould fav. Although ve think your felues bnable for fo greate a burthen, pet norwithstanding there is no cause who ve thould be discouraged because I will deue buto you that volver from beauen, which I know ve want.

BV. And it is not without cause that this Office feemeth buto them to bee to maightplas to come forthe into the World, and to teffefy buto all nations: that thinge which feemed to all men new and absurbe . For custome recepued for a law, the confente of wife men m the received religion and custom, the ourrage and barbarouthelle of the com mon fort, the power of Princes, to bee thorte the Amplicies and unfkilfulnelle of the ministers, being men wythoute learning, authority and wit, were lets and diffeouragements inough. A. Ther-

Cibb 3.

tore

Ad,1,8

fore the Lord promifeth buto his Difciples new grace, left any thing might

fap them.

C. And to the ende he might make them have the more firme a fure trut, he maketh mention of the holy gholf, which was promifed of the father. For to the end they might with the

better courage prepare themselves to their worke, God had already incouraged them with his promise, prompaining a remedy for they distrust. Now Chryst taking the roome of his father taketh upon himselfe the office of performing and gening, wherein again he challengeth unto himselfe denine power. For this is a parte of his Glorye which Cod sweareth that he will not gene unto another, namely to endeme power. Therefore if the same belonge power. Therefore if the same belonge

Elsc. 36. 16 God which spake in eime paste, by the loc. 2.26. mouth of the Prophets. And although loh 15. 26. God promised speciall grace but the loh 16.7 Apostles, and Chipse persourned the same. Det notwithstanding thys is ge-

nerally to be noted, that no mortal ma is meete of himlelfe to preach the Gola. Co.2.16 pell, except God endewing them with his holp fririt, belve their nakednesse

and necbe.

(But tarry yee in Hierusalem) C. The Apostles might have objected & sapo, we want abillity, how then ca we execute so harde an office; he answereth: Be see therefore still and quiet, so the time is not see come. But whe see are endewed with the holy Ghoste, ye shall begun to execute that whych A now commaumd you. I will Arme and strengthen you with heavenly Power by which se shalls plentifully appoynted with all manner force against your enemies. The bery same our Guange-list research in the beginning of the

Apostles, Saping. And gathering them together, he commaunded them that they should not departe from Hierulem, but wayte for the promise of the father, whereof faith he, ye have herd of me. For John truely baptized with water: but ye shall be baptised with the holy Ghoft, after theie few dayes. By which fentece b which bee nameth in this place, Power from about, and the promile of the father, bee calleth there the holy Shoft. C. Therefore left the Apostles should rashly run forth to preach before their time . Throft commaundeth them to be quiet and ftil.bn till fuch time as be fending them forth might ble them in fit and convenyente time. And this was a profitable triall of they obedience, in that they beynge endewed with the buder standing of the Scripture, and enfpyzed with & Grace of the fpirit belo their peace as bube, because the Lave had forbidthem to Speake. For me know how grevely me belire to be knowne, when they thinke that they that to any thing wyth maile and admiracton. Wherefore by this ex ample we are taught not to take any thinge in hand without Gods calling. and whereas they are commaunded to abide at Dierufalem, he ment that the fame thould be after they were returned out of Galile.C. For after bee hat genen them commaundements in a feeret place he milled them to abide fill Clent for a time butill be hab endemen them with new power from beauen.

A. Pathew and Parke adde concerning the charge which Chapit gave on to his Apolles to preach and to Baptize. For the Expolition of the 50. ber feread the 28. Chap. of Wath. berle 20.

5%. And it came to paffe, as he bleffed them he departed from them, and was carried up into heaven.

Marke hath, Waen the Lord | ad Coo Marke 16,

Mar. 16.15

ken

Act.1, 9.

ken vnto them, he was receyued into heauen, and sate him down on pright hand of God. And Luke hath in the Actes, And when he had spoken these things, while they beheld, he was taken vp an hie, and a cloude receyued him vp out of their sight,

 And they Worshipped him, and returned to Hierusalem with great Iove.

C This Morthipping testetieth that the Apostles doubted now nothing at all concernings the Resurrection of Chipse. For they doe not worship hymassome notable prophet, but as hing of Kings, and as the Judge of hindle Morth.

(And retourned to Hyerusalem.)

And Lake a manother place fayth: Then retourned they to Hyerufalem from the Mounte that is called Olyuet, which is from Hyerutalem a Sabboth dayes journey.

here the Apostles obay the Lords commaundement which he gave them saying. But tarry ye in the City Hie rusalem, vntill ye be endewed vvyth power from aboue. (With great ioy.) This is that same iop of the which the Lord had sociould them saying.

Ye now therefore have forrow: But I loh. 16. 22 will fee you againe: and your Heartes shall reioyse, and your ioy shal no ma take from you.

> 33. And were continually in the teple praying & lawding God. Ame.

C. Because the purpose of Luke was to wayght a longer Pistorye, her onely briefly toucheth what the Apostles by so the space of ten bayes. The sum is, that they were baily occupied in praying God. and that they frequented holy Assembles in the temple.

R. Now they were throughly perlivated that Chryst was risen again from death, whom also they beheld when he assended into heaven, from where they doubted not but that he would sende y which he had promised but them. Chief therefore they wayted for y yro mised holy Ghoste, they applied these wholly to such exercises as became godlincse, A neither doe they now had themselves as before with the Dores shut, but being made more boulde and couragious, they cast away all scare, and do geene thankes but the Lorde

Sod with greate iop, for that hee having fent a Reveemer into the world, hath restoared miserable men from the tyramy of Sime, Death and the Deuill, into the Liberry and Fredome of Godds Somes.

FINIS.

